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May of the

COTTAGE POLVGLOTT TESTAMENT:

ACCORDING TO

THE AUTHORIZED VERSION

WITH

NOTES, ORIGINAL AND SELECTED:

LIKEWISE

INTRODUCTORY AND CONCLUDING REMARKS

TO EACH BOOK.

POLYGLOTT REFERENCES AND MARSINAL READINGS.

CHRONI LOGICAL TABLE.

GEOGRAPHICAL INDEX. AND MAPS

ADAPTED TO

BIBLE CLASSES, SUNDAY SCHOOLS, AND CHRISTIANS GENERALLY

BY WILLIAM PATTON, D. D.

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NAMES AND ORDER

OF THE

BOOKS OF THE NEW TESTAMENT.

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PREFACE.

A SHORT and cheap commentary upon the New Testament has been for a long time much needed. Owing to the size, and necessary expense, most of the teachers of Bible Classes and Sabbath Schools are prevented from consulting the valuable commentaries of Henry, Scott, and others, paring for the press the American edition of the Cottage Bible. the thought occurred, that, by retaining the notes of that work upon the New Testament, with the addition of others, selected and original, a brief and valuable commentary might be prepared, at a price within the reach of every Sabbath School teacher. With what success the design has been accomplished, others must decide. The amhor has not aimed at originality, but at utility-to present such hints, selected or otherwise, as would facilitate an acquaintance with the meaning of the scriptures. Frequently, various opinions are stated upon difficult passages, and the reader left to make his own selec-This course was adopted, with the hope that it would lead the reader to think for himself-to exercise his own powers of discrimination, and not to be dependant upon the mere opinions of other men. Considerable attention has been paid to the geography of the New Testament. Much information. illustrating the location, changes, &c., in places, will be found in the notes. Three maps accompany the work, which have been selected from the most approved authorities. also been paid to the chronology. The year in which the events occurred will be found at the top of each page, and where considerable doubt remains, as to the precise time, no tice is taken of the difficulty in the notes. A good chrone Hogical table will be found at the close of the work. facts from natural history have been introduced, and free use has been made of the Oriental Customs, an interesting and valuable work, by Samuel Burder. From these sources. many striking illustrations of the scriptures have been secured. Considerable reference will be found, in the notes, to the discoveries of modern travellers. These have afforded much interesting matter. Many historical facts are introduced, to

show the fulfilment of prophecy. Particular attention has been given to many of the passages which teach the Divinity of Christ. A large portion of the exceptical part of Professor Stuart's letters to Rev. Wm. E. Channing have been incorporated in the notes. Another class of scripture has come under particular notice, viz., those upon which reliance is placed, by the advocates of the doctrine of Universal. Salvation. Some thought has been bestowed upon those portions of the New Testament which speak of the "Man of Sin," of "Antichrist," with the evidence that these texts refer to the Papists, or the Roman Church. It is not pretended, in a work so limited as this, that all the passages are treated at length, and that all the objections are stated and answered.

By consulting the parallel passages, as intimated in the marginal references, the reader will find illustrative notes, which,

for the sake of economy, have not been repeated.

Whilst this commentary contains much that is found in the notes upon the New Testament of the Cottage Bible, still that, in the exposition, contains much valuable and instructive matter, not to be found in this work. It is also true, that a considerable amount of notes not found in the Cottage Bible will be found in this.

This commentary was undertaken with the desire of doing good. The constant aim has been to concentrate, in a small compass, a valuable help to the knowledge of the scriptures. That it may be brought within the reach of all, especially of Sabbath School teachers, the publishers have stereotyped it, and, as the price is very reasonable, they depend, for remuneration, upon an extended circulation.

With feelings of gratitude, that so wide a circulation has of late been given to larger and truly valuable commentaries, this little work is now presented.

"To Zion's friends, and mine."

The author is conscious that it has defects, and that every thing of value cannot be found in this limited compass: still he hopes that much information may be derived from its perusal. He commits it to the kind feelings of all the friends of Zion, with the prayer that Jesus Christ, the Only Head of the Church, would, by the influences of the Holy Spirit, use this instrumentality for the salvation and sanctification of souls, and the glory of the Holy Trinity.

W. P

INTRODUCTION

TO THE

COTTAGE TESTAMENT.

""YHOEVER would attain to a true knowledge of the Christian Religion, in the full and just extent of it," says Locke, "let him study the Holy Scriptures, especially the New Testament, wherein are contained 'the words of eternal life.' It has God for its author, salvation for its end, and truth, without any

mixture of error, for its matter.

Inixture of error, for its matter.

In calling the latter part of our Scriptures the New Testament, reference was undoubtedly had to Heb. ix. 16, 17, wherein the death of Christ is regressented as scaling to believers all the blessings of the Gospel: and yet the original term (Ditathe'se) is so much oftener rendered Covenant than it is Testament, that we cannot but agree with Doddridge, Campbell, and most modern commentators, that our Scriptures would be more accurately defined. "The Oid and New Covenants," as containing the history and doctrine of the Two Covenants, legal and evangelical: the former ratified by the Musuical sacrifices; the latter, by the atonement of Jesus Christ.

The first part of the New Testament contains the history of Jesus Christ, as recorded by the four Evangelists, whose memoirs are therefore usually called the four Gospets," as containing the good tidings of our savation. These we consider as distinct and independent narratives, comiled partly perhaps from recollection, but reduced to their present form under the influence of the same Spirit by which the authors preached the gospel, and wrought miracles in its defence. It is questioned whether either of these Evangelists had seen the

writings of the other.

It is natural to suppose, that four persons, writing contemporary narratives, might relate different incidents relative to the same facts; one being more impressed by one circumstance, and another by a different one. It must also be recollected, that the apostles were not always together, being sent forth on different missions; (Mark vi. 7, 2) consequently they did not all witness the same niracles, and deliver the same parables, with some variety of imagery or expression, on different occasions. Marthew or Mark might record the one, and Luke or John the other; and this would account for discrepancies which lave, without reason, been magnified into contradictions. There is also a great lattude and variety in the Greek, as well as English particles of time and place; these, differently rendered, may occasion scenning inconsistencies, where real ones have not existed. Examples in illustration of all these remarks, we defer

to their proper places in the several narratives in illustrating the several Gospels, different methods have been pursued; some have considered each singly and detached; others have intervoven them into one narrative, or placed the different accounts in opposite columns, in the form of a harmony, or diatesseron, in order the better to compare them, and reconcile their apparent differences. Our plan will partly combine these methods. We shall prothrough Matthew tirst, examining all the facts he has recorded, and compare them with the other Evangelists, who appear to record the same, or others very similar. On Mark, we shall pass lightly over what corresponds with Matthew, and so with Luke and John, which will prevent much repetition. We see little like chronological arrangement in either of the Evangelists. Events were recorded as hey recurred, or were brought to mind by the Holy Spirit who directed them, the great object not being to form a well diested history, but to collect such uses and discourses as were adapted to direct their faith to the time Mossiah. hims St. John says. "These things are written that ye might believe that Jesu is the Christ, the Son of God; and that believing, ye might have life through his, name." John xx 31.

The O'd and New Dispensations (or Testaments) compared.

But there is another point of view in which the harmony of the New Testament may be considered, namely, as it corresponds with the Old Testament in several interesting points of view, two or three of which we shall just mention.

The Greek term enangelion (gospel) signifies "good news" in general; in the Naw Testament, it is confined to the "good news of salvation by Jesus Christ," The word gospei is derived from the Anglo-Saxor god, good, and spell, message, or news.

 Considered historically, we may observe, that the Mosaic revelation is not The former may lead a dispasonly admitted but confirmed by that of Christ. sionate inquirer to embrace the latter; but the latter so necessarily supposes the former, that we find it difficult to conceive of any man as a believer in Christ, who rejects Moses and the Prophets. Indeed our Saviour himself places this in the strongest point of view, when he says, "If men hear not Moses and the Prophets, neither will they be persuaded, though one rise from the dead." (Luke xvi. 31.)2. The New Testament corresponds with the Old. as it contains the fulfilment

of many of its prophecies; those particularly which relate to the Messiah. To him "gave all the Prophets witness." From the first promise, that the seed of the woman should bruise the sement's head, we have a long series of 1 redictions. pointing to the character and works, the life and death, resurrection and future triumphs of the Messiah, the fulfilment of which is distinctly pointed out in various parts of the New Testament, and particularly in the Gospels. Some passages of the Old Testament may be cited only by way of accommodation. or illustration; but others, quoted by way of argument, have stood the test of

the most rigorous examination. Typical institutions are a species of prophecy, by means of emblems and figurative action, which, though not so well understood in our western world, were in the East equally intelligible and satisfactory with the clearest verbal prophe-Travellers into these countries are surprised to find the frequency of figurative action, and the ease with which it is understood. Among the Old Testament types, the sacrifices are the most interesting and important. The scapegoat, the paschal lamb, and the whole burnt-offering, all, though in different points of view, direct us to the one offering of Messiah. But the New Testament, while it clears away the obscurity of former prophecies, presents us with a new series, extending no less distance into futurity than those of Abraham and Jacob, and terminating only with the church and with the world. Our Lord bimself forefold the past calamities and present dispersion of the Jews. St. Paul has drawn the character of the Man of Sin, and marked his progress and final overthrow; but St. John, in his Revelations, presents us with the most ex-tensive prophecies ever exhibited. They are indeed enveloped in the same obscurity as those of former ages; but Time has already partially withdrawn the veil, and, as he passes on, will still roll back the remaining clouds.

3. Another point of view in which those dispensations may be compared, regards their peculiar temper and spint. That of the Old Testament was partial and severe. It was confined to the children of circumcision; yea, with some exceptions, to a single nation, and that one of the smallest, and which, as their own Scriptures assure us, had as little to boast in respect of merit as of numbers. (Deut. vii. 7, 8. Dan. ix. 8, 16.) But the gospel has in it nothing peculiar to any nation, or country. We have the clearest proofs in matter of fact, that it suits equally with the climates of England, of India, and of Labrador. calculated, therefore, for universal use, and its universal spread is promised.

If we advert also to the miracles with which each dispensation was introduced, we find those of Moses were miracles of judgment, inflicting punishment upon sinners (not, indeed, undeserved,) but of a very different character from those by which our Redeemer introduced the gospel: these were, almost without ex-

ception, miracles of mercy.

4. Another point of view in which we may advantageously compare the Old and New Testaments, relates to the gradual development of divine truth, which is like that of light, "shining more and more unto the perfect day." pel dispensation dawned on Adam, and gradually opened during the Patriarchal and Mosaic dispensations: the Sun of righteousness arose under the clearer revelations of David and Solomon; but attained not its zenith until the day of Pentecost, when the shadows of the Old Testament types were all withdrawn, and the whole scheme of redemption by Jesus Christ exhibited.

During the middle ages, indeed, darkness, even "such as might be felt," again covered Christendom, but the Reformation in a great measure cleared away the gloom; and that mighty engine, Printing, has diffused its truths most extensively than ten thousand Missionaries could have done. Nor has it rested there. By the invention of stereotype and steam printing, a new impulse has been given to this vast machine. Steam navigation is another important discovery, which will facilitate the rapid dispersion both of Bibles and of Missiona

ries throughout the world.

The revival of real and energy in the propagation of the Christian religion among almost all denominations of Christians, promises a speedy accomplishment of the divine predictions. Christianity is planted in every quarter of the globe, and is spreading on every hand. Savages of Africa, and in every part of the Pacific Ocean, hitherto considered as the most untameable, are stretching out their hands to welcome it; Hindoos have began to throw away their caste and the bigoted Chinese are studying in their own language, the printed word of

There is "a shaking" even "among the dry bones" of the house of Is rael; and Scripture and facts equally assure us, that the time is coming, when "the knowledge and the glory of God shall cover the earth as the waters do the bottom of the sea."

The Evidences of Christianity.

II. Whatever argument may be named in defence of the Jewish Scriptures. applies with two-fold, yea, with seven-fold, force in favour of the Christian revelation, while there are others peculiar to itself, one only of which we can here mention, referring our readers, who wish to examine for themselves, to Mr. Horne and other able writers.

The argument here presented to our readers, is from one who boldly assumed the character of "a free-thinker," and scorned the shackles of a creed: we re-

fer to ROUSSEAU.

'I will confess to you, that the majesty of the Scriptures strikes me with admiration, as the purity of the gospel hath its influence on my heart. Peruse the works of our Philosophers with all their pomp of diction : how mean, how contemptible are they, compared with the Scriptures! Is it possible that a book, at once so simple and sublime, should be merely the work of man? Is it possible that the sacred personage, whose history it contains, should be himself a mere man? Do we find that he assumed the tone of an enthusiast, or an ambitious sectary? What sweetness, what purity in his manners! What an affecting gracefulness in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what subtlety, what truthin his replies! How great the command over his passions! Where is the man where the philosopher, who could so live, and so die, without weakness, and without ostentation? When Plato described his imaginary good man, loaded with all the shane of guilt, yet meriting the highest rewards of virtue, he described exactly the character of Jesus Christ: the resemblance was so striking,

that all the Fathers perceived it

What prepossession, what blindness must it be, to compare the son of Sophroniscus (Socrates) to the son of Mary! What an infinite disproportion there in the state of the soil of stary what an immer asproprior of the set between them! Socrates, dying without pain or ignominy, easily supported his character to the last; and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was any thing more than a vain sophist. He invented, it is said, the theory of morals, Others, however, had put them in practice; he had only to say, therefore, what they had done, and to reduce their examples to precepts. Aristides had been jest before Socrates defined justice : Leonidas had given up his life for his country before Socrates declared patriotism to be a duty; the Spartans were a sober people before Socrates recommended sobriety; before he had even defined virtue. Greece abounded in virtuous men. But where could Jesus learn, among his competitors, that pure and sublime morality, of which he only hath given us both precept and example? The greatest wisdom was made known amidst the most birotted fanaticism, and the simplicity of the most heroic virtues did honour to the vilest people upon earth. The death of Socrates, peaceably philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonizing pains; abused, insulted, and accused by a whole nation; is the most horrible that could be feared. Socrates, on receiving the cup of poison, blessed indeed the weeping executioner v ho administered it; but Jesus, in the midst of exeruciating tortures, prayed for his merciless tormentors. Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God. Shall we suppose the Evan-gelical History a mere fiction? Indeed, my friend, it bears not the marks of fiction; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty, without obviating it: it is more inconceivable that a number of persons should agree to write such a history, than that one only should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the gospel, the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero."* (Letter to the Archbishop of Paris.)

Nothing, however, is too daring for some writers A French infidel of the name of Volne Mounting however, is too during or some writers. A French made of the market of borney in spite of all history, screed and profane, that Christ (or Chrestus, as he calls him) was an allegorical personage—the Sun. In answer to which ridiculous notio 1, we need only refer to Grotius' work "On the Truth of the Christian Religion."

Grotius says, "That Icsus of Nazareth formerly lived in Judea, in the reign of Tiberius,

[·] A judicious writer has remarked, that few Deists have ventured to attack the moral chaprocedured in the most entanced, that the wests have ventured to attack in middle interaction of Christ. Even Thomas Paine, in the midst of his virulence against Christianity, observes, "Nothing that is lere said can apply, even with the most distant disrespect, to the real character of Jesus Christ. He was a rictuous and amiable man. The morality that he preached and practised was of the most benevolent kind."

How lamentable is it to add, that a man who saw thus clearly the beauty of the gospel, was prevented, by the deprayity of his own heart, from embracing He at once admired and hated it.

The Authenticity of the four Gospels.

III. Of the authority of the four Gospels already named, we shall quote only

the concluding remarks of Dr. Lardner.

In the first part of this work (his 'Credibility') it was shown," says the Doc"that there is not any thing in the books of the New Testament, however strictly canvassed, inconsistent with their supposed time and authors.

In this second part we have had express and positive evidence, that these books were written by those whose names they bear, even the Apost as of Jesus Christ, who was crucified at Jerusalem in the reign of Tiberius Casar, when Postius Pilate was governor in Judea; and their well known companions and fellowlabourers. It is the concurring testimony of early and later ages, and of writers in Europe, Asia, and Africa, and of men of different sentiments in divers re-

spects. For we have had before us the testimony of those called heretics. as well as Catholics. These books were received from the beginning with the greatest respect, and have been publicly and solemnly read in the assemblies of greatest respect, and have been publicly and solemnly read in the assumption of Christians throughout the world, in every age from that time to this. They were constructed and people. They were quoted by way of proof in all arguments of a religious nature; and were appealed to, on both sides, in all points of controversy that arose among Christians themselves. They were likewise recommended to the perusal of others as containing the authentic account of the Christian doctrine And many commentaries have been writ to explain and illustrate them. All which afford full assurance of their genuineness and integrity. If these books had not been writ by those to whom they are ascribed, and if the thirds related in them had not been true, they could not have been received from the beginning. If they contain a true account of things, the Christian religion is from God, and cannot but be embraced by serious and attentive men, who impartially examine, and are willing to be determined by evidence."

Of these four Gospels, the first and last (Matthew and John) were written by two of our Lord's Apostles; the other two by the travelling companions of Apostles. Mark with Peter, and Luke with Paul: so that, independent of their own inspiration, the writers had the best possible means of correct informa-

tion.

A Concise Harmony of the Gospels.

St. Luke's preface. Luke i. 1-4.

2. Christ's divinity. John 1-5. 9-11.

John the Baptist's birth foretold, and Christ's. Luke i. 5.
 Mary in danger to be put away. Matt. i. 18.

Christ's birth. Luke ii. 1—20.

6. Christ's pedigree both by father and mother. Matt. i. 1-17. Luke ni 23.

7. Christ's circumcision; Mary's purification. Lake ii. 21-40.

The wise men. Matt. ii.

Christ disputes with the doctors. Luke ii. 41.

 John's univistry, Matt. iii. 1-12. Mark i. 1-8. Luke iii. 1-18. John i. 5-5
 Christ baptized. Matt. iii. 13-17. Mark i. 9-11. Luke iii. 21-23. John i 15 - -18

Christ tempted. Matt. iv. 1—11. Mark i. 12—23. Luke iv. 1—13.

John's testimony of Christ; some disciples called. John i. 19.

Christ's first miracle. John ii.

v. 17-26.

15. Christ's discourse with Nicodemus, &c. John iii.

John imprisoned. Matt. xiv. 3-5. Mark vi. 17-20. Luke iii. 19, 20.

Christ converts many Samaritans, &c. Matt. iv. 12. John iv.
 Christ preaches in Galilee. Matt. iv. 17. Mark i. 14, 15. Luke iv. 14

19. Christ preaches at Nazareth. Luke iv. 15-30.

20. Christ at Capernaum. Matt. iv. 13-16. and viii. 2-17. Mark i 21-45 L.: ko

iv. 31-11, and v. 12-16. 21. Christ heals a man sick of the palsy, Matt. ix, 2-8. Mark ii, 1-12. Luch

the Roman emperor, is constantly acknowledged, not only by Christians dispersed all on t the worl l, but also by all the Jeies which now are, or have ever wrote since that time; the same

is also residied by headens, that is, such as dd not write either on the bewish or Christian relation: Succonius, Tacitus, Plmy the younger, and many after these.? 2 ppeal may also be made, nor only to the received, but the apacryphal gorpe's; not only to Josephus, Int to Trypho and Celous, the great Jewish and Pagan antagonists of Chrislianity. In short, there is no great character of equal an iquity-neither Julius nor Augustus asar: ne ther Cato nor Cicero; neither Virgil nor Horace-whose existence and character is better attested.

- 22. Christ calls Peter, &c. Matt. iv. 18-22. Mark i. 16-20. Luke v. 1-10.
- 23. Christ calls Matthew, and eats with him. Matt. ix. 9-17. Mark ii. 13-Luke v. 17-39.
- 24. Christ asserts his godhead. John v. 25. The disciples pluck ears of corn. Matt. xii. 1—8. Mark ii. 23—28. Luke vi.
- Christ heals many. Matt. xii. 9—16. Mark iii. 1—12. Luke vl. 6—11.
- 27. Christ chooses and ordains his apostles. Mark iii. 13-21. Luke vi. 12-19. 28. ('hrist's sermon on the Mount. Matt. v. 1-12. Luke v'. 20-36.
- 29. Matt. vi.
- Matt. vii. 1-30. Luke vi. 37-49.
 The centurion's servant healed. Matt. viii. 1-13. Luke vii. 1-10.
- 32. A widow's son raised. Luke vii. 11-17.
- 33. John's message to Christ. Matt xi. 2-19. Luke vii. 18-35.
- Chorazin and Bethsaida upbraided. Matt. xi. 20. A woman anoints Christ, Luke vii, 36, and viii, 1-3.
- 26. Of blasphemy against the Holy Ghost, Matt. xii. 22-46. Mark iii. 22-30.
- Luke xi. 14-26. 29-32. 37. Christ's mother and brethren seek him. Matt. xii. 46-50. Mark iii. 31-35.
- Luke viii. 19-21. 38. The parable of the sower, &c. Matt. xii. 1-33. Mark iv. 1-34. Luke xiii.
 - 4-18. and xiii. 18-21.
- A scribe will follow Christ. Mark iv. 35. Matt. viii. 18-22. 40. The disciples in a storm. Matt. viii. 23-27. Mark iv. 36-41. Luke viii.
- 22-25 41. Christ heals the possessed. Matt. viii. 23-34. Mark v. 1-20. Luke viii.
- 42. Jairus's daughter raised. Matt. ix. 1-26. Mark v. 21-31. and 32-43. Luke
- viii. 40-48. and 49-56 43. Two blind men cured. Matt. ix. 27-34.
- Matt. xiii. 54-58. Mark vi. 1-6. Christ teaches at Nazareth.
- 45. Christ journeys again to Galilee. Matt. ix. 35.
- 46. The apostles sent out. Matt. x. and xi. 1. Mark vi. 7-13. Luke ix. 1-6.
- 47. John beheaded. Matt. xiv. 6—12. Mark vi. 21—29. 48. Herod's opinion of Christ. Matt. xiv. 1. 2. Mark vi. 14—16. Luke ix. 7—9.
- 49. Five thousand fed. Matt. xix. 13-21. Mark vi. 30-41. Luke ix. 10-17. John vi. 1-13
- 50. Christ walks on the sea. Matt. xiv. 82-36. Mark vi. 45-56. John vi. 14-21.
- 51. Christ's flesh must be eaten. John vi. and viii. 1–23.
 52. Implous traditions. Matt. xv. 1–20. Mark vii. 1–23.
 53. The woman of Canara's daughter healed. Matt. xv. 21–23. Mark viii. 24–30.
 54. A dumb man bealed. Matt. xv. 29–31. Mark viii. 31, &c.
 55. Four thousand fed. Matt. xv. 29–39. Mark viii. 1–10.
- 56. The leaven of the Pharisees. Matt. xvi. 1-12. Mark viii. 11-21.
- 57. A blind man healed. Mark viii, 22-26.
- 58. Peter's confession of Christ. Matt. xvi. 13-23. Mark viii. 27-38. and ix. Luke ix. 18—27.
- 59. Christ's transfiguration. Matt. xvii. 1-13. Mark ix. 2-13. Luke ix. 28 60. Christ cures a lunatic child. Matt. xvii. 14-23. Mark ix. 14-32. Luke ix.
- 37-45. 61. Humility pressed. Matt. xviii. 1-9. Mark ix. 33-50. Luke ix. 46-50.
- 62. The feast of tabernacles. John vii. 2-9
- 63. Christ goes to Jerusalem. Luke ix. 51. John vii. 10
- 64. The seventy sent forth. Luke x. 1-6. Christ at the feast of tabernacles. John vii. 11, &c.
- 66. An adulteress, &c. John viii.
- 67. A blind man hesled. John ix.
- 68 Christ the good Shepherd. John x. 1—21
 69 The seventy return. Luke x. 17.
- 70 The efficacy of prayer. Luke xi. 1-13. 27, 28, 33, &c.
- 71 Against hypocrisy, carnal fear, covetousness, &c. Luke xii.
- An exhortation to repentance. Luke xiii. 1-17.
- 73. The feast of dedication. Luke xiii. 22. John x. 22.
- 74. The strait gate. Luke xiii. 23.
- A dropsical man healed; the wedding feast. Like xiv.
 The lost sheep, goat, and son. Luke xv.
- The lost sheep, goat, and son. Luke 1
 The unjust steward and rich glutton. Luke xvi.
- 78. Scandal to be shunned, &c. Luke xvii
- 79. The unjust judge and proud Pharisee. Luke xviii. 1-14.
- 80. Concerning divorce. Matt. xix. 1-12. Mark x. 1-12. 81. Little children brought to Christ, &c. Matt. xix. 19-30. Mark x. 13-81. Luke xviii. 15-30. Matt. xx. 1-16.

82. Lazarus sick. Luke xi. 1-16.

83. Christ foretels his passion. Matt. xx. 17-19. Mark x. 32-34. Luke xviii. 31-34.

84. The request of the sons of Zebedee, Matt. xx, 20-28, Mark x, 35-45.

85 A blind man healed; Zaecheus converted; the parable of the pounds. Matt xx. 29. Mark x. 46. Luke xviii. 35-43. and xix. 1-27.

86. Lazarus raised. John xi. 17. 87. Mary anoints Christ. Matt. xxvi. 6-13. Mark xiv. 3-9. John xii. 1-11.

88. Christ's kingly entrance into Jerusalem, and casting buyers and sellers out of the temple. Matt. xxi. 1-16. Mark xi. 1-11. 15-19. Luke xix. 28--38. John xii, 12-19.

89. Some Greeks desire to see Christ. John xii. 20.

90 The fig tree cursed. Matt. xxi. 17-22. Mark xi. 11-14. and 20-26. Luke xxi. Christ's authority questioned. Matt. xxi. 23-27. Mark xi. 27-33. Luke xix. 1-8.

94. The parable of the two sons. Matt. xxi. 28. 32. Mark xii. 1.

93. The vineyard let out. Matt. xxi. 33-46. Mark xii. 1-12. Luke xx. 9-19.

94. The parable of the marriage feast. Matt. xxii. 1-14.

95 About paying tribute; Christ confutes the Sadducees, and puzzles the scribes. Matt. xxii. 15-46. Mark xii. 13-37. Luke xx. 20-44. 96. The Pharisees and scribes taxed and threatened, Mark xii, 33-40. Luke xx.

45 - 47

97. The wilow's two mites. Mark xii. 41-44. Luke xxi. 1-4. 98. Christ farete's the destruction of Jerusalem, and the Jewish state. Matt. xxix. 1-51. Mark xiii. 1-37. Luke xxi. 5-38.

99. The narable of the virgins and talents; the last judgment described. Matt. xxv. Christ washes his disciples' feet, &c. John xiii.

101. The preparation for the passover. Matt. xxvi. 1-5. 14- 19. Mark xiv. 1, 2, 10-16. Luke xxii. 1-13.

102. Christ institutes the sacrament of the Lord's supper. Matt. xxvi. 20 30 Mark viv. 17-26. Luke xxii. 14-23.

103. Christ begins his consolatory discourse. John xiv.

101. Christ the true vine. John xv.

105. Christ comforts his disciples. John xvi.

106. Christ's mediatory prayer. John xvii.

107. Christ warns his disciples of their forsaking him. Matt. xxvi. 31-20. Mark

xiv. 27—31. Luke xxii. 22—39. John xviii. 1, 2.

Ori ist's agony. Matt. xxvi. 25—46. Mark xiv. 32—42. Luke xxii. 40—46.

109. Christ's apprehension. Matt. xxvi. 47—56. Mark xiv. 43—52. i yke xxii.

47-53. John xviii. 3-11. 110. Christ's arraignment. Matt. xxvi. 57-68. Mark xiv. 53-65. Luke axii. 54.

63-65. John xviii. 12-16. 16-94. 111. Peter's denial. Matt. xxvi. 69-75. Mark xiv. 66-72. Luke xxii. 55-62. John

xviii. 17, 18, 25-27. 112. Christ's arraignment before the sanhedrim, Pilate and Herod. Matt. xxvii. 2. 11-14. Mark xv. 1-5. Luke xxii. 66, and 71, xxiii. 1-12. John xviii.

28-39. 113. Christ condemned by Pilate. Matt. xxvii. 15-23. and 26-30. Mark xv.

6-19. Luke xxiii. 13-25. John xviii. 39, 40. and xix. 1-3. and xvi. Judas hangs himself, Matt. xxviii, 3-10.

115. Christ crucified. Matt. xxvii. 31-56 Mark xv. 20-41. Luke xxiii. 26- 49. John xix. 15-37

Christ's burial. Matt. xxvii. 57-61. Mark xv. 42-47. Luke xxiii. 50-56.

John xix, 39-42. 117. Christ's resurrection. Matt. xxviii. 1-8. Mark xvi. 1-9. Luke xxiv. 1-12.

John xx. 1-10.

118 Christ's appearing first to Mary Magdalene, then to others. Matt. xxv2. 9-15. Mark xvi. 10, 11, and 13, 14. Luke xxiv. 13-48. John xx. 11-22.

Another appearance of Christ, and his discourse with Peter. John xxi.
 Christ commissions his disciples, and afterwards ascends into neaven. Matt. xxviii. 16—20. Mark xvi. 15—20. Luke xxiv. 49—53.

The Discourses of Jesus, arranged in Chronological Order.

Places. Conversation with Nicodemus, . Jerusalem. John iii, 1-21. Conversation with the woman of Samaria, . Sychar. John iv. 1—42. Discourse in the synagogue of Nazareth, . . Nazareth. Luke iv. 16-31. Sermon upon the mount, Malt. v-vii. Nazareth. Instruction to the Apostles, Galilee. Matt. x. Denunciations against Chorazin, &c. Galilee. Matt. xi 20-24.

Discourse on occasion of healing the infirm man at Bethesda. . Discourse concerning the disciples plucking of corn on the Sabbath, Refutation of his working miracles by the agency of Beelzebub, Discourse on the bread of life,

Discourse about internal purity, Discourse against giving or taking offence, and concerning forgiveness of injuries, . . Discourse at the feast of tabernacles, . Discourse on occasion of the woman taken in adultery, Discourse concerning the sheep. . Denunciations against the Scribes and dence. . Directions how to attain heaven, Discourse concerning his sufferings, Decunciations against the Pharisees. Prediction of the destruction of Jerusalem, The consolatory discourse, Discourse as he went to Gethsemane, . . . Discourse to the disciples before his as-

Places.

Jerusalem. John v.

Indea Matt. xii. 1--8.

Capernaum, Matt. xii. 22:-37. Capernaum, John vii. Capernaum. Matt. xv. 1-20.

Capernaum, Matt. xviii. Jerusalem John vii.

Jerusalem. : John viii. 1- 1. Jerusalem. John v.

Persea Luke vi 29-36

Galilee. Luke xiv. 7-14. Matt. xix. 16-30 Matt. xx. 17-19. Matt. xxiii. Matt. xxiv. Peræa. Jerusalem. Jerusalem. Jerusalem. Jerusalem. John xiv.—xvii. Jerusalem Matt. xxvi. 31-36. Jerusalem. Matt. xxviii. 16-23.

The Parables of Jesus, arranged in Chronological Order.

Parable of the Places. Capernaum. Matt. xiii. 1-23. Tares, Capernaum. Matt. xiii. 21-30. 36-43. Seed springing up imperceptibly..... Mark iv. 26-29. Matt. xii. 31, 32. Capernaum. Grain of mustard seed, Capernaum. Capernaum. Capernaum. Matt. xiii. 33. Found treasure, Matt. xiii. 44. Capernaum. Matt. Mil. 45, 46. Net. . . Matt. xiii. 47—50. Luke vii. 36—50. Capernaum. Capernaum. Ummerciful servant, Capernaum. Matt. xviii. 23-35. Samaritan, Near Jericho. Luke x. 25-37. Rich fool. Galilee. Luke xii. 16—21. Luke xii. 35—48. Servants who waited for their Lord. . . . Galilee. Luke xiii. 6-9. Galdee. Lost sheep, . Galilee, Luke xv. 3-7. Galilee. Luke xv. 8-10. Galilee. Luke xv. 11-32. Luke xvi. 1-12. Galilee Rich man and Lazarus, Galilee. Luke xvi. 19-31. Peræa. Luke xviii. 1-8 Luke xviii. 9-14 Peræa. Labourers in the vineyard, Peræa. Matt. xx. 1-16. Luke xix, 12-27. Jericho. Jerusalem. Matt. xxi. 28-32. Vineyard. Jerusalem. Matt. xxi. 33-46. Marriage feast, Jerusalem. Matt. xxii. 1-14. Ten virgins, Matt. xxv. 1-13. Matt. xxv. 14-30 Jerusalem. Ta'ents, Jerusalem. Shi ep and the goats, Jerusalem. Matt. xxv. 31-45.

The Miracles of Christ, arranged in Chronological Order.

JESUS
Turns water into wine,
Cures the nobleman's 3on of Capernaum, .
Causes a miraculous daught of fishes
Cures a demoniac
Heals Peter's wife's mother of a fever
Heals a leper
Heals the centurion's servant
Raises the widow's son,
Cures a demoniac, Heals Peter's wife's mother of a fever, Heals a leper, Heals the centurion's servant, Raises the widow's son,

Places. Cana. John ii. 1-11. Cana. John iv. 46-64. Sea of Gali ee. Luke v. 1-11. Capernaum. Capernaum. Capernanin. Capemaum.

Nam.

Mark i. 22-28. Mark i. 30, 31. Mark i. 40-45 Matt. viii. 5—13. Luke vii. 11-17.

JESI [†] S	Places.	
Calme the tempest,	Sea of Galilee	. Matt. viii. 23-27
Cures the demoniace of Gadara,	Gadara.	Matt. viii. 28-34.
Cures a man of the palsy,	Capernaum.	Matt. ix. 1-8.
Restores to life the daughter of Jairus,	Capernaum.	Matt. ix. 18, 19,
	-	23-29.
Cures a woman diseased with a flux of blood,	Capernaum.	23-2 \$. Luke viii. 43-48.
Restorce to sight the Llind men,	Capernaum.	Matt. ix. 27-31.
Heals one possessed with a dumb spirit, .	Capernaum.	Matt. ix. 32, 33.
Cures an infirm man at Bethesda,	Jeruralem.	John v. 1-9.
Cures a man with a withered hand,	Judea.	Matt. xii. 10-13.
Cures a demoniae,	Capernaum.	Matt. xii. 22, 23.
Feeds miraculously five thousand,	Decapolis.	Matt. xiv. 15-21
Heals the woman of Canaan's daughter,	Near Tyre.	Matt. xv. 22-28.
Hears a man who was dumb and deaf,	Decapolis.	Mark vii. 31 – 37.
Feeds miraculously four thousand,	Decapolis.	Matt. xv. 32-39.
Gives sight to a blind man,	Bethsaida.	Mark xiii. 22-26.
Cures a boy possessed of a devil,	Tabor.	Matt. xvii. 14-21
Restores to sight a man born blind,	Jerusalem.	John ix.
Heals a woman under an infirmity eighteen		
years,	Galilee.	Luke xiii. 11—17.
Cures a dropsy,	Galilee.	Luke xiv. 1-6.
Cleanses ten lepers,	Samaria.	Luke xvii. 14—19.
Raises Lazarus from the dead,	Bethany.	John xi.
Restores to sight two blind men,		Matt. xx. 30 -34.
Blasts the fig tree,		Matt. xxi. 18 -22.
Heals the ear of Malchus,		Luke xxii. 50, 51.
Causes the miraculous draught of fishes,	Sea of Galilee	.John xxi. 1-14.

A TABLE

Exhibiting the Chronology of our Saviour's life.

Years of thrist's Life.	Julian Period.	Olympiads.	Years of Rome.	Times of Pass- over.
1	4709	193 4	749	March 23.
2	4710	194 1	750	April 12.
3	4711	2	75t	April 1.
4	4712	3	752	April 24.
6	4713	4	753	April 7.
4 6 7 8	4714	195 1	754	March 31.
7	4715	2	755	April 20.
8	4716	3	756	Aprii 5.
1 9	4717	4	757	March 27.
10	4713	196 1	758	April 16.
11 1	4719	2	759	April 1.
12	4720	3	760	April 2.
13	4721	4	761	April 12.
14	4722	197 1	762	March 23.
15	4723	2	763	April 17.
16	4724	3	764	April 9.
17	4725	1 4	765	March 31.
18	4726	198 1	766	April 13.
19	4727	2	767	April 5.
20	472S	3	768	March 23.
21	4729	4	769	April 16.
22	4730	199 1	770	April 1.
93	4731	2	771	April Si.
24	4732	3	772	April 6.
25	4733	4	773	March 28
26	4734	200 1	774	April 17.
27	4735	2	775	April 9.
28	4736	3	776	March 25.
29	4737	4	777	April 13.
30	4738	201 1	778	April 1.
31	4739	2	779	M rch 25.
32	4740	3	780	April 10.
33	4741	4	781	April 1.
34	4742	202 1	782	March 21.

COTTAGE TESTAMENT.

THE GOSPEL ACCORDING TO ST. MATTHEW.

MATTHEW, surnamed Levi, was the son of Alphets; but not of that Alpheus who was the father of James. (Matt. x. 3.) Matthew was a native of Cali-lee; but of what city, or from what tribe, is unknown. Before his concersion, he was a publican, or tax-gatherer; and is understood to have collected the customs on all imports or exports at Capernaum, and a tribute from all par sengers who went by water. While thus employed, Jesus called him to be n disciple, and when the apostles were chosen, he was numbered among the twelve. He was one of the most constant attendants upon our Lord during his life, and after his resurrection, was, on the day of Pentecost, endowed with the Holy Spirt from on ligh. But how long he remained in Judea after this event, is unknown, as are also the time and circumstances of his decease. The Gespel of Matthew is uniformly placed first among the Gospels and

among all the books of the New Testament. It has always had the same pre-cedence given it. When, however, it was written, is a question that has neen much disjusted. Of the modern critics, Dr. Townson, Dr. H. Owen, and Dp. Tomline, date it in A. D. 37 or 38; but Dr. Lardner, Michaelis, and Dr. Hales, between 61 and 65. The only way to reconcile them is, with Euschias, 2n Egeissiastical historian of the third century, 10 admit two original copies one in Hebrew, and the other in Greek; the former written for the Jews, about A. D. 35, and the latter written, or translated by the author into Greek, about A. D. 36; thus Josephus is said to have written his Jewishwar both in Hebrew, and in Greek. And we think the arguments adduced by Horne, in his Critical Introduction, on this subject, very powerful though the Greek is the only original We know that several sects of Jewish Christians boasted now remaining. the possession of a Hebrew Gospel, which we suppose some of them might corrupt, to favour their peculiarities; and this was the more easy, as very few of the Christian Fathers understood Hebrew. Lardner and Jones, however, consider the Greek as the original, and the Hebrew as a translation.

A. M. 4000.

B. C. 5.

CHAP. 1. a Lu.3 23.

5 Ps. 132.11.

c.22.15. Ac.2.30 c Ge.22.18. Ga.3.16.

d Ge.21.2..5

(ie. 25.26 f Ge. 29.35.

30,&€ h Ge. 46, 12, Rn 4.19.

1 C.i.2 10 Nu. 1.7.

Ru. 1.20.

CHAPTER I.

1 The genealogy of Christ from Abraham to Joseph. 18 He was conceived by the Holy Ghost, and born of the Virgin Mary when she was espoused to Joseph. 19 The angel satisfies the miscleening thoughts of Joseph, and interpreteth the names of Christ.

THE book of the generation of Jesus Christ, the son of b David, the son of Abraham.

Abraham begat Isaac; and Isaac begat Jacob;

and Jacob f begat Judas and his brethren; 3 And Judas begat 3 Phares and Zara of Thamar; and Phares begat h Esrom; and Esrom begat i Aram; g Ge. 28.20,

4 And Aram begat Aminadab; and Aminadab begat j Naasson; and Naasson begat k Salmon; 5 And Salmon begat Booz of | Rachab; and Booz |

begat Obed of m Ruth; and Obed begat Jesse;

5 And Jesse begat " David the king; and David the i Jos. 6.25. king begat . Solomon of her that had been the wife m Ra 4 13.

n 1Sa.17.12. of Urias: o 28a.12.21. CHAP. I. Ver. 1. The book of the generation .- This term is nere generally

understood in the sense of genealogy, and so applied to the verses following; but it is equally applicable to the whole book in the sense of history. So it is used, Gen. xxxvii. 2.— -The son of David, the son of Abraham .- The Arabs generally derive their descent from some few well-known illustrious persons.

Ver. 2. Abraham, &c.—The genealogy which here follows, appears to be that of Joseph, the reputse, father of Jesus, and that in Luke, chap, iii. the genealogy of Mary, his real mother. We shall more particularly compare them

when we come to that evangelist.

MATTHEW, I. 14 A. M. 4000. 7 And Solomon begat P Roboam; and Roboam be gat Abia; and Abia begat Asa; 8 And Asa begat Josaphat; and Josaphat begat Jop 1 Ch.3. ram: and Joram begat Ozias: 10.&c. 9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; 10 And Ezekias begat 4 Manasses; and Manasses q 2 Ki.20.21. 1 Ch.3 13. begat Amon; and Amon begat Josias; II And I Josias begat Jechonias and his brethren. about the time they were carried away to Babyr seme read, Jolon: sias begat 12 And after they were brought to Babylon, Jecho-Jakim, mas begat Salathiel; and Salathiel begat Zorobabel: and Ja-13 And Zorobabel begat Abiud; and Abiud begat kim begat Jechoni-Eliakim; and Eliakim begat Azor; 14 And Azor begat Sadoc; and Sadoc begat Achim: and Achim begat Eliud: s 1 Ch.3.17. 15 And Elind begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 And Jacob begat Joseph the husband of Mary, of t Ne.12.1. whom was born Jesus, who is called Christ, 17 So all the generations from Abraham to David are fourteen generations; and from David until the carrving away into Babylon are fourteen generations: u Lu.1.27. &c. and from the carrying away into Babylon unto Christ are fourteen generations. v 5th year 18 \ Now the birth u of Jesus Christ was on this before the wise: When as his mother Mary was espoused to Joaccount called An. seph, v before they came together, she was found with Domini. child of the Holy Ghost. 19 Then Joseph her liusband, being a just man, and not willing to make her a public example, was minded w De.24.1.

w to put her away privily. Ver. 7. Solomon begat Roboam, &c .- in this verse Roboam is the same as

Rehoboam, and Abia, as Abijah.

Ver. 8. Josaphat is Jehoshaphat; Ozias, Uzziah. Ver. 9. Joatham is Jotham; 4chaz, hlaz; and Ezekias, Hezekiah. Ver. 11. Josas bezat Jechonias.—[The marginal reading is found in many MSS, and should probably be received into the text; for Josiah was the immediate father of Joiakim and his brethren, (I Ch. iii, 15;) and Joiakim was the father of Jechoniach about the time of the first Balylonian captivity; and

it also completes the number of fourteen in this second class of generations. and forty-two in the whole.]—Barster.

Wintle is of opinion that there were two persons of the name of Jechonicas, or Jehoiakin; one before, and the other

after the captivity

Ver. 16. Colled Christ-That is, the Messias, or, the anointed.-[The design of St. Matthew was to prove that Christ was the heir of the throne of David by le-

gal descent. |-Bagster. Ver. 17. Fourteen generations. - In order to reduce this list of Joseph's prorenitors to three fourteens, several names must be omitted, as will be evident

from comparing it with Luke; it was probably a family genealogy, reduced for the purpose of being retained in the memory. The late Editor of Calmet has suggested, that the term generation may be here taken for a certain period of time, between thirty and forty years, and that each branch of the genealogy might amount to fou teen such periods. Ver. 13. Espoused—or betrothed, De. xxii. 23 —Before they came together.—It is well known that the Jews espoused very young but it was often several

months, and even years, before the 'arties came together, according as it was settled by their parents. Ver. 19. To put her away privily—That is, by a private divorce, in which no reason is required to be assigned, nor is the dowry forfeited, or the charac-

ter defamed. Selden and Lightfoot, in Doddridge.

20 But while he thought on these things, behold, the A. M. 3000. angel of the Lord appeared unto him in a *dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is y conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name 2 JESUS: for he shall save a his peo-

ple from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the b prophet, saying, 23 Behold, a vrgin shall be with child, and shall bring forth a son, and c they shall call his name Emmanuel, which being interpreted is, God a with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him

his wife:

25 And knew her not till she had brought forth her first-born eson: and he called his name f JESUS.

CHAPTER II.

1 The wise men out of the east are directed to Christ by a star. 11 They worship him, and offer their presents. 14 Joseph fleeth into Egypt, with Jesus and his mother. 16 Herod slayeth the children: 20 himself dieth. 23 Christ is brought back again into Galilee to Nazareth.

W when Jesus was born ain Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saving. Where is he that is born king of the Jews? for we have seen his c star in the east, and are come to d worship him.

Ver. 20. In a dream.—In the times of inspiration, this was one medium of communicating the will of God to man: as, for instance, the dreams of Joseph and Pharaoh, Nebuchadnezzar and Daniel; but when a written revelation was

established, such means became less necessary, and were gradually withdrawn. Ver. 21. Thou shalt call his name JESUS .- It was one mark of divine fayour, when God added a letter from his own name to that of any of his servants. Jah, it is well known, is an epitome of Jehovah, and when the son of Nun was taken into the service of Moses, with a view, no doubt, of being ultimately his successor, this name was prefixed to his former name of Osea, and made it Jehoshua, or Joshua, which in Greek is Jesus; and means Jah, or

Jehovah the Saviour.

Ver. 22. That it might be fulfilled;—or, as Boothroyd, "So that it was fulfilled." The Greek term (ina) often expressing, not the cause, but the consequent event. See Luke xi. 50. John v. 20; xii. 38, &c. — Spoken of the Lord.

That is, of Christ: or "spoken (apo) from the Lord;" that is, by inspiration. Many have supposed this passage quoted merely by way of accommodation, as some texts confessedly are; but Bp. Chandler, at great length, and with much ability, contends that it is decidedly a typical prophecy of Messiah. Pue Smith adopts nearly the same hypothesis, and defends it with no less ability.

bility. Ver. 24. When he was raised—Hammond, "Being risen." Ver. 25. Her first-born son.—Doddridze, "Her son, the first-born." See

Rom. viii. 29

CHAP. II. Ver. 1. Bethlehem—i. e. House of bread.—A town about six miles S. by W. of Jerusalem. The birth place also of David, and hence called the city of David. It still retains its ancient name, and contains about 290 houses. inhabited by Christians and Turks.— Wise men (Gr. Magi) from the east.— But the country here meant is much disputed: Chaldea and Persia have both been named; but we follow Grotius and Doddridge, in fixing on Arabia oven hume; now we follow trocked and Double 1985, in hand, or a state of the King Herod — That is, "Herod the Great," called Great by reason of his erimes. Mosheim.—He put to death his own wife Marianne, with her Iwo cons. Alexander and Aristobulus. When dying, he imprisoned a number of his most illustrious subjects, and exacted from his sister a promise that they should be nurdered as soon as he expired, so that, as he said, tears should be shed at the death of Herod.

Ver. 2. We have seen his star in the east: -or. "We (while) in the east.

x ver. 16. y begotten.

z i. e. Saviour.

a Ac.5.31. 13.23,38. b Is. 7.14.

> c or his name shali oc

called. d Jn.1.14. e Ex.13 2

f Lu.2.21.

CHAP. 2 A. M. 4001 B. C. 4.

n 4th year sefere the account called Ar.

no Dom: ni.

b Ze.9.9. c Nu.24.15.

1s.60.3.

d Jn.5.23.

16	MATTHEW, II.
A. M. 4001	3 T When Herod the king had heard these things he
B. C. 4.	was troubled, and all Jerusalem with him. 4 And when he had gathered all the chief priests
e Ps. 2.2.	and scribes of the people together, he demanded of them where Christ should be born.
f Mi.5.2. Jn.7.42.	5 And they said unto him, In Bethlehem of Judea: for thus it is written to by the prophet.
JH.1.42.	6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee
g or, feed ls.40 11	shall come a Governor, that shall g rule h my people Israel.
13.10 11	7 Then Herod, when he had prively called the wise men, inquired of them diligently what time the star
n Re.2.27.	appeared. \$\Sigma\$ And he sent them to Bethlehem, and said, Go and
i Pr.26.21.	search diligently for the young child; and when ye have found him, bring me word again, that I may
	come and worship him also.
j ver.2.	9 TWhen they had heard the king, they departed; and, 1, the star, which they saw in the east, went
k Ps.67.4.	before them, till it came and stood over where the young child was.
	10 When they saw the star, they k rejoiced with exceeding great joy.
l or, of- fered.	11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell
	down, and worshipped him: and when they had opened their treasures, they presented unto him mgifts;
m Ps.72.10. ls.60.6.	gold, and frankincense, and myrrh. 12 And being warned of God n in a dream that they
n c.1.20.	should not return to Herod, they departed into their own country another way.
have seen ted the bir	his star;" i. e. an extraordinary meteor which they thought indica- th of King Messiah. The star seen by these Mag, must evidently
have been marked a p	a meteor, at no great height in the atmosphere, or it could not have barticular house, or even town. So we call those meteors frequently
rally, "To	hrough our atmosphere, falling stars.—To worship him—lite- o fall prostrate before him." 1. It was troubled.—It was natural for Herod to be alarmed for the
safety of h	is throne; but why should all Israel be troubled? Meteors have al- alarming to the superstitious and ignorant. Indeed, Justin Martyr

supposed this to be a comet, which it probably resembled in form.

Ver. 4. The chief priests.-" Not only the high priest and his deputy, with all who formerly had borne that office, but also the heads of the twenty four courses, as well as any other persons of peculiar eminence in the priesthood."
So "Josephus uses the word."—Doddridge.—And scribes.—See note on -And scribes .- See note on chap. v. 29.

Ver. 7. Inquired of them diligently—or exactly. Doddridge reads, "Having got exact information from them."

Ver. 8. I may come and worship him also.—Herod would cover his malice with a cloak of religion. Hypocrisy is double wickedness.

Ver. 9. The star .- [It seems evident, that this was neither a star, planet, or comet; but a luminous meteor, of a star-like form, in our atmosphere, formed by God for the express purpose of guiding the magi, not only to Bethlehem, but to the very house where the child lay. |-Bagster. Ver. 11. Presented unto him gifts .- [This was according to the universal

custom of the people of the East, who never approach the presence of a superior without a present in their hands. This was, as Dr. Doddridge remarks, a most seasonable, providential assistance, to furnish them for a long and expensive journey to Egypt; a country where they were entirely strangers, and yet where they were to stay for a considerable time. |- Bagster.

Ver. 12. Another way-Literally, "they turned back their course" to Arabia

without going again to Jerusalem, as Herod had desired.

13 And when they were departed, behold, the angel A. M. 4001. of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and o Job 33.15. flee into Egypt, and be thou there until I bring thee word: for Herod owill seek the young child to destrov him.

B. C. 4.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

p Hos. 11.1.

15 And was there until the death of Herod : that it Bampmight be fulfilled which was spoken of the Lord by the prophet, saying, P Out of Egypt have I called my

printed of his expectation.

16 ¶ Then Herod, when he saw that he was β mocked g ver.7. of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, acco, ling to the time which he had diligently inquired q of the wise men.

r Je.31.15.

17 Then was fulfilled that which was spoken by Jeremy r the prophet, saying,

A. M. 4008. B. C. 2

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

γ called Herod the Great.son of Antipater, reigned 40

19 T But when v Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 20 Saving, Arise, and take the young child and his

Ver. 13. Flee into Egupt.-Bethlehem was in that part of Judea nearest Egypt.-Egypt is a long and narrow region, lying on both sides of the river Nile. Its greatest length is six hundred miles, and its greatest breadth three hundred. The whole region was known by the Hebrews by the name of Muzraim, it having been peopled by Mizraim, as on of Ham, after the flood. The princes who governed it were styled Pharaohs, i. e. Kings, until the time of Solomon, after which they are designated by their proper names. After the ago of Alexander, the Egyptian kines were called Ptolemy.

Ver. 15. Out of Egypt, &c.—Whitby and others consider this as a typical

prophecy.

Ver. 16. All the children-Doddridge and Campbell, "male children." At present, Dr. Richardson says. Bethlehem contains but about 200 inhabitants, and perhaps never contained many more; out of these it is probable the male infants might not exceed 50, though Voltaire puts them down at 14,000! Richardson was shown a small chamber, excavated from a rock, in which they

were all said to be entombed.

suspicion of madness.

Ver. 18. In Rama.—Rama, a city in the tribe of Benjamin, situated a few miles the tribe of Benjamin, between Gheah and Bethel. In Rama was there a volce herd, "-i.e. a cry was heard eyen to Kamah, quoted from Je.xxxi. 15, where the prophet introduces Rachel hewailing the exile of her posterity, i.e. Ephraim; by quoting which language, Matthew in a similar manner introduces her as bemouning the fate of the children slain in Bethlehem. Robinson's Wah). The manner of lamentation among the eastern women was also most violent, of which we shall give the following example, quoted by the late Editor of Calmet trom M. Le Bruyn's Voyage in Syria. That celebrated traveller says, "When I was at Rama, (near Lydda; not this Rama near Bethlehem.) I saw a great company of these weeping women, (namely, those who go to weep over the graves of their relations.) who went out of the town. I followed them. and after having observed the place they visited, adjacent to their sepulchres, I seated myself on an elevated spot. . . . They first placed themselves on . . . They first placed themselves on the sepulcities, and wept there; after having remained there about half an hour, some of them rose up, and formed a ring, holding each other by the hauds. Quickly two of them quitted the others, and placed themselves in the centre of the ring, where they made so much noise, in screaming and clapping the hands,

as, together with their various contortions, taight have subjected them to the

weep again, till they gradually withdrew to their homes."

After that, they returned and seated themselves to

t c.3.13.

mother, and go into the land of Israel: for they are A. M. 4003. B. C. 2. dead s which sought the young child's life.

Ex. 4.19. 21 And he grose, and took the young child and his

mother, and came into the land of Israel. 22 But when he heard that Archelaus did reign in

Lu. 2.39 Judea in the room of his father Herod, he was afraid to go thither; notwithstanding, being warned of u Jc.1.45. God in a dream, he turned aside into the parts of Galilee:

v Nu.6.13. 23 And he came and dwelt in a city called " Na-Ju. 13.5. zareth: that it might be fulfilled which was spoken by 1 Sa. 1.11. Am.2.10 the prophets, He shall be called a v Nazarene. ..12. Ac.24.5. CHAPTER HL

I John preacheth; his office, life, and haptism. 7 He reprehendeth the Pharisees, 13 and haptizeth Christ in Jordan,

N those days came a John the Baptist, preaching in the wilderness of Judea, CHAP, 3.

2 And saying, Repent ye: for the kingdom of heaven A. M. 4030. is at hand. A. D. 26. 3 For this is he that was spoken of b by the prophet

Esaias, saying, The voice of one crying in the wildera Lu.3.2. Ju. 1.18. ness, Prepare ye the way of the Lord, make his paths straight. b Is.40.3. 4 And the same John had his craiment of camels'

hair, and a leathern girdle about his loins; and his c 2 Ki.1.*. c 11.5 meat was locusts a and wild honey.

5 ¶ Then went out to him Jerusalem, and all Judea. d Le.11 2 and all the region round about Jordan.

Ver. 20. They are dead .- That is. Herod and his son Antipater, who was equalizered with his father.

Ver. 22. Archelaus-another son, also rivalled the crucities of his father. No. 23 4 Nagarene-i e. an inhabitant of Nazareth. The names of places Ver. 23 A Nazarene-i. e. an inhabitant of Nazareth.

are sometimes used reproachfully. Nazarene, among the Jews at Jerusalem, was a term of contempt. The words here apparently quoted are not found in the Old Testament. The sense is, there was a fulfilment of what the prophets foretold, (Ps. xxii. 6, &c. Isa liii.) that it should be treated with reproach and contempt. Robinson's Wahl.

CHAP. III. Ver. 1. In those days-That is, while Jesus resided with his parents in Nazareth. - John the Baptist-or the Baptiser. - Preaching-That is, proclaiming, as a herald, or public crier. Compbell. — In the vollderness of Judea—mentioned Ju. i. 6, and in the little of Ps. Ixiii, It lay cast from Jerusalem, along the Jordan and the Dead sea. Not a region unimbabled, but woody, mountainous, and thinly inhabited. The name seems to be of much the same import with our word Highlands.-Campbell.

Ver. 3. The voice of one crying, Prepare, &c.—See Is. xl. 3. Diodons Siculus says of Scuiranis, that 'in her march to Edutane she came to the Zarean Mountain, which, extending many furlouses, and being full of crargy precipiers and deep hollows, could not be passed without making a great compass about. Being, therefore, desirous of leaving an everlasting memorial of herself, as well as of shortening the way, she ordered the precipices to be digged down, and the hollows to be filled up; and, at a great expense, she made a shorter and more expeditious road, which to this day is called the road of Semiramis." She did the same afterwards in Persia, and other countries

Ver. 4. His raiment of camels' hair .- Not of the fine hair of that animal, Vet. 4. His raiment of cames mair.—Not of the fine that of mat animal, as Cambel is; "but of the long and sbazey hair of camels, which in the East is manufactared into a cox se stuff, anciently worn by monks and anchorites."—Campbell. Locusts—which were allowed food by the Mosaic law, and are enten by the poorer Arabs to this day. See Le. xi. 22.—And wi'd honey—which is deposited by the wild bees in the woods of Judea in great abundance. See 1 Sa. xi. 25, &c. Pr. xxv. 16. S. vii. 16.

Vet. 5. All the region round about Jordan—That is, in the vicinity of Jordan—which like the river. All pust to take hopes, as is some other places.

dan, on both sides the river. All must be taken here, as in some other places, for many—great multitudes.

MATTHEW, III. 19 6 And were baptized of him in Jordan, confessing A. M. 4930. A. D. 26. e their sins. 7 T But when he saw many of the Pharisees and Sade Ac.1.5. ducees come to his baptism, he said unto them, O 19.4.5.19. generation for vipers, who hath warned you to f flee from the wrath to come? f Is.59.5. c.12.31. 8 Bring forth therefore fruits h meet for repentance: 23.33 9 And think not to say within yourselves, We have Lu 3.7. Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abra- g Je 51 6. Ro.1.18. 10 And now also the axe is laid unto the root of the h or. antrees: therefore every tree which bringeth not forth swerable good fruit is hewn down, and cast into the fire. to amena. ment of 11 I indeed baptize you with j water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you i Jn.15.6. k with the Holy Ghost, and with fire: Lu.3.16. 12 Whose fan is in his hand, and he will thoroughly Ac. 19.4. purge this floor, and gather his wheat into the garner; but he will burn up the chaff m with unquenchable fire. k Ac.1.5. 13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized n of him. 1 Mal.3.2.3. 14 But John forbad him, saying, I have need to be m Ps.1.4. Mal.4.1. baptized of thee, and comest thou to me? Ma.9.44. 15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righten Ma.1 19.

Then he suffered him. ousness. 16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

Lu.3.21. o Is.11.2 42.1. 61.1. Ja.3.31.

Ver. 6. Jordan.-This river rises in Anti-libanus, passes through the Lake of

Gennesareth, and runs into the Dead sea.

Ver. 7. Pharisees and Sadducees—Two famous sects among the Jews. The theological opinions of the Pharisees were more correct than those of the Sadducees, as they believed in the resurrection of the body, and in a future state of rewards and punishments, as also in the existence of angels and spirits. We rowards and pullishments, as also in the existence of angels and spirits. We do not read in the New Testament of the conversion of a single-Saddiccel-O generation of vipers.—Compare John viii. 40, 44.

Ver. 8. Fruits meet for repentance—1.e. Manifest your repentance by a

corresponding course of life.

Ver. 11. Whose shoes (or "sandals") I am unworthy, &c.-Rosenmuller quotes a Rabbinical saying, that whatever services a servant does for his master, a disciple may do for his teacher, only not to unloose the latchet of his shoes. Compare Mark i. S. He shall baptize you with the Ho'y Ghost and with fire He shall impart to his followers a searching and purifying influence, that

shall lead them to understand and embrace the doctrines of the Gospel.

For 12. Whose fan.—The oncinal word is acreed to signify "a winnowing instrument," probably "a shovel," as Campbe'l readers it, by which the corn being thrown upward against the wind, the chaff was separated from it thereby, -Unquenchable fire. - Inextinguishable fire, and by implication, eternal fire.

Ver. 15. It becometh us to fulfil all righteousness-i. e. We should submit

to every precept, or institution.

Ver. 16. And Jesus, when (Dodd, "after") he was baptized, went up straightway.-Campbell applies the term straightway, or "immediately, not to Jesus coming out of the water, but to the Spirit's descending "immediately after." Doddridgerenders it, "And after Jesus was haptized, as soon as he ascended out of the water, the heavens were opened," &c. Campbell's translation is to the same effect. — Descending the a doze. That is, in a slow, hovering motion; but St. Luke adds, "in a bodily shape, like a dove," that is, probably, in a white, heid flame, parted like the wines of a dove. So when the Holy Spirit descended on the Apostles, it was in a parted flame, like

Ep. t 6 2 Pe. 1 17.

21.

De. 6. 16.

A. M. 4030. A. D. 26. » Ps.2.7. Lu. 9.35.

17 And lo a voice from heaven, saying, This is my beloved P Son, in whom I am well pleased.

Octoved F Son, in Windin F aim wen piedsed.

CHAPTER IV.

CHAPTER IV.

CHAPTER IV.

10 The angels minister unto him. 13 He dwelleth in Capernaum, 11 beginneth to preach, 18 calleth Peter, and Andrew, 21 James, and John, 23 and healeth all the discussel.

THEN was Jesus led up of a the spirit into the wil-

derness to be b tempted of the devil.

2 And when he had fasted forty days and forty

CHAP. 4. nights, he was afterward a hungered.

3 And when the tempter came to him, he said, If A. M 4031, A. D. 27. thou be the Son of God, command that these stones n 1 Ki.18.12 be made bread. Ez.11.1,

4 But he answered and said, It is written, c Man shall not live by bread alone, but by every word that Ac. 8.39.

proceedeth out of the mouth of God. b Ma. 1.12. 5 Then the devil taketh hin up into the holy i city, Lu.4.1.

and setteth him on a pinnacle of the temple. c De.8.3. 6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, e He shall give

d Ne.11.1. his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou c. 27, 53, € Ps.91.11, dash thy foot against a stone. 12.

7 Jesus said unto him, It is written again, f Thou shalt not tenut the Lord thy God.

The rite of haptism was in use among the Jews, beren tongues." Acts ii. 3. fore the time of Christ, in the admission of proselytes to the Jewish community. Robinson's Waht. In the opinion of many, the Saviour, when baptized by John, was inducted into the priest's office. When Aaron was consecrated to the office of priest, Moses washed him with water, and poured the anointing oil upon his head, Lev. viii. 6, 12. But Jesus, when consecrated, was baptized and ancinted with the Holy Ghost sent down from heaven. Does not the Saviour (Mat. xxi. 25.) by directing the chief priests and elders to the baptism of John, really, among other things, answer their question, "by what authority doest thou these things?"

CHAP.IV. Ver. 1. Led up of the Spirit .- Campbell, " conducted by the Spirit." Into the wilderness—That is, of Judea, near Jordan. The wilderness here referred to, is thus described by Maundrell, one of our most respectable modern travelless in that country: "After some hours travel, . . . , you arrive at the mountainous desert into which our blessed Saviour was led by the Spirit, to be tempted of the devil. A most miserable, dry, barren place it is consisting of high, rocky mountains, so torn and disordered, as if the earth had here suffered some great convulsion, in which its very bowels had been turned outward. On the left hand, looking down into a deep valley, as we passed along, we saw some ruins of small cells and cottages, which they told us were formerly the habitations of hermits, retiring thither for penance and mortification; and certainly there could not be found in the whole earth a more confortless and abandoned place for that purpose." - To be tempted of the Deril-Greek, Diabolos, which means a calumniator, and answers to Sortan in the Old Trestament, which means an adversary. He is describe as the chief of the fallen angels; the prince of the power of the air, under woom those denons are arranged, which are active in introducing every evil among mankind.

Ver. 3. The tempter—That is, the devil, just before named.— Campbell and Doddridge. "Be made loaves (of bread.") —Be made bread.

Ver. 4. By every word—That is, as Dr. Campbell renders, "by every thing which God is pleased to appoint;" for rema, which generally signifies a reord, is, by a Hebraism, here taken for a thing, like dawar, in Hebrew, 1—Bagster.

Ver. 5. Taketh him—That is, "Along with him," says Doddridge. An intelligent child being asked, "How did the devil take Christ to the temple?" replied, "As you (father) would take me to St. Paul's."—The holy city—namely, Jerusalem.—On a pinnacle—Gr. "The wing," which Eysebius explains of Jenisaren.— On a primare - Gr. In ewing, when Lossenius explains on the battlement round the top of the temple. See *Hammond* here, and on chap, x. 27. This was probably at the time of evening service, which might from this part be visible; and some think that Satan meant to intimate that by such a miracle, the priests and people would be at once convinced of his mission.

8 Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of

the world, and the glory of them;
9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan : for it is written, & Thou shalt worship the Lord thy God, and him only shalt thou serve.

It Then the devil leaveth him, B and, behold, angels

h came and ministered unto him. 12 T Now when Jesus had heard that John was

cast into prison, he departed into Galilee; 13 And leaving Nazareth, he came and dwelt in

Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 14 That it might be fulfilled which was spoken by | 1 1s.9.1,2

Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, y Galilee of the Gentiles;

16 The people which sat in k darkness saw great light; and to them which sat in the region and sha-

dow of death light is sprung up. 17 ¶ From that time Jesus began to preach, and to say, Repent: I for the kingdom of heaven is at

hand. 18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon m called Peter, and Andrew his

brother, casting a net into the sea: for they were of it was a fishers. 19 And he saith unto them, Follow me, and I will

make you n fishers of men. 20 And they straightway left o their nets, and follow-

ed him.

21 And going on from thence, he saw other two P brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called & them.

22 And they immediately left the ship and their fa-

ther, and followed him.

23 ¶ And Jesus went about all Galilee, teaching q in their synagogues, and preaching the gospel of the thingdom, and healing all manner of sickness and all s Ps. 103.3. manner of disease among the people.

Ver. 8. Exceeding high mountain.-Speaking of this mountain, the Abbe Mariti (in his Travels through Cyprus) says, "Here we enjoyed the most beau-liful prospect imaginable. This mountain . . . overlooks the mountains of Arabin, the country of Gilead, the country of the Ammonites, the plain of Jericho, the river Jordan, and the whole extent of the Red Sea, "which is confirmed by Mr. Mandrell also.

Ver. 12. Into Galilee.—It appears by the extent.

Ver. 12. Into Galilee.—It appears, by the other Evangelists, that Jesus, on leaving the wilderness, passed through Samaria to Nazareth, where he preached and wrought miracles, and was at first cordially received; but one of his dis-courses giving them offence, they threatened his life; he then came and dwelt at Caperacum, whereby another prediction was fulfilled; and he litherated in the serie way throughout Galilee. See John iv. and Luke iv. 16.

Ver. 15. By the reay, &c.—Campbell, "Situate on the Jordan, near the sea."
—Gall se of the Gentiles.—So called from the number of Gentiles there set-

tied. 1 Kings ix 11.

A.M.4031 A. D. 27.

g De.6.13 1 Sa.7.3

 $\beta_{\text{Salan can}}$ stay no longer than God

permits. h He.1.6.14

i or delivered up.

y chiefly inhabited by people of divers nations.

k Is.42.6,7.

Lu.2.32. l c.3.2. 10.7.

m Jn.1.42. n Lu.5.10. 1 Co. 9.20.

2Co.12.16

o Ma.10. 28..31.

p Ma.1. 19,20.

> call that reached their hearts.

q c.9.35. Ln.4.15,

r c.24.14 Ma.1.14.

 θ the joyful

that the Messiah's kingdom was near at hand.

c.8.16,17.

22	MATTHEW, V.
A. M. 4031. A D. 27.	they brought unto him all sick people that were taken
t Ln.6.17, 19.	with divers diseases and torments, and those which were possessed with devils, and those which were
	lunatic, and those that had the palsy; and he healed them.
CHAP. 5.	25 And there followed him great multitudes tof peo- ple from Galilee, and from Decapolis, and from Je- rusalem, and from Judea, and from beyond Jordan.
Lu.6.20	CHAPTER V. 1 Christ beginneth his sermon on the mount: 3 declaring who are blessed.
b 1s.57.15 66.2	13 who are the salt of the earth, 14 the light of the world, the city on a hill, 15 the candle: 17 that he came to fulfil the law. 21 What it is to kill, 27 to commit adultery, 33 to swear: 38 exhortest to antier wrong, 44 to love even our senuies, 43 and to labour after perfectness.
o Ja.2.5.	AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples
d Is.61.3. Eze 7.16.	came unto him: 2 And he opened his mouth, and * taught them, saying,
e Jn.19.20. 2 Co.1.7.	3 Blessed are the poor b in spirit: c for theirs is the kingdom of heaven. 4 Blessed are they that d mourn: for they c shall be
f Ps.37.11.	comforted. 5 Blessed are the meck: for they t shall inherit the
g Ps.145.19	earth. 6 Blessed are they which do hunger and thirst after

Ver. 24. Possessed with devils-Greek, " Demons," and so rendered by Doddridge, Campbell, and other modern translators; and Dr. C. has particularly noted, that the terms Diabolos (or devil) and demon are, in the New Testament, never confounded with each other. See John viii. 44. Ac. xiii. 10. 1 Pet. v. 8.

That insanity arose from such possessions, "was the prevailing opinion, not

rightcousness: for \$ they shall be filled.

only among the Jews, . . . but also among the Greeks and Romans. Æschylus Sophocles, Euripides, Herodotus, Lucian, and others, speak of demoniacs." Herodotus speaks of the mental alienation of Cleomenes as extraordinary, because it was not "occasioned by a demon, but by excessive drinking."-Rosenmuller. Some have endeavoured to explain what is said of demons, and possession by them, of corporeal diseases only, and especially of insanity. Camp-bell remarks on this hypothesis. "When I find mention made of the number of demons in particular possessions, their actions so expressly distinguished from those of the man possessed, conversations held with the former in regard to the disposal of them after their expulsion, and accounts given how they were acfually disposed of; when I find desires and passions ascribed peculiarly to them, and similitudes taken from the conduct which they usually observe; it is impossible for me to deny their existence, without admitting that the sacred historians were either deceived themselves in regard to them, or intended to deceive their readers. Nay, if they were faithful historians, this reflection, I am afraid, will strike still deeper." Campbell's Gospels.

Ver. 25. Decapolis.- Decapolis was a district of Syria, east of Jordan, so called from deka, ten, and polis, a city, because it contained ten cities; which were, according to Pliny, Seythopolist Philadelphia, Raphanæ, Gadara, Hippos, Dion, Pella, Gera-a, Canatha, and Damascus. No two geographers enturestate the same ten cities.]—Bagster.

Chap. V. Ver. 1. Into a mountain.—A bill, called "The Mountain of Beati-

tades." is still pointed out to travellers, though the tradition is of no authority. - When he was set .- It was customary among the Jews for the teacher to sit and for his pupils to stand, or sit in a semicircle around him.

Vet 2. He opened his mouth.-A Hebraism for "he began to speak."

chap. xiii. 35.

Is.65.13

Blessed .- Doddridge and Campbell, " Happy the poor;" and so in the verses following.—Poor in spirit—i. e. the humble and lowly in mind.

Ver. 4. They that mourn—i. e. that are "habitually serious."

Ver. 5. Inherit the earth-or "land:" i. e. the land of promise. See He. xi.

Ver. 6. Hunger and thirst.—Xenophon in like manner applies these appe-

n Ma.9.50.

o Ph 2.15.

p The word

original, signifieth

in the

a mea-

taining

about a

than a

o 1 Pe.2.12.

peck.

r c 3.15.

7 Blessed are the merciful: for h they shall obtain A. M. 4031. A. D. 27. mercy. 8 Blessed are the pure in i heart: for they shall see h Ps.41.1,2 9 Blessed are the peacemakers: for they shall be i Ps.24.3,4. He.12.14. called the children of God. 1 Jn.3.2.3. 10 Blessed are they which are persecuted for righte-1 Ps.34.14. ousness' k sake: for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and k 1 Pe.3.13 persecute you, and shall say all manner of evil against you | falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your 1 lying. m 2 Co.4.17.

12 Rejoice, and be exceeding glad: for great is your reward min heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt mof the earth: but if the salt

have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on a hill cannot be hid. 15 Neither do men light a candle, and put it under p a bushel, but on a candlestick; and it giveth light

unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify q your Father which

is in heaven.

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle "shall in no wise pass from the law, till all be fulfilled."

19 Whosoever therefore shall break one of these least ^{a La.0.0.1}, tites to the mind. He says, "Some tempers hunger after praise, no loss than others after meat and drink."

Ver. 5. Pure in heart—Ps. xv. 1; xxiv. 4, 5, and compare Acts xv. 9. 1 Pe. i. 22. 1 Jn. iii. 8.

Ver. 13. Yeare the sult of the world—ie. by your influence you are to make men better, as salt preserves and renders food more savoury and acceptable.—
If the salt have lost his saveur.—Mattodrell mentions, that in the valley of salt (four hours journey from Aleppo) he broke off a piece of salt, which, from its beine long exposed to the sun, rain, and air, had lost its savour, though the part which adhered to the rock retained it. But Townserd quotes from Schoetgen a different illustration. He says, that an inferior kind of salt was collected from the Asphaltic lake, with which the sacrifices were salted; but which, on being exposed to sun and air, soon lost its flavour, and was then sprinked over the pavennent of the temple, like sand.—Wherevoith shall it be salted? Dr. Good quotes a learned Swede, who gives to this clause a different translation,

Good quotes a learned Swede, who gives to this clause a different translation, "How can we sait with it," which he prefers.

Ver. 15. A candle candlestick.—Campbell, "Lamp," and "lampstand."

Ver. 17. To destroy.—Hammond, "To dissolve;" so Doddridz.— To fulfil.—Hammond, "To perfect;" Doddridze, "To complete;" Campbell, "To raify." The sense appears to be, that whereas the Jewish leachers relaxed the morality of the law, as we shall see in the instances here subjoined, the object of Jesus was, to enforce it to the utmost extent of its demands.

Ver, 18. Verily—Gr. Amen: I solemnly assure you.—One jot or tittle—The jot total is the Helvew Jod, and the tittle seems to refer to the corners of certain Helvew letters, which distinguish them from cheers, (as, for instance, the Beth from the Caph, or the Dalch from the Rest, i) which letters, without they are written with great care, are scarce, to be distinguished. Lamy, Gro-

Ver. 19. One of these least commandments.—Doddridge and Campbell, "One of the least of these commandments."

a or, to

a i. e. vain

2 Sa.6.20.

fellow.

commandments, and shall teach men so, he shall be A M. 4031. A D. 27. called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be v t Sa. 2.30. called great vin the kingdom of heaven.

20 For I say unto you, That except your rightconsness shall exceed "the rightcousness of the scribes w c.:3.23 and Pharisees, ye shall in no case enter into the king-Ph.3.2 dom of heaven.

21 TYe have heard that it was said x by them of old time, y Theu shalt not kill; and whosoever shall kill shall be in danger of the judgment;

22 But I say unto you, That whosoever is angry with his brother without a z cause shall be in danger of the y Er 20.12 De 5 15. judgment: and whosoever shall say to his brother, a Raca, shall be in danger of the council; but whoseever shall say, Thou fool, shall be in danger of hell fire. 23 Therefore if thou bring thy gift b to the altar, and z 1Jn.3.15. there rememberest that thy brother hath aught against

thee: 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, while thou b De.16.16, art in the way with him; lest at any time the adver-17. sary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means e Pr.25.8. Lu.12.58, .ome out thence till thou hast paid the uttermost farthing.

Ver. 20: Of the scribes.—These are said to be of two classes, secular and ecelesiastical; but the latter are here intended, among whom were many degrees of rank, from mere transcribers, to men "learned in the law," like Ezra, (vii. 6.) Some of these are called "Doctors," and doubtless had disciples. Olat, xxiii. 2.3.) — The Pharisees were a sect remarkable for their attachment to the ceremonial law, and still more to the traditions of the elders. They vere accounted most orthodox, and the scribes are generally associated with them. But we shall find their true character best developed in our Lord's addresses to them.

—Righteousness.—Sancity of life and integrity of conduct.

Verses 21 and 27. Said by—Marg. "To;" so Doddridge and all the moderat
translators.—Them of old time—That is, those to whom the law was deliver-

ed at Sinai.

Ver. 22. Judgment.—[An inferior court of judicature, in every city, consisting of twenty-three members, which punished criminals by strangling or beheading.) Bagster, --- Raca-That is, an empty, worthless fellow; so Drusius, who is followed by Doddridge, &c .- The council-Greek, Sanhedrim-composed of seventy-two elders, who alone punished by stoning.—Thou fool-Greek, Moreh, which Doddridge explains, "Thou wicked villain."—Hell fire—

"The fire of the valley of Hinnom."

Ver. 24. Leave there thy gift .- It appears from Dr. Lightfoot, that sacrifices were not always offered immediately, but sometimes reserved to an approachwere not always one-real immediately, but sometimes reserved to an approach ing feast. At those times the people collected from all quarters, and reconciliation might be more easily effected. It may also be remembered, that there were fields, or pasture grounds, belonging to the temple, as it was impossible to keep all the great and small cattle for the public feasts within the courts of the temple. —Then come and offer truy gift,—Philosays. "When a man had injured his brother, and repenting of his fault, voluntarily acknowledged it, (in which most both restriction and configured controlled to the court of th which case both restitution and sacrifice were required,) he was first to make restitution, and then to come into the temple, presenting his sacrifice, and asking pardon." Philo was contemporary with our Lord: but this rule appears to have been much neglected.

Ver. 25. Agree . . . quickly.—According to the Roman custom, a person aggreed could compel the other party to go with him before the Fretor, unless

he agreed by the way to adjust the matter. Adams's Rom. Antiq.

Ver. 26. The uttermost farthing—That is, the full extent of the penalty in-

j c.23.16.. 22.Ja.5.19

k Re.21.2,

MATTHEW, V. 27 T Ye have heard that it was said by them of old A.M. (181 A. D. 27 time. Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh 4 on d Jeb 31 1. l'r.6.25. a woman to lust after her hath committed adultery with her already in his heart. e or. do cause 29 And if thy right eye offend thee, pluck it out, and thee to east it from thee: for it is profitable for thee that one offend. of thy members should perish, and not that thy whole f Ro.S.13. body should be cast into f hell. 1 Co.9.27. 30 And if thy right hand offend thee, cut it off, β and B mortify cast it from thee: for it is profitable for thee that one thy affecof thy members should perish, and not that thy whole tions and inchnabody should be cast into hell. tions to 31 It hath been said. Whosoever shall put away his all evil. wife, let him give her a writing of g divorcement: g De 24.1. 32 But I say unto you, That whosoever shall put Je.3 1. away his h wife, saving for the cause of fornication. Ma. 10.2 causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. h c.19.9. 33 ¶ Again, ye have heard that it hath been said by 1 Co.7.10, 11. them of old time, Thou shalt not forswear : thyself, I.e.1912 but shalt perform unto the Lord thine oaths: Nu.30.2. De.23.23 34 But I say unto you, Swear not at jall; neither by

flicted. Some Roman Catholic writers have had the ingenuity to draw from hence an argument in favour of Purgatory; but it is evident that this refers to a final, and not to a temporary punishment, as in verses 22 and 29; and that no consistent Catholic can argue from the particle "till," for a termination of it; see chap. i. 29.

Ver. 28. Looketh .- Doddridge, "Gazeth;" that the word is often emphatic,

see chap. vii. Luke vii. 44. Acts i. 9; iii. 4, &c. Ver. 29. Offend thec.-Hammond and Doddridge, "Ensnare thee."

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is k the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

heaven; for it is God's throne:

Ver. 30. Cut it off .- [Every one must immediately see, says Bishop Porteus, that the eye to be plucked out is the eye of concupiscence, and the hand to be cut off is the hand of violence and vengeance; that is, these passions are to be checked and subdued, let the conflict cost us what it may. — Hell.—Greek, geennan, a corruption of the Hebrew words gai hinnom, "the valley of Hinnom," which lay near Jerusalem, and had been the place of those ahominable sacrifices in which the idolatrous Jews burnt their children to Moloch. Hence this place became in process of time an emblem of hell, or the place of punishment. |-Bagster

Ver. 31. Whosoever shall put away, &c .- [Divorces were carried to a scandalous and criminal excess among the Jews; the school of Hillel permitting a man to put away his wife, if he saw a woman handsomer than her, or if she displeased in her manners, or even in dressing his victuals!]-Bagster.

Ver. 32. Fornication.—It is evident that the terms fornication and adultery are here used as synonymous, to include every species of actual uncleanness. Ver. 33. Thou shalt not forswear thyself, &c.—The morality of the Jews on this point was truly execrable: they maintained that a man might swear with his lips, and annul it the same moment in his heart! And, in even their

holiest precepts, they did not pretend to forbid all common swearing, but only what they term much. Ver. 34. For it is God's throne.-Herodotus says, that "when the Scythi .ns desire to use the most solemn oath, they swear by the king's throne."

Ver. 35. Nor by the earth.—Mr. Hughes (Travels in Sicily and Greece) mentions an old man at Acathamia swearing "by the earth." as an ancient outh. -Neither by Jerusalem. - This was common among the Jews, and is mentioned in the Gemara.

Ver. 36. Neither by thy head-Another Jewish oath, but no less common among the Greeks and Romans, as appears from Homer, Virgit, Horace, Martial, &c.

A. M. 4031. 37 But let your communication be, Yea, yea; Nay, A. D. 27. nay: for whatsoever is more than these cometh of Ja.5.12 l evil. 38 ¶ Ye have heard that it hath been said. An meye

for an eve, and a tooth for a tooth: m Ex.21.24. 39 But I say unto you, "That ye resist not evil: but

whosoever shall smite of thee on thy right cheek, turn n Pr.20.22. 24, 29, to him the other also. Ro.12.17 40 And if any man will sue thee at the law. v and take .. 19. away thy coat, let him have thy cloak also.

n Is 50 6 41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that wrong thecunder would borrow of thee turn not thou p away. pretence 43 TYe have heard that it hath been q said, Thou of law.

shalt love thy neighbour, and hate thine enemy. 44 But I say unto you, Love ryour enemies, bless r De.15.7. them that curse you, do good to them that hate you, and pray s for them which despitefully use you, and q De.23.6. persecute you;

45 That we may be the children of your Father which r Ro.12.14. is in heaven: for he maketh his sun to rise ton the evil and on the good, and sendeth rain on the just and s Lu.23.34. Ac. 7.60. on the uniust.

46 For if ye love them which love you, what reward t Job 25.3. have ve? do not even the publicans the same?

Ver. 37. Yea. yea. is a solemn and deliberate affirmative: Nav. nav. as solemn a negation. Reposition, among the Hebrews, implied truth and certainty, \$\frac{1}{2}\$ se (6c. xh. 32. Ps. | xh. 11. Da. v. 25. Jn. v. 19, 24, 25. Jade 12. *Campbell renders it, "Let your yes be yes, and your no. "—*Cometh of evil—or, "the evil one." *Hommond and Doddridge.* Not only profane oaths, but the needless multiplication even of lawful oaths, is a great evil. and much to be lamented in our own country.-Barclay contends, that every kind of swearing is forbidden; in doing which he is compelled to deny the oath of God, He. vi. 13-17; contending, that an oath implies swearing by another person, whereas God, swearing only by himself, did not, properly speaking, swear at whereas bod, swearing only by imment, and not, properly speaking, swear all: but this is in direct opposition to the passage in the Hebrews, just referred to. And he evades the argument of our Lord's swearing, by pleuding that this was under the Jewish dispensation; but it was certainly subsequent to his sermon on the mount. As to the ceremony of "kissing the book," we consider it by no means essential to the nature of an oath. And if the Society of Friends are willing, on proper occasions, to declare they "speak the truth in the fear of God, and before him." whom they call to witness, we consider this, to all intents and purposes, as an oath, which ought to be admitted in all courts, crimiterns and purposes, as an oath, which ough to be admitted in all courts, criminal as well as civil. Assertions under such protests being, if Jales, subject to punishment as perjury.—Resist not evil.—That is, "the evil or injurious person;" but submit to suffer wrong. See Hommond, Doddridge, Campbell. Ver. 39. Turn.... the other also—This is considered as a proverbial expression, indicative of great patience and forbearance.

Ver. 40. Sue thee at the law.—Wrong they under pretence of law. It teaches

us to love our enemies, and to be patient and forgiving under injuries.

Ver. 41. Whosover shall compet—Humanond and Doddridge. "Press."

Ver. &c. — Go with him tream.—This is supposed to refer to the Persian

Anzari, or state couriers, who were empowered to compel any person they

net to assist them or to surrender his borse to them; and a like arbitrary authority was exercised over the Jews by the Roman governors.

Ver. 45. He maketh his sun to rise, &c.—Bishop Jebb quotes a beautiful Persian epigram, which says, "Be like the trees, which impart their shade and fruits to every traveller, to those even who assault them with sticks and atones."

Ver. 46. Publicans.- The term publican, from the Latin publicanus, denotes a tax-gatherer, or farmer or collector of the public revenues, nearly corresponding to the original Greek telones, from telos, a tax, and one onai, I bay, or, farm. They were detested among all nations for their rapacity and avariee:

47 And if ye salute your brethren only, what do yel A. M. 4021. A. D. 27. more than others? do not even the publicans so? и Ge.17.1.

48 T Be ye therefore uperfect, even as your Father

which is in heaven is perfect.

CHAPTER VI.

1 Christ continueth his sermen on the mount, speaking of alms, 5 prayer, 11 forgiving our brethren, 16 fasting, 19 where our treasure is to be laid up, 24 of serving God and mammon: 25 exhorteth not to be carried for worldly things: 33 but to seek ti al's kingdom.

AKE heed that ye do not your a alms before men, to be seen of them: otherwise ve have no reward b of your Father which is in heaven.

2 Therefore when thou doest thine alms. cdo not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their

3 But when thou doest alms, let not thy left hand

know what thy right hand doeth: 4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward 4 thee

ovenly. 5 ¶ And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have

their e reward. 6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in Ps.34.15.

f secret shall reward thee openly.

and abhorred especially by the Jews, to whom the Roman government was

odious.]—Basster.

1. If ye salute your brethren only.—The rigid Jows would not salute the publicans, nor would even the publicans salute the heathen. Har-

Ver. 48. Perfect-i. e. benevolent. -- Even as your Father-i. e. like as

ver. 48. Fe/jec/-1. e. benevorent.—Leen as your Father-1. e. like as your lather, a similitude.

CHAP VI. Ver. 1. Do not your alms.—Some ancient copies, versions, and Christian Fathers, read, "Practice not your righteousness," which Doddridge and Campbell explain as including the three following duties; alms, prayer, and fasting. Mrs. Judson, giving some account, in a letter, of the first Burman convert, says, "A few days ago I was reading with him Christ's Setmon on the Mount. He was deeply impressed, and unusually solemn.— These words, said he, 'take hold on my very heart; they make me tremble. Here God commands us to do every thing that is good in secret, not to be seen of men. How unlike our religion is this! When Burmans make offerings at the pagedas, they make a great noise with drums and musical instruments, that others may see how good they are. But this religion makes the mind fear God; it makes t of its own accord fear sin."

Ver. 2. Verily, they have their reward.-That is, what they seek after, the applause of men.

Ver. 3. A'ms.-Dr. Gill supposes our Lord to mention giving of alms before prayer, because it was customary for the Jews first to bestow their alms, and then to pray. In both these duties secreey is enjoined, to avoid the semblance of vanity and ostentation : but there are occasions in which it may be necessary to give alms in public, to excite others; and as to social and public prayer, it is no less a duty than private devotion. Those who never give alms or pray but in public, may assure themselves, that neither their prayers nor alms will be ac-

cepted. Private prayer, particularly, is the life of personal devotion. Ver. 5. Standing.—It should appear by this expression, that many of the Jews sat, but the Pharisees s'ood, as an expression of their zeal.—In the Synagogues.—Though this term is undoubtedly used for any public assembly, as it is rendered. James ii. 2. yet we think with Doddridge, that it here most probably refers to their places of worship.

CHAF. ?

De 18 13

Lu.t 36,

Col. t. 28.

a or, right Ps 112.9 t or, with

c or,cause nota trumpet to be

bahanded d Lu.S.17. 14.14.

e Pr.18.5. Ja. 4.6.

Is.65 24.

A. M. 4031. 7 But when ye bray, use not vain g repetitions, as the A D. 27. heathen do: for they think that they shall be heard e Ec.5.2. for b their much speaking.

h 1 Ki.18. 8 Be not ve therefore like unto them: for your Father 26.&c. knoweth i what things ve have need of, before ye ask i Lu.12.30. him.

Jn.16. 9 After this manner therefore pray ye: Our j Fa-23.27. ther k which art in 1 heaven. Hallowed be m thy Le. 11.2. & C.

10 Thy kingdom n come. Thy will be done in earth. k Ro. S. 15.

o as it is in heaven. Pr 115.3. 11 Give us this day our P daily bread.

m Ps.111.9 129.20. 12 And forgive us our 4 debts, as we forgive our n c.16.28. debtors. Re. 11, 15,

13 And lead us not into r temptation, but deliver us o Ps. 103. * from evil: For thine t is the kingdom, and the power, 20.21. and the glory, for ever. Amen.

p Pr.30.8. 14 T For if ve forgive men their trespasses, your heals.33.16.

venly Father will also forgive you: q c.18.21.. 15 But if ye forgive not men their trespasses, neither 35. Lu.7.40.. will your Father forgive your " trespasses.

16 I Moreover when ye fast, be not, as the hypocrites, r c.26.41. of a sad countenance: for they disfigure their faces, La. 22, 40. that they may appear unto men v to fast. Verily I say 46

unto you, They have their reward. s Jn. 17.15. 17 But thou, when thou fastest, anoint thy head, Re.5 12,

and wash thy face; 13. 18 That thou appear not unto men to fast, but unto n Ep.4.31. Ja. 2.13.

thy Father which is in secret: and thy Father which v Is.58.3.5. seeth in secret shall reward thee openly. w Pr.23.4. 19 T Lay not up for yourselves treasures w upon earth, Lu.18.21,

where moth and rust doth corrupt, and where thieves He.13.5. break through and steal: x 1s.33.6. 20 But lay up for yourselves treasures in * heaven, Lu. 12.33, where neither moth nor rust doth corrupt, and where

I TE.6.19. thieves do not break through nor steal: Ver. 7. Vain repetitions.-The Greek word here used, Battalogie, alludes to a babbler of the name of Battus, who, according to Suidas, made long

hymns, consisting of many lines, full of tautologies. Ver. 9. After this manner .- Doddridge and Campbell, "Thus," which includes the ideas both of a pattern and a form : compare Luke xi. 1, &c.

Ver. 11. Our daily bread .- Doddridge, (from Mede,) "Eread sufficient for

our present support. er. 12. Forgiveus, &c.-The condition on which we here ask forgiveness, is, "as we forgive" those who wrong us; consequently, if we do not heartily

as a genus, comprehends the other, always to prefer the most extensive, which

here is evil. Ver. 16. Disfigure their faces—Or disguise them; the Rabbins have a saying, "Whoever makes his face black on account of the law in this world, God

will make his brightness to shine in the world to come." Ver. 17. Anoint thy head, &c.—This was omitted on occasion of their fasting, to make them appear the more wretched.

Ver. 18. In secret.—See ver. 6. Ver. 19. Rust—Hammond, "Smut;" Doddridge, "Canker;" it is a very

general term, and from the same root as the term used in ver. 16 in relation to disfiguring the face by dirt, or smut. Moth corrupts garments; rust, metals; smut, corn; and dirt will distigure any thing.

Lu 12.24, &c.

21 For where your treasure is, β there will your heart A. M. 4031. be also. 22 The light of the body is the yeve: if therefore B that thine eye be single, thy whole body shall be full of light. which 23 But if thine eye be evil, thy whole body shall be you chief. ir wilue. full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! 24 T No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot a serve God and mainmon. 25 Therefore I say unto you, Take no thought b for 2 Lu.16,13 your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. the life more than meat, and the body than raiment? 26 Behold the fowis of the air: for they sow not, neither do they reap, nor gather into barns; yet your a Ga.1.10 2 Ti.4.10. heavenly c Father feedeth them. Are ye not much Ja. 4. 4. better than they? 27 Which of you by taking thought can add one cubit unto his stature ? 28 And why take ye thought for raiment? Consider b.1. Co.7.32 the lilies of the field, how they grow; they toil not. Ph. 4.6. neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, c Joh 38.41.

which to-day is, and to-morrow is east into the oven. shall he not much more clothe you, O ye of little faith ! 31 Therefore take no 4thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal

shall we be clothed? 32 (For after all these things do the Gentiles seek :) d Ps. 37.3. for your heavenly Father knoweth that ye have need 1. 1 Pe.5.7 of all these things.

Ver. 22. The light—Gr. "Lamp;" so Doldridge and Campbell.—Single.— Doddridge, "Clear;" Campbell, "Sound." It properly means "simple," unincambered by film.

Ver. 23. Evil.-Doddridge and Campbell, "Distempered;" filmy, or otherwise diseased

Ver 21. Mammon,—"A Syriac word for riches. Wealth is here personified, and represented as a master who disalt God in our hearts."—Two masters namely, of opposing interests, 25 God and Mammon.

Ver. 25. Take no thought.—Doddridge and Campbell, "Be not anyious:"

and there is no doubt but this was the meaning of our translators, as the word thought is evidently so used, I Sam. ix. 5; also by Milton, Bacon, &c., is quoted in Johnson, and by Fox, the martyrologist, and the Geneva translators. as quoted by Parkhurst, who observes that the Greek term, in its derivation, means a distracting, or heart-dividing carefulness

ineans a distracting of near-uniting carrenness.

Ver. 26. Profest—Doddridee, "Birds," probably sparrows, as chap. x. St.

—Barrow.—Hammond., "Repositories;" Doddridge, "hor ids."

Ver. 27. One cubit.—This (being at least 18 inches) work! as a great addition to the height, which cannot therefore be here intended; most commentators therefore refer this to age. Applying this measure, however, to human life, it must be considered metaphorically as a race, of which a cubit describes a very small portion, analogous to "an inch of time," a common phrase with poets. Compbell translates the phrase, "Prolong his life one hour."

Ver. 30. The grass of the field.—The Hebrews divided all their vegetable

productions into two classes; trees, and herbs, or grass, Gen. i. 29, 30. -- Into the oven.-It is certain that fires were kindled and ovens heated with dried

vegetables, &c. Compare Ezek, xv. 4.

Ver. 32 Gentiles. - All nations, exclusive of the Israelites.

A. M. 4031. A. D 27.

33 But seek ve first the ykingdom of God, & and his righteousnes; and all these things shall be added f unto you.

e I Ti 4 9 y before al. things. above all

34 Take therefore no thought for the morrow : for the morrow shall take thought for the things of & it-Sufficient unto the day is the evil thereof.

things. 0 the grace of God, and the sanctification of his Spi it.

CHAPTER VII. 1 Christ, ending his sermon on the mount, reproveth rash judgment, 6 forcid-deth to cast holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the strait gate, 15 to beware of false prophets, 21 not to be hearers, but doers of the word: 24 like houses builded on a rock, 26 and not on the sand.

[UDGE a not, that ye be not judged.

f Le.25.20. 2 For with what judgment ye judge, ye shall be 21. judged; and with what measure ve b mete, it shall be î Ki.3.13 Ps.37.210. measured to you again. Mar.5.

g De.33.25 He.13.5,6

e Ga.6.1.

23.9.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother. Let me pull

out the mote out of thine eye; and, behold, a beam

is in thine own eve? CHAP. 7 a Lu.6.37. 5 Thou hypoerite, first cast out the beam cout of Re 2.1. thine own eye; and then shalt thou see clearly I Co.4.5.

east out the mote out of thy brother's eye. b Ju.1.7. 6 ¶ Give not that which is holy unto the dogs, neither

d cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend d Pr.9.7.8. von.

7 T Ask, and it shall be given you; e seek, and ye shall e 1s.55 6 Lu.18.1. find; knock, and it shall be opened unto you:

f. Ps.St. 10. 8 For every one that asketh freeeiveth; and he that 16. seeketh a findeth; and to him that knocketh it shall Jn.11.13. be opened.

16.23.31. 9 Or what man is there of you, whom if his son ask 1 Jn.3.22 bread, will be give him a stone? 5.11,15.

10 Or if he ask a fish, will he give him a serpent? g Pr.8,17. Je.20.12, 11 If ye then, being evil, know how to give good gifts 13.

unto your children, b how much more shall your Fah Lu. H. H, ther which is in heaven give good things to them that 80 ask him?

Le.19.13. 12 Therefore all things whatsoever ye would that Ro.13.8.. men should do to you, do ye even so to them: for 10. Ga.5.14.

this is the law and the prophets.

Ver 33. Seek ye first the kingdom.—Religion; to be sought "before all thors," as having "the promise of the life which now is, and of that which is to come." Ver. 31. The morrow small take thought for itself-That is, it will be time

enough to care for the morrow when the morrow comes. Every day brings its duties and its cares. So Ezra and his companions "offered the daily burnt-ofrings, as the duty of every day required." Ezra iii 4. Chap. VII. Ver. 1. Judga not.—This does not forbid us to judge of men by

their fruits, i. e. by their lives and principles; but it forbids us to judge with seventy, and to condemn with eensoriousness.

Ver. 3. The mate.... the beam.—The one a small thorn, or splinter of wood. Dr. Lightfoot has shown, that this saying (as well as the preceding) was proverbial among the Jews. (Similar to this is the caution given by Horace, "When you can so readily overlook your own wickedness, why are you more clear sighted than the eagle, or serpoint of Epidaurus, in spying out the failings

of your friends?" | Bagster. Compare Numb. xxxiii. 55. Josh. xxiii. 13 Ver. 4. Let me putt, &c.—Deddridge, "Hold still; I will take," &c. Ver. 6. Give not that .- Apply not the promises to the wicked.

u Lu.6.47.

v Ps 111.10. 119.99,130

x 1 fb. 2.30.

Je.5 3.

&c.

13 T Enter ye in 1 at the strait gate: for wide is the [A. M. 2931. gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: i Lu.13 21. 14 k Because strait is the gate, and narrow is the k or, How. way, which leadeth unto life, and few there be that L c 20.16. 25.1..12. find it. 15 I Beware of false prophets, m which come to you Ro.9.27, in sheep's clothing, but inwardly they are ravening in De. 12.1.. n wolves. 16 Ye shall know them by heir ofruits. Do men Je.23.13.. gather grapes of thorns, or figs of thistles? 1 Jn.4.1. 17 Even so every good tree P bringeth forth good n Ac.20.29 fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither o c.12 33. can a corrupt tree bring forth good fruit. p Lu.6.43, 19 Every 9 tree that bringeth not forth good fruit is g c.3.10. hewn down, and cast into the fire. Jn.6 15. 20 Wherefore by their fruits ye shall know them. r 1:.181,2 21 T Not every one that saith unto me, Lord, Lord, 1.0 6.46. shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have swe not prophesied s in thy name? and in thy name 1Ki.22.11, have cast out devils? and in thy name done many Ja. 23.13. wonderful works? 8: 23 And then will I profess unto them. I never knew I Cc. 13.2. you: depart from 'me, ye that work iniquity. 24 Therefore " whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise Re 22.15.

v man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell

not: for it was founded upon a wrock. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish x man, which built his house upon the sand:

Ver. 13. The strait gate. - Dr. Whitby explains this as referring to a wicket gate, admitting but one verson at a time, and that not without some difficulty, These the says) were used on occasions of marriage feasts, &c.; a porter was placed to keep improper persons from pressing in, and when all the company invited were a sembled, the door was shut. Mat. xxv. 10.

Ver. 13, 11. Enter ye in. - Are these verses consistent with the Salvation of

all men? See Luke xiii. 23-30.

Ver. 15. Barare of false prophets. - In Jeremiah xxiii. 17. 21. false prophets are represented as saying to the wicked, "the Lord hath said ye shall have peace-no evil shall come upon you."-The Saviour, after declaring the startling fact, that many lose their souls, cautions all to beware of these who teach a centrary doctrine. By their fruits ye shall know or distinguish them; an unholy life, a graceless heart.

Ver. 17, 13. A corrupt tree-" An evil tree." The Greek word does not always signify corrupt, or rotten; but of a bad kind, like the rejected fishes, ch.

xviii. 43. Campbell

Ver. 20. By their fruits.- " By their fruits ye shall know them," is certainly the best rule to judge, both of preachers and their doctrines. The fraits here referred to, are those virtues and graces of the Holy Spirit on which our Lord has pornounced his blessing in the opening of this discourse—meekvess, have mility, purity, and a peaceable disposition; none of water belong to the character of wolves

Ver. 2t. The kingdom of heaven-Has two departments, grace and glory;

but the expression must evidently refer to the latter.

Ver 23. Never knew you—As a true disciple.
Ver. 26. Upon the sand.—"The fishermen in Bengal build their buts, in the

MATTHEW, VIII. 32 A. M. 4031. 27 And the rain descended, and the floods came, and A. D. 27. the winds blew, y and beat upon that house; and it v 1 Co.3.13. fell: and great was the fall of it. 28 And it came to pass, when Jesus had ended 1 lese sayings, the people were astonished a at his doctrine: . He.10.26. 29 For he taught them as one having authority, and not as the scribes. CHAPTER VIII.

2 Christ cleanseth the leper, 5 healeth the centurion's servant, 14 Peter's a Je.23.22. Ma.6.2. mother-in-law, 16 and many other diseased: 18 showeth how he is to be followed: 23 stilleth the tempest on the sea, 28 driveth the devils out of two mon possessed. 31 and suffereth them to go into the swine. ATHEN he was come down from the mountain, great multitudes followed him. CHAP, 8. 2 And, behold, there came a leper a and worshipped a Ma.1.40, him, saving, Lord, if thou wilt, thou canst make me &c. clean. Lu.5.12, 3 And Jesus put forth his hand, and touched him. άc saying, I will; be thou clean. And immediately his leprosy was cleansed. b c.9.30 Ma.5.43. 4 And Jesus saith unto him. See thou tell b no man: but go thy way, show thyself to the priest, and offer c Le.14.3. the gift that Moses commanded, c for a testimony &c. unto them. 5 ¶ And when Jesus was entered into Capernaum. d Lu.7.2. there came unto him a d centurion, beseeching him, &c. 6 And saying, Lord, my servant lieth at home sick of the palsy, grievously termented. e Ps.10 17. 7 And Jesus saith unto him, I will come and heal him. La. 15.19. 8 The centurion answered and said, Lord, I am not worthy that * thou shouldest come under my roof: f Ps.33.9 but speak the word fonly, and my servant shall be 107.30. healed. 9 For I am a man under authority, having soldiers g c.15.23. under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Jesus heard it, he marvelled, and said to h Is.2 2,3. Ln.13 20. Ac.11 14. them that followed, Verily I say unto you, I have not Ep.3.6. found so great & faith, no, not in Israel. Re 7.9. I And I say unto you. That h many shall come from dry season, on the beds of sand from which the river has retired. When the rains set in, which they often do very suddenly, accompanied with northwest winds, the water pours down in torrents from the mountains. In one night, multitudes of these huts are frequently swept away, and the place where they stood is, the next morning, undiscoverable," Ward's Hindros. Ver. 27. And the rain descended.—In Palestine the quantity of rain that falls

between seed time and harvest is very great. Sometimes it descends in torrents.

The brooks are suddenly filled, and streams that were scarcely noticed before. swell into the likeness of rivers rushing in every direction through the land, and sweeping away houses and cattle that may fall in their way. Bib. Anti ;

Ver. 29. And not as the scribes.—The scribes used to say, Rabbi such a-one says so and so: Jesus spake as one sent from God, "Verily I say unto YOU. CHAP. VIII. Ver. 4. For a testimony unto them-First, to the "priests," for

though one only was sufficient to pronounce him cured, others would probably inquire into it; and, secondly, to the people, who would eventually learn the truth of the miracle through their means.

Ver. 5. A centurian. - A centurion was a captain of a hundred men, so called from centum, a bands d. It was a Roman military title; and therefore this officer may be concluded to have been a Gentile. 1-Bagster.

Ver. 6. Termented - Campbell, "Afflicted," or distressed.

the east and west, and shall sit down with Abraham, A. M. 4031. and Isaac, and Jacob, in the kingdom of heaven. B

12 But the children of the ikingdom shall be cast out into outer darkness: there shall be weeping j and gnashing of teeth.

13 And Jesus said unto the y centurion, Go thy way ; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother k laid, and sick of a fever.

15 And he touched her hand, and the fever left her:

and she arose, and ministered unto them.

16 T When the even was come, they brought unto him many that were possessed with devils: and he east out the spirits with his word, and healed all that

were sick :

17 That it might be fulfilled which was spoken by m Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

18 TNow when Jesus saw great multitudes about him,

he gave commandment to depart unto the other side. 19 And a certain scribe came, and said unto him, Master, In will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of

man hath not where to lay his head.

21 And another of his disciples said unto him, Lord, o suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the

dead bury their dead. 23 ¶ And when he was entered into a ship, his disciples followed him.

24 And, behold, P there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.d

25 And his disciples came to him, and awoke him,

saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked q the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

A. D. 27.

B a prophecy of the the Gen-

i c.7.22,23.

Tion Was centuride profectus, a captain dred men. from cen-

tuin, a laundred.

Lu.4.38. 39.

1 Ma.1.32, &c. m Is 53 4.

1 Pe.2,24. n Lu 9.57, 58.

o 1K1.19.20. p Ma.4. 57. Sec.

Lat. 5.23, &c. ð lí Jesus appears to may be awakened

by prayer q Job 38.11. Ps.89.9. 107.29.

Ver. 14. Laid-That is, on a bed, or couch.

Ver. 15. Data Take is, on a best of court, Ver. 15. Unto them—That is, Jesus and those with him. But Campbell says, many MsS. read 'him,' which he prefers. Ver. 16. He east out the spirits. This seems to contradict the idea, that the demons were merely diseases; they were "spirits." Ver. 17. That if might—Or 'thus it was,' "Himself took our infirmities.

This passage of the prophet Isaiah is expressly referred to the Messiah by the This jassage of the propose island is expressly received to the Tal-fareminis, who renders, "Surely he will pray for our sins," &c. In the Tal-naud is this remarkable passage," "What is the name of the Messiah" Some said, Legrouses; according to that, Surely he hath borne our sicknesses, &c. And Messiah sitteth in the gate of the city. And by what sign may he be known? He sitteth among the diseased poor." It is also said, in Zohar, that ail the diseases, all the griefs, and all the punishments due to Israel, shall be borne by

him. Christ fulfils the prophecies in all respects, and is himself their completion. Ver. 22. Let the dead bury their dead—That is, let the spiritually dead employ themselves in burying those who are literally so. Doddi idge and Campbell.

Ver. 11. Shall sit-[Shall recline, i. e. at table; referring to the recumbent posture used by the easterns at their meals.]-Bagster.

	MATTHEW, IX.
A D. 27.	28 ¶ And when he was come to the other side into he country of the Gergesenes, there met him two pos-
r Ma.5.1. Lu.5.26,	sessed with devils, coming out of the tombs, exceeding fierce, so that no man night pass by that way. 29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou
z Job 1.10. 12.2,3,6	come hither to torment us before the time? 30 And there was a good way off from them a herd of many swine feeding. 31 So the devils besought him, saying, If thou east

us out, suffer bus to go away into the herd of swine. 32 And he said unto them, Go. And when they were D. 119 Is.65.3 4. come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. Job 21.14. 1,6.5.8

33 And they that kept them fled, and went their ways Ac. 16.39. into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus; and when they saw him, they be sought him that he would depart " out of their coasts.

CHAPTER IX.

2 Christ curing one sick of the palsy, 9 calleli: Matthew from the receipt of custom, 10 eateth with publicans and sinners, 14 defended, his disciples for not fasting, 20 curedt the bloody issue, 23 raiseth from death Jarms' daughter, 27 giveth sight to two blind men, 32 leakth a dumb man possessed of a devil, 36 and hath compossion of the multitude. CHAP. 9.

ND he entered into a ship, and passed over, and a Ma. 2.3. came into his own city. Lu.5.18. 2 And, a behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy; b Son, be of good

b Ma.5.34.

&c.

cheer; thy sins be forgiven thee. Ver. 28. Gergesenes-The same as Gadarenes, according to Doddridge, Wetstein and Campbell think this word was introduced by Origen on conjecture, and that the original word was Gadarenes. So in Mark v. 1, and Luke viii. 26, it is called "the country of the Gadarenes." It is now called Om Keis; and the remains of the sepulchral caverns in which the demoniaes abode are still to be seen. Trav. in Syria. If Gadara and Gergese were not the same place, they were certainly very near each other, and the district intended lay, as Luke says, over against Galilee. — Coming out of the tombs.—Mr. Forbes, speaking of burying places in the East, says, they "frequently afford shelter to the wordy traveller when overtaken by the night: and their recesses are also a hiding-place for thieves and nurderers. Mr. Buckinghem visited a tomb about eight feet high, and twelve paces square, which was turned into a family residence, and the sarcophagus, or stone coffin, used as a provision chest. Orient. Lit. No. 1183. The parallel passage in Luke viii. 27, reads, "out of the city." Campbell and Doddridge, "Of the city;" i. e. a citizen—one who had formerly resided there.

Ver. 30. A good way off.—Campbell, "At some distance;" but probably within sight, upon a mountain near the sea shore. Compare Mark v. 11.

Ver. 31. Suffer us to go away. - Why the demons should be seech Jesus not to send them out of the country, is not so clear. Dr. Doddridge infers from Dan. x. 13, 20, that different evil genii (as well as good angels) preside over distinct regions, under the direction of Satan their prince.

Ver. 32. The whole herd .- Mark says they were about 2000, and the demons Ver. 2. The venote nevd.—Mark Says they were acroit zero, and ne demons themselves hoast that they were a legion, which at this period contained between 4 and 5000, but probably varied like our regiments, and was often used indefinitely, like our term regiment, for an undefined number. CHAP, IX. Ver. 1. His own city—That is, Capernaum, the metropolis of Galilee, whither our Lord had removed from Nazareth, Mat. iv. 13.

Ver. 2. Lying on a hel.—Doddridge. "Couch," or mattress,—Seeing

their faith-That is, both of the sick man and his friends .-- Thy sins be (Luke, "are") forgiven thee .- Not a prayer, but an affirmation. Campbell,

e Ps. 139.2

Jn.2.21. 25.

He 1.12.

Ga. 1.21

f Ma 2.11.

g e 11 !5.

h Pr.21.3.

110.6.6.

Mi.6.8. c. 12.7.

i Lu.21.47.

Ac.5.31.

2 Fe. 3.9.

were fasts

voluntari.

k under-

1aken without

Lu.152 He.5.2.

Lu.5.27,

13 Re. .. 23

3 And, behold, certain of the ecribes said within them-A. M. 4031. selves. This man blasphemeth. A. M. 27.

4 And Jesus knowing their c thoughts said. Where-

fore think we evil in your hearts? 5 For whether is easier, to say. Thy sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to 4 forgive sins, (then saith he to the d Mi.713. sick of the palsy.) Arise, take up thy bed, and go unto thy house. e Ac.4.21.

7 And he arose, and departed to his house.

8 But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men. 9 ¶ And (as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of cus-

tom: and he saith unto him, Follow me. And he arose, and followed him.

10 I And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and

sat down with him and his disciples. 11 And when the Pharisees saw it, they said unto his

disciples. Why eateth your Master with publicans and g sinners?

12 But when Jesus heard that, he said unto them. They that be whole need not a physician, but they that are sick.

13 But go ve and learn what that meaneth, I h will B these have mercy, and not sacrifice: for I am not come to

call the righteous, but sinners to i repentance. 14 Then came to him the disciples of John, saying, Why do we and the Pharisees β fast oft, but thy disci-

businino ples fast not? from God. As the palsy is frequently produced by intemperance, it is probable, from our

Lord's gracious declaration, that it was the case in the present instance 1-B. Ver. 3. Certain of the scribes .- See note on chap. v. 20 -- Within themselves - The Greek phrase (en autais) is sometimes used in the sense of "among themselves," as in chap. xvi. 8; but mark here explains it by "in

their hearts." See also ver. 21. Ver. 4. Wherefore think ye evil.—Doddridge, ("such) evil things." Campbell, "Why do ye harbour evil thoughts?"

6c?!, "Why do ye harbour evit thoughts?" Ver. 6. Power. — Ecza, Doddridge, &c., "Authority;" so in ver. 8. — On earth to forgive.— Or, "The Son of man on earth bath authority," &c. Drs. Doddridge and J. P. Smith, and others.
Ver. 9. At the receipt of custom.—"The publicans had houses, or booths, built for them at the boot of bridges, at the mouths of rivers, and by the seashbre, where they took toll of passengers. Hence we read of the tickets, or seals, of the publicans, which, when a man had paid toll on one side of a ri-

ver, were given him by the publican, to show to him that sat on the other side, that it might appear he had paid." Dr. Gill. Ver. 10. Many publicars.—This tenn, anciently, had no relation to the class of persons whom we call publicars, namely, inakecpers and vetuallers. These publicars were dews, employed to colect the Roman tribute, which

rendered them so odious to their countrymen, as to be ranked always with the worst of sinners—both as rapacious in their office, and profane in their conver-See Mat. xviii. 17. Luke xviii. 11.

Ver. 11. Publicans and sinners.-Bp. Hall remarks, "I do not find where Jesus was hidden to any table and refused. If a Pharisee, if a publican, invited him, he made no scruple to go. . . If he sat with sinners, he converted them; if with the poor, he fed them; if with the rich, he made them richer in grace. At whose board did be ever sit, and left not his host a gainer?"

Ver. 13. Mercy and not sacrifice-That is, "in preference to sacrifice." See

Hos. vi. 6.

36	MATTHEW, IX.
A. M. 4031. A. D. 27.	15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom
j c.25 1,10. Jn.3.29. Re.£1.2.	jis with them? but the days will come, when the bridegroom shall be taken from them, and then shall k they fast.
k Is.22.12.	16 No man putteth a piece of 1 new cloth unto an old
or, raw or un- wrought cloth.	garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. 17 Neither do men put new wine into old bottles:
m Job 32.19.	else m the bottles break, and the wine runneth out, and the bottles perish but they put new wine into new
r Ma.5.22. La.8.41, Ve.	bottles, and both are preserved. 18 ¶ While n he spake these things unto them, behold, there came a certain ruler, and worshipped him,
e Jn.11.22, \$5.	saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall 'live. 19 And Jesus arose, and followed him, and so did his
p Ma.5.25. Lu.8.43.	disciples. 20 ¶ P And, behold, a woman, which was diseased
q Ac.19.12.	with an issue of blood twelve years, came behind him,
r Lu.7.50. 17.19. 18.42. Ac.14.9.	and touched the hem of his a garment: 21 For she said within herself, If I may but touch his garment, I shall be whole. 22 But Jesus turned him about, and when he saw
s Jn.4.53.	her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made
t Ma.5.33. Lu.8.51.	whole from that shour. 23 ¶ And when Jesus came into the ruler's house,
u 2 Ch.35, 25.	and saw the uminstrels and the people making a noise, 24 He said unto them, Give place; for the maid is
v Ac.20.10.	not v dead, but sleepeth. And they laughed him to scorn. 25 But when the people were put w forth, he went in
w 2 Ki.4.33, &c.	and took her by the hand, and the maid arose. 26 And * the fame hereof went abroad into all that
x or, this fame.	land. 27 ¶ And when Jesus departed thence, two blind men
y c.15.22. 20.30,31	followed him, crying, and saying, Thou son of David, have mercy on us.

celcbrate the marriage.

Ver. 16. A piece of new cloth—Literally, "unfulled;" i. e. unfinished cloth; a proper type of a new disciple. [Or, raw, or, unwrought cloth, the rough and unpliant sides of which would not suit the soft old cloth, but would tear away

the edges to which it was sewed, and make the rent worse.]—Bagster. Ver. 17. Old hottles.—[That is, skin bottles, which were, and still are, commonly used in the East; and when old, they must necessarily burst through the fermentation of the new wine put into them; but by putting the new wine

into strong new hottles, both might be preserved, |—Bagster.

Yer, 18. A certain ruler—Namely, "of the Synagone," Luke viii, 50. This reconciles this account with that of Mark and Luke.——Even now dead.— Compbell, "Is by this time dead;" i. e. he left her apparently at the last gasp,

and concluded she must, by this time, have departed.

Ver. 20. Hem (Doddridge and Campbelt, "fringe") of his garment—Which

every Jew was commanded by the law to wear.

Ver. 23. Minstrels.—Gr. "Flute-players," or pipers, who commenced the lament, and were followed by the professional mourning women, and as appears The introduction of instruments on this in the present instance, by all present. occasion, is thought to have been, at this period, a novel practice, borrowed from the heathen.

Ver. 27. Thou Son of David.—By this it is evident that these men took Je rus to be the Messiah.

MATTHEN, A.	37
28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe	A. D. 27.
ye that I am able to do this? They said unto him, Yea, Lord. 29 Then touched he their eyes, saying, According to	52 13.
your faith be it unto you. 30 And their eyes were opened; and Jesus straitly	a c.12.22
charged them, saying, See <i>that</i> no man know ² 1t. 31 But they, when they were departed, spread abroad lus fame in all that country.	b 1s.35 %
32 ¶ As they went out, behold, they brought to him a dumb man a possessed with a devil.	0 c.12.21 Ma.3.22 Lu.11. 2
33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.	
34 But the Pharisees said, He casteth out devils through the prince of the devils.	lay down
35 And d Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.	f Nu.27.17 1Ki.22.47. Fze.31.5. Zec.10.2.
36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep f having no shepherd.	g Lu.10.2. In 4 35.
37 Then saith he unto his disciples, The harvest	h Ps.58.11
g truly is plenteous, but the labourers are few; 38 Pray ye therefore the Lord of the harvest, that he will send forth b labourers into his harvest.	-
CHAPTER X. Christ sendeth out his twelve possiles, enabling them with power to do mira- cles, 5 giveth them their charge, teacheth them, 16 contorteth them against persecutions: 40 and promise h a blessing to those that receive them.	14. 6.7.&c.
AND when he had called unto him his twelve dis- ciples, he agave them power bagainst unclean	

spirits, to cast them out, and to heal all manner of b or over.

sickness, and all manner of disease. 2 Now the names c of the twelve apostles are these; c Lu.6.13.

Ver. 32. With a devil .- Doddridge, "a demon." So ver. 33, 34. It is evident from this expression, that the Pharisees, by demons, did not mean the souls of departed heroes (as did the Greek, and other Gentile nations) but the apostate spirits who sided with Satan in his apostacy. In the Jewish sense, a demon was an evil angel, subject to the dominion of Satan-and having great influence in afflicting the human race with natural and moral evils.

Ver. 33. The dumb spake.-It seems evident that this man was dumb, not from any natural delect, but from the power of an evil spirit; for when the evil sp fit was expelled, he was immediately capable of speaking. The spectators were justly surprised at these multiplied and astonishing miracles: for in one afternoon our Lord had raised the daughter of Jairus from the dead, healed a woman with an issue of blood, restored two blind men to sight, and cured this dumb demoniac: and all this in Capernaum, one of the places which the Saviour so fearfully denounced for continuing impenitent sinners after beholding his miraeles.

Ver. 35. The harvest... is plenteous.—"Five hundred millions of souls." ex-claims a missionary, "are represented as being unenlightened! I cannot, if I would, rive up the idea of being a missionary, while I reflect upon this vast number of my fellow-sinners, who are perishing for tack of knowledge. Five hundred millions: intrades itself upon my mind wherever I go, and however I am cur-ployed. When I go to bed, it is the last thing that recurs to my memory; if I awake in the night, it is to meditate on it alone; and in the morning, it is generally the first thing that occupies my thoughts."

CHAP. X. Ver. 2. Twelve apostles.—The term Apostle literally means, a person sent upon some errand, and is in its derivation equal to Missionary: the Apostles, however, if Missionaries, were in the first instance, Home-mission-

MATTHEW, X. 38 A. M. 4031. The first, Simon, who is called Peter, and Andrew A. D. 27. his brother, James the son of Zebedge, and John his d 2Ki, 17 21. brother: Jn. 4.5,9, 3 Philip, and Bartholomow; Thomas, and Matthew the publican; James the son of Alpheus, and Lebbeus, whose surname was Thaddeus; a Ac. 13, 18. 4 Simon the Canaanite, and Judas Iscariot, who Ps.119 also betraved him. 176. 5 T These twelve Jesus sent forth, and commanded Is. 53.6. Je.50.6.17 them, saying, Go not into the way of the Gentiles, Eze.34.5, and into any city of the Samaritans denter ye not: 1 Pc.2.23. 6 But go erather to the lost sheep of the house of Israel. į c.3.2 7 And as ye go, preach, saying, 5 The kingdom of 4.17. Lu.9.2. heaven is at hand. 8 Heal the sick, cleanse the lepers, raise the dead,

cast out devils: h freely ve have received, freely give. h Ac S.18, 20. 9 : Provide ineither gold, nor silver, nor brass in your purses, 10 Nor scrip for your journey, neither two coats, i or, get. neither shoes, nor yet k stayes; for I the workman is

Lu.22.35. worthy of his meat. 11 And into whatsoever city or town ye shall enter, Sec. inquire who in it is worthy; and there abide till ye go thence.

k a staff. 12 And when ye come into a house, salute it. 1 Lat. 10.7 13 And if the house be worthy, let your peace come Sec.

upon it: but if it be not worthy, let your peace return m to you. m Ps. 35.13. 14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, n Ne.5.13.

shake n off the dust of your feet. Ac. 13.51. 18.6. 15 Verily I say unto you, It o shall be more tolerable for the land of Sodom and Gomorrah in the day of o c.11.22.

judgment, than for that city. 24. aries. But the sacred writers usually confine the term to the twelve, and to St. Paul. They are probably coupled together as Christ sent them forth. Mark tells us that the Lord sent them forth by two and two .-- Peter-commonly called Simon Peter. - James. - This name in Greek is Jacob, the same as that

of the Patriarch. Ver. 3. Lebbeus-Also called "Jude," and author of the Epistle Ver. 5. Samaritans. - Inhabitants of the city or region of Samaria; a race of people who sprung originally from an intermixture of the ten tribes with Gen-tile nations. The name of Samaritan was a term of reproach among the Jews,

and all intercourse between them carefully avoided Ver. 7. As ye go, preach.—Doddridge and Campbell, "Proclaim." It is the office of a heraid that is here alluded to.

10.9.

Ver. 8. Raise the dead .- There is no instance on record of the Apost is raise ing any dead person till after the day of Pentecost.

Ver. 9. In your purses .- Gr. zones, or girdles, the folds of which usea'ly

formed their parses. Ver. 10. Neither two coats, &c.-Perhaps the most correct English version would be, "No change of coats, or shoes, or staves;" that is, nothing unne-

cessary for their journey, which was to be short, and in haste. Compare Ex.

xii. 11.—Worthy of his meat.—Campbell, "Of his maintenance." Ver. 11. Who in it is worthy.—The worthiness here referred to, is evidently that of character: they were to inquire for persons of repute for piety, benevo-lence, and hospitality, and then receive their offered kindness; not wandering from bouse to house, with idle, curiosity, but saluting them with words of peace, and imploring on them all its blessings.

Ver. 12. Salute it.—The usual salutation was a salam: i. e. "peace be unto

this house!" Such is the custom in the East to this day.

to a Benout I sent for form as sheep in the mast	A. D. 27.
of wolves: ' ye therefore P wise as serpents, and	A. D. C.
harmless cas coves.	P Rs.16.19.
17 But beware of men: for they will deliver you	Ep 5.15.
ap to the councils, and they will scourge " you in their	g or, simple
synagogues;	
18 And ve shall be brought before governors and	r Phi. 2.15.
kings for my sake, for a testimony against them and	s Phi.3.2.
the Gentiles.	
19 But wwhen they deliver you up, take no thought	t c.54.9. Ma. 13.9
how or what ye shall speak : for it shall be given you	Ma. 15.9 1
in that same hour what ye shall speak.	u Ac.5.40.
20 For it is not ye that speak, but the Spirit of your	2 Co.11.
Father which speaketh in you.	~1.
21 And the brother shall deliver up the brother to	v Ac.c.2!,
death, and the father the child: and the children shall	25.
rise up against their parents, and cause them to be	
put to death.	11. Lu. 12 11.
22 And ve shall be hated of all men for my name's	21.14,15.
sake: but the that endureth to the end shall be saved.	i i
23 But when they persecute you in this city, flee	x De.12.12.
ye into another: for verily I say unto you, Ye shall	Re.2.10.
not z have gone over the cities of Israel, till the Son	v Ac.8.1.
of man be come.	,
24 The a disciple is not above his master, nor the ser-	z or.end, or.
vant above his lord.	finish.
25 It is enough for the disciple that he be as his mas-	
ter, and the servant as his lord. If b they have called	a Lu.6.40.
the master of the house c Beelzebub, how much more	Jn.13.16, 15.20.
shall they call them of his household?	151231
26 Fear them not therefore : for d there is nothing	▶ Jn.8.4S
covered, that shall not be revealed; and hid, that shall	c Beelzebub
not be known.	
27 What I tell you in darkness, that speak ye in light:	d Ma.4.22
and what ye hear in the ear, that preach ye upon the	Lu.12.2,3 1 Co.1.5.
house-tons.	. 00.1.0.

Ver. 18. Against them .- Hammond and Doddridge, "To them." Ver. 23. Son of nian become. - [This coming of the Son of man, or the Messigh, seems to refer to the subversion of the Jewish state by the Romans. |-B. Ver. 25. Beetzebub-(Or Baalzebuh) primarily the god-fly worshipped at Ekron, 2 Ki. i. 2, but afterwards applied to Satan by the Jews; and applied by Jews also to the Son of God himself. See ch. xii. 21. Some derive this name the from Heb, words, which signify the God of the dung-hill? which name the Jews gave Satan, as being the author of all the pollutions and abonima ions

28 And efear not them which kill the body, but are table to kill the soul; but rather fear him which is not able to kill the soul: but rather fear him which is able to destroy both soul and body in he1.

of idol worship. Ver. 27. In darkness-i. e. privately:—in light-i. e. publicly. day " as we say.

Ver. 28. Sole and body in hell.—Does hell, in this passage, mean only the valley of Himom, a place near Jerusalem, rendered othous by its having been a scene of cruelty and pollution, and in which worms were found, and a fire was kept up to consume the carcasses and offals of various kinds that week thrown into it? The body, it is granted, might be destroyed in this place; but our Saviour speaks of the soul being destroyed in Gehemia. Does it not then designate a place far more terrible than the valley of Hinnom? The worms in this valley died, and the fire was often quenched; and while it burned, it consumed nothing more than the body. But the Gehenna with which sinners are threatened, is a flame that seizes the soul, and is never quenched. Of this place of endless wrath, the valley of Hinnom, with its past idolatries and cruelties,

MATTHEW, X. 40 29 Are not two sparrows sold for a f farthing? and A. M. 4031. A. D. 27. one of them shall not fall on the ground without your Father. f In value. 30 But g the very hairs of your head are all numbered. one cent and a 31 Fear ye not therefore, ye are of more value than half, a let's part many sparrows. of the Ro-32 Whosoever therefore shall confess me before men. man

him h will I confess also before my Father which is in ranny c.15.58. heaven.

33 But i whosoever shall deny me before men. him g Ac. 27.34. will I also deny before my Father which is in heaven. 34 Think not that I am come to send peace on earth: h Re.3.5. I came not to send peace, but a sword.

i 2 Ti.2.12 35 For I am come to set a man at variance k against his father, and the daughter against her mother, and Lu.1249,

the daughter-in-law against her mother-in-law. 36 And 1 a man's foes shall be they of his own house-

k Mi.7.5,6. hold. 37 He m that loveth father or mother more than me I Ps.41.9. is not worthy of me: and he that loveth son or daugh-

ter more than me is not worthy of me. m Lu.14.26. 38 And he that taketh not his cross, and followeth

n c.16.25. after me, is not worthy of me. 39 He "that findeth his life shall lose it: and he that o c 18.5.

loseth his life for my sake shall find it. 25.40,45. Ju.12.44. 40 THe o that receiveth you receiveth me, and he p 1Ki.17.10.

that receiveth me receiveth him that sent me. 41 He p that receiveth a prophet in the name of a

with its blood and pollution, with its devouring worms and consuming tires. was, no doubt, the most striking image that could be suggested to the mind of a Jew.

Ver. 31. Than many sparrows.—The Rev. Mr. Nosworthy, who died in 1677, had, from the persecuting spirit of the times been improsmed at Win-chester, where he met with much cruel usage. After his release, he was several times reduced to great straits. Once, when he and his family had break-fasted, and had nothing left for another meal, his wife, lamenting her condition, exclaimed, "What shall I do with my poor children?" He persuaded her to walk abroad with him, and seeing a little bird, he said, "Take notice how that little bird sits and chirps, though we cannot tell whether it has been at breakfast; and if it has, it knows not whither to go for a dinner. Therefore bedf good cheer, and do not distrust the providence of God; for are we not better than many sparrows? Before dinner time they lad plenity of provisions brought them. Thus was the promise fulfilled, "They who trust in the Lord shall not want any good thing.

Ver. 34. Peace on earth.-Doddridge, "On the land," namely, of Judea; and certainly the words apply in a peculiar manner to that country, where the gospel met, in the first instance, with the most inveterate opposition from those for whose salvation it was peculiarly designed. It is the gospel of peace; but men war against it. [An energetic mode, as Dr. Campbell remarks, of expressing the certainty of a foreseen consequence of any measure, as if it were the purpose for which the measure was adopted. Our Lord here refers to their own traditions: "A little before the coming of the Messiah, the son shall insult the father, the daughter rebel against her mother, the daughterin-law against the mother-in-law, and each man shall have his own household for his enemies." for his enemies." Again, "In the age in which the Messiah shall come, the young men shall turn the elders into ridicule, the elders shall rise up against the youth," &c. All these things took place after the rejection of Christ, as may be seen in the terrible account which Josephus gives of these times.]—B.

Ver. 33. The taketh not his cross.—Alluding to criminals being compelled to bear their own cross, as was our Saviour. Jn. xix. 17.

Ver. 36. They of his own household.—The gospel, by reason ofon's op-

position to it, will cause much variance, even between nearest reletives.

Ver. 41. A prophet—That is, a messenger from God, whether under the Old

Testament or the New.

He.6.10.

prophet, shall receive a prophet's reward; and he that A. M. 4031 receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of CHAP. II these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAPTER XI.

2 John sendeth his disciples to Christ. 7 Christ's testimony concerning John. 18 The opinion of the people, both concerning John and Christ. 20 Christ upbraideth the unthankfulness and unrepentance of Chorazin, Bethsaida, and Capernaum: 25 and praising his father's wisdom in revealing the gospel to the simple, 25 he calleth to him all such as feel the burden of their sins.

ND it came to pass, when Jesus had made an A ND it came to pass, when Jesus has have end of commanding his twelve disciples, he de-

parted thence to teach and to preach in their cities. 2 ¶ Now a when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come,

or do we look for another? 4 Jesus answered and said unto them, Go and show John again those things which we do hear and see:

5 The blind receive their sight, and the lame walk. the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is he, whosoever shall not be offended b in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What c went ve out into the wilderness to see? A reed shaken with the

d wind? 8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing

are in kings' houses. 9 But what went ve out for to see? A prophet? yea,

I say unto you, and more than a prophet. 10 For this is he, of whom it is " written, Behold, I send my messenger before thy face, which shall pre- hor, is got-

pare thy way before thee. II Verily I say unto you, Among f them that are

born of women there hath not risen a greater than John the Baptist: notwithstanding, The that is least in the kingdom of heaven β is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven a suffereth violence, and the violent i take it by force.

A. D. 27.

a Lu 7.18.

b 1s.8.14.

I Co.1.22. I Pe.2.8.

c La.7.24.

d Ep. 1 4 Ja. 1.6.

e 1s 40 3. Mal.3.1. Lt. 1.76.

f Ju. 5.35.

g Jn.1.15. 3.30.

 β John as Name and 207.14 greater old praphets, but alter Christ he

who connes in ness if the gospe. is one der than John

force, and they that men, take it, &c.

Lat.16 16 Ep.6.11 ..13

CHAP. XI. Ver 2. John had heard - John was at this time in prison, and soon after suffered for the freedom and fidelity with which he reproved Herid. Ver. 3. He that should come—Namely, the Messiah. See chap, iii. 11. Ver. 5. The paor have the ground properties in them.

The poor have the gospe! preached to them .- A circumstance little less singular than the miracles which Jesus wrought; for neither Rabbus nor philosophers ever condescended to teach the lower classes.

Ver. 6. Offended in me. - Doddridge, "Scandalized (or stumbled) at me." The same Messiah who was promised as the foundation stene of his church, was also predicted as a stumbling-stone to those who rejected him through unbe-

lief. See ch. xxi. 44. Ver. 8. A man clothed in soft raiment.—" An effeminate courtier, accustomed to fawning and flattery. You may expect to find such persons in palaces, not in a wilderness."-Wesley.

42	MATTHEW, XI
A. M. 1031. A. D. 27.	13 For all the prophets and the law prophesied until
j Mal.4.5. c.17.12.	14 And if ye will receive it, this is Elias, which I was for to come.
k Re.2.7, &c.	15 He k that hath ears to hear, let him hear. 16 ¶ But i whereunto shall I liken this generation? It is like unto children sitting in the markets, and h
Lu.7.31.	calling unto their fellows. 17 And saying, We have piped unto you and ye have
m +.10.25, Jn.7.20.	not danced; we have mourned unto you, and ye have not lamented.
n e.9.10. Jn:2.2.	IS For John came neither eating nor drinking, and they say, "He hath a devil. 19 The Son of man came eating "and drinking, and
o Lu.15.2. 19.7.	they say, Behold a man gluttonous, and a wine-bib- ber, a friend of publicans and sinners. But P wis-
Ps.#2.5,6. Pr.17.24.	dom is justified of her children. 20 ¶ Then q began he to upbraid the cities wherein most of his mighty works were done, because they
q Ln.10.13. &c.	repented not: 21 Wo unto thee, Chorazin! wo unto thee, Beth-
r Jn.12.21.	saida! for if the nighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.
в с.10.15. t 1s.14.13	22 But I say unto you, It's shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.
15. La.2.1.	23 And thou, Capernaum, which vart exalted unto heaven, shalt be brought down to hell: for if the
n ver.21.	mighty works, which have been done in thee, had been done in Sodom, it would have remained until
v Ln 10.21, &c.	this day. 24 But I say unto you, That " it shall be more toler-
w Ps.8.2. Je.1.7,3. 1 € o.1. 27.	able for the land of Sodom in the day of judgment, than for thee. 25 % At v that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because
x c.28.18. Lu. 10.22. Ju.3.35. 17. 2. 1 Co.15.	thon hast hid these things from the wise and prudent, and hast revealed them unto w babes. 26 Even so, Father: for so it seemed good in thy sight.
27.	27 All * things are delivered unto me of my Father:
	He that hath ears, &c.—That is, "Let those who are disposed to nd." See Deut. xxix. 4. Ezek. xii. 2. We have mourned.—Campbell, "Sung mournful songs." Compare and note.
Ver. 20.	and note. He began to uphraid.—This is the first time he had done se. At liverying him joyfully, but after a while, not only became inattentive, i

but persecuted him. Ver. 23. Exacted unto heaven—That is, very highly favoured.—Down to hell.—This, in opposition to the preceding phrase, means, to the most degrading

situation.

Ver. 25. Jesus unswered .- This expression, in Scripture, does not always imply a previous question. Dodd ridge, in this pluce renders it. "Took occasion to say," &c. — I thank three—Compbell," I adore thee; "I.e." Every thing in which I discover thy will, I receive, not with a employeence only, but with veneration." — Thou hast hid.—Compbell, "That having hidden." —From the relicance printed."—Campbell, "From sages and the learned." —Unto batter

-Doddridge, "Infants," i. e. in knowledge.
Ver. 27. All things are delivered unto me—That is, all things relative to

Christ's mediatorial kingdom, which, at its completion, shall be delivered back

İ	MATTHEW, XII.	43
	and no man knoweth the Son, but the Father; nei- ther knoweth any man the Father, save the Son.	A. M. 4031. A. D. 27.
	and he to whomsoever the Son will reveal him. 28 ¶ Come unto me, all ye that labour z and are	y Jn.1.18. 1 J _{10.5.20} .
	heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn a of me; for I am meek and lowly b in heart: and a ye shall find	z I.,53.2,3.
	rest anto your souls. 30 For my yoke is 4 easy, and my burden is light.	a Phi.2.5 β 1 Pe.2.2
	CHAPTER XII. 1 Christ reproveth the blimbers of the Pharises concerning the breach of the subath, 3 by scriptures, 9 by reason, 13 and by a miracle. 22 He healetin	b Zec.9 9
	the man possessed that we blind and dumb. 31 Blaspherny against the Holy Ghost shall meter be forgiven. 36 Account shall be made of little words. 35 He relutketh the unfaithful, who seek after a sign; 49 and showeth who is	
١	his brother, sister, and mother. A T that time a Jesus went on the sabbath day through the corn; and his disciples were a	 .
	hungered, and began to b pluck the ears of corn, and	CHAP. 12.
	to eat. 2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to	a Mz.2.23. &c. Lu.6.1, &c.
	do c upon the sabbath day. 3 But he said unto them, Have ye not read what David did, 4 when he was a hungered, and they that	b De.23.05. c Ex.31.15.
	were with him; 4 How he entered into the house of God, and did eat	d 1 Sa.21.6
	the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only f for	e Ex.25.30.
	the priests? 5 Or have ye not read in the 5 law, how that on the sabbath days the priests in the temple h profane the	33. g No.25 9
	sabbath, and are blameless? 6 But I say unto you, That in this place is one greater	
	i than the temple.	Mal.3.1.

7 But if ye had known what this meaneth, j! will

have mercy, and not sacrifice, ye would not have coni Ho.6.6. denined the guiltless. unto the Father, 1 Cor. xv. 25-28. Among the all things here mentioned, must

und the Fainer, Teor. N. 22. Almong an advange stream and the holds to be particularly to included, the revelation of the Father's will to man, which to the Son only is fully and confidentially infrasted.—No man knoweth—Dad-dridge, "Fully knoweth," J. P. Smith says, "The word used by Marthew, signifies such knowledge as is peculiarly intunate and accurate, full and perfect. Ver. 30. For my roke is easy .- The yoke is a symbol of authority, and to carry it denotes subjection and obedience. The yoke of Christ is easy and

helit, while that of sin is galling and burdensome.

CHAP, XII. Ver, I. At that time.—See Luke, chap, vi. 1.—Plucked the ears of corn—Sufficient for their present necessity; died corn was commonly

caten among the Jews.

Ver. 2. Behold, thy disciples.—[The law expressly allowed persons to pluck ears of corn in passing through a field, (De xxiii, 25.); and, as the malignity of the Pharisees could find no sufficient ground for consuring the thing itself, they cavilled at the disciples' placking and rubbing out the grain in their hands on the sabbath day, considering that as servile work, and in some respects equi-

valent to reaping and threshing, —Bagster.

Ver. 4. In the house of God—That is, the tabernacle at Nob.

Ver. 5. On the sabbath day . . . profane the sabbath .- [That is, put it to a common use, by killing and offering sacrifices, as well as by other kinds of manual labour necessary in performing the service of God as on common days]-B.

Ver. 6. One greater than the temple.—Doddridge and Campbell, on the authority of many MSS, and some ancient expositors, read, "Something greater," which Doddridge explains of our Lord's body. See John ii. 19.
Ver. 7. I will have mercy.—[That is, 1 desire, or require mercy, or acts of

humanity, rather than sacrifice. |- Bagster.

1		
	A. M. 4081. A. D. 27.	3 For the Son of man is Lord even of the sabbath
ŧ	k Ma.3.1	day. 9 T And k when he was departed thence, he went
ĺ	&c.	into their synagogue:
١	1.u.6.6, &c.	10 And, behold, there was a man which had his hand withered. And they asked him, saying. Is it
	1 La.14.3	lawful to heal on the sabbath days? that they might
ļ	m De.22.4.	accuse him. 11 And he said unto them, What man shall there be

MATTHEW XII

11 And he said unto them, What man shall there be

among you, that shall have one sheep, and m if it fall into a pit on the sabbath day, will he not lay hold on Bbeing confounded it, and lift it out? by scrip-12 How much then is a man better than a sheep? ture and Wherefore it is lawful to do well on the sabbath days. reason.

13 Then saith he to the man, Stretch forth thy n or, took And he stretched it forth; and it was restorhand. counsel. ed whole, like as the other. 14 ¶ Then the Pharisces went out, β and held na

o Is.42.1. council against him, how they might destroy him. 15 But when Jesus knew it, he withdrew himself Y a soul from thence: and great multitudes followed him, and

broken he healed them all: W 15 1: 3 16 And charged them that they should not make him scuse of 8111

17 That it might be fulfilled which was spoken by Esaias the o prophet, saving,

δtill brongl.t. 18 Behold my servant, whom I have chosen; my to perfect beloved, in whom my soul is well pleased: I will put flaine. my spirit upon him, and he shall show judgment to the Gentiles.

mercy,

p Ma 3.11.

0 upon his 19 He shall not strive, nor cry; neither shall any promise, man hear his voice in the streets. power, 20 A bruised reed v shall be not break, and smoking and good-

flax shall be not quench, & till be send forth judgment ness, even the Genunto victory. tiles shall 21 And in his name shall the Gentiles θ trust.

deten hor salvation. 22 ¶ Then P was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and

La. 11.14. saw. Ver 11. What man.—I'The Jews held that such things were lawful on the

sabbath day, and our Saviour very properly appealed to their conscience in vindication of his intention to heal the distressed man 1-Bayster. Ver. 18. Judgment to the Gentiles-That is, the Gospel; "the great law for

rule) of relicion relationsness, and truth." Dodd rid ze.—This problem we pressly referred to the Messiah by the Targunist, who renders, "Behold my servant the Messiah," and it was amply fulfilled in the gentle, lowly, concerning scending, and beneficent nature of Christ's miracles and personal ministry; his rerseverance in the midst of opposition, without engaging in contentious disputation; and his kind and tender dealing with weak and tempted behavers.) - B. Ver. 26. Smoving flux, &c.-i. e. the wick whose tlame has expired, but which still burns family, he will not entirely extinguish. The sense is, that the

Mescah will impose upon his people, home down with oppression and sufficing, nothing more than they can bear. He will not add to their afflictions. The passage is addresed by Matthew, as exhibiting the meck and retiring character of the Saviour. Both Walds—"Till he send forth Judyment unto rictivity—"Sailah styrs," into trail h; "that is," till be make the cause of righteomiess. and trath completely victorious, through the world."

Ver. 22. With a devil-Greek, "Demon." So the plura s in the following verses should be rendered "demons."

23 And all the people were amazed, and said, Is not A. M. 4031 this the son of David?

24 I But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by 4 Beelzebub the prince of the devils.

25 And Jesus knew their r thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against

itself shall not stand: 26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub s cast out devils, by whom do your children east them out? therefore they shall be vour judges.

28 But if I cast out devils by the Spirit of God, then u ls. 43.24. the kingdom t of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil u his goods, except he first bind the strong man? and then he will spoil his house.

39 He that is not with me is against " me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, All w manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost & shall not be for- x 11e.10.29. given unto men.

A. D. 27. a Beelzebul

r Ps.109.2

Jn 221. 25

s ver 24.

t Da 24 . c.6.33 Lu.11.20 17.21. Ro. 14 1 7

> Re. 12 7. lυ. 20, 2, 3,

v 1 Jn.2.19

w Ma. 3 29. Lu.12.10.

1 Jn.5.16.

Ver. 26. Satan.-Undoubtedly the same as Beelzebub, the prince of demons, ver. 24. Comp. Rev. xii. 9; xx. 2. The demons here referred to, are evidently "the angels o' Satan," spoken of Matt. xx. 41. Rev. xii. 9, just quoted. By demons, the heathens understood the spirits of decreased hereos, &c., and hence those possessed by them, were supposed to be possessed of the same talents or virtues; but the word is never used in this sense in the New Testament; but only for the ungels or agents of Salan; hence for Salan to cast out demons would be, as our Lord argues, to tight against himself.

We have stated our full persuasion, that the same agency of demons still takes place in many cases of lunacy, and other diseases; since writing which, the Editor has had the satisfaction to find, that the same opinion was adopted by Joseph Mede, as appears by the following extract from the late Granville Sharp.
"It is plain (says Mr. S.) that Mede did not believe the demoniacs to be mere madmen, according to our modern ideas of madness; and his discourse plantly tends to a very different purpose; viz. to show that some madmen, even at this day, are really demoniacs, actuated by evil spirits, as much as those mentioned in Scripture! How far this orinion may be true, with respect to some modern madmen, (adds Mr. S.) I am not able to determine: but that the demoniacs mentioned in Scripture were really possessed by evil spirits,

1. a demonstrated by doubt, notwithstanding the Gentile opinion of demons may have been very different." Gran. Sharpe's case of Saul. The late Mr. Anarew Baxter, in his Essay on Dreaming, evidently adopted the same hypothesis; for, speaking of impressions made upon the brain in sleep, he adds,

If the same vibrations are more powerfully excited in the optic nerves, while the eyes are open, than those excited by external objects then acting, the man parsuing with the drawn sword (as in a supposed dream) will appear, even though the eyes be open. And thus . . . we see that dreaming may degenethough the cyts no open. An tants we see may accurate the possession; and that the cause and taiture of both are the same, differing only in degree. This writer was equally admired and culosized by By. Warbarton and Mr. Toplady! The latter, at least, adopted the same hypothesis.

Ver. 27. By whom do your children cast them out?—That some Jews practised exorcism, and pretended (at least) to cast out demons, appears from Mark ix. 38. Luke ix. 49. Acts xix. 13. See our note on the last cited text. Ver. 29. Spoil.—Hammond and Doddridge, "Plunder."

Ver. 30. He that gathereth not with me, in the Gospel parvest, may be considered as an enemy, who scatters abroad the grain; or, without metaphor, he that is not my friend, is my enemy.

Ver. 31. Shall be forgiven-That is, are pardonable.- [Blasphemy, when

45	MATTHEN, XII.		
A. M. 403t. A. D. 27. y Lu.7 34. Ju.7.12.	32 And whosoever speaketh a word against the 5 Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.		
1 Ti.1.13.	33 Either make the tree good, and his fruit good or else make the tree corrupt, and his fruit corrupt for the tree is known by his fruit. 34 O generation a of vipers, how can ye, being evil.		
a c.3.7.	speak good things? for out of the abundance b of the heart the mouth speaketh. 35 A good man out of the good treasure of the heart		
b Lu.6.45.	bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. 36 But I say unto you, That every idle word if at		
c Ec.12.14. Ep.5.4,6. Jude 15.	men shall speak, they shall give account a thereof in the day of jadgment. 37 For by thy words a thou shalt be justified, and by thy words thou shalt be condemned.		
d Pr.13.3.	38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign e from thee.		
e c.16.1. 1 Co. t.22	39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:		
f Is.57.3.	40 For g as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the		
g Jon.1.17.	earth.		

MATTERN

46

applied to men, denotes injurious speaking, or calumny, and when used in reference to God, signifies speaking impiously of his nature, attributes, and

works.]—Bagster.
Ver. 32. Holy Ghost.—The Holy Ghost is that divine subsistence, which is most intimately united with God the Father and Son. He is distinguished from the Father and Son in certain respects, but possesses the same nature and attributes which are a scribed to God the Father and Son.—Neither in this world; neither into it in the world to come—That is, shall never be forgiven. Mark iii. 29. Dr. Whitby remarks, that there are several passages in the Rabbins which show this to have been a proverball expression, implying 20 forgiveness. There is, therefore, no ground to infer from hence the purgatory of the church of Rome.

Ver. 33. Either make the tree good, &c.—Grotine understands this, as if our Lord had said, "Since you cannot but allow that my life, and the tendency of my doctrine, are (morally) good, be not so inconsistent as to suppose I am a

confiderate with Beelzeluh!" So Bonthroyd.
Ver. 35. Ide word.—[A word that produces no good effect, and is not calculated to produce any. "Discourse," says Dr. Doddridge, "tending to innocent.

mirth, to exhibitate the spirits, is not idle discourse: as the time spent in necessary recreation is not idle time."]—Bayster.

Ver. 37. And by.—Doddridge and others, "Or by thy words," &c. Ver. 38. A sign from thee—That is, a miracle. Exod. iv, 8. Ver. 49. Three days and three nights—Answering to the Greek term nuch-themeron, a night and day, or a day of 24 hours. "It is of great importance to observe, (says Doddridge) that the Easterns reckoned any part of a day of 24 hours for a whole day, and say a thing was done after three or seven days, &c., if it was done on the third or seventh day from that last mentioned. (Comp. 1 Kings xx. 29. 2 Chron. x. 5, 12. and Luke ii.21.)... So that, to say a thing happened after three days and three nights, was the same as to say, it happened "after three days," or on the third day. (Compare Esth. iv. 16. with v. 1. Gen. vii. 12. Exod. xxiv. 18, and xxiv. 28.)—In the robate's helly—[Ketos denotes any lorze fish; and that a fish of the shark kind, and not a whale, is here meant, Bochart has abundantly proved.]—B.

41 The men of Ninevel shall rise in judgment with M. 4031. this generation, and shall condemn hit: because they repented at i the preaching of Jonas; and, behold, at Roard

greater than Jonas is here. 42 The i queen of the south shall rise up in the judgment with this generation, and shall condemn it : for 1035 she k came from the uttermost parts of the earth to

hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43 When the unclean spirit is gone out of a man, he m walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth

it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse n than the first. Even so shall it be also

unto this wicked generation. 46 T While he yet talked to the people, behold, his

o mother and his P brethren stood without, desiring to

speak with him. 47 Then one said unto him, Behold, thy mother and

thy brethren stand without, desiring to speak with thee. 48 But he answered and said unto him that told him,

Who is my mother? and who are my brethren? 40 And he stretched forth his hand toward his discioles, and said. Behold my mother and my brethren!

50 For whosoever shall do the will q of my Father which is in heaven, the same is my brother, and sister, and mother,

CHAPTER XIII.

3 The pa, able of the sower and the seed: 13 the exposition of it. 24 The parable of the tares, 31 of the mustard seed, 33 of the leaven, 44 of the highler treasure, 45 of the pearl, 47 of the draw-net cast into the sea: 53 and how Go by its contemned of his own construmen.

PHE same day went Jesus out of the house, a and

sat by the sea side.

A. D. 27.

Lu. 1.31.

1 La 11.24

n. Job. 1. 2. 1P. C C

n He.6.4. 10.25 2 Pe.2 20 22.

o Ma.3.31. &c. Lu. S. 19. & c.

p c.13.55.

q c.7.20. Jn.15.11. Ga 5.6 He.2 11. 1 July 2, 17.

CHAP. 13.

a Ma.2.13.

Ver. 41. Ninevch—The metropolis of the Assyrian empire, called by the Grecks and Romans, Ninus. Most have placed it upon the castern bank of the Tigris above Babylon. The city was of great extent and very spleadid. See book of Jonah. During nearly 1500 years it was the mistress of the east. Dut when taken by Nebuchadnezzar it rapidly declined, and Babylon became the seat of empire. It is site is not now, 'nown. Zee, it, and Na. 1.

Ver. 42. The queen of the south—That is, 6f Sheba. See 1 Ki. x 1, &c. Ver. 43. When the walken. Elbut then been possible in dependent.

Ver. 43. When the unclean .- [Had there been no reality in demoniacal possessions, as some have supposed, our Lord would scarrely have appealed to a case of this kind here to point out the real state of the Jewish people and their approaching desolution. Had this been only a vulgar error, of the nonsense of which the learned scribes and wise Pharisees must have been convirced, the case not being in point, because not true, must have been treated with contempt by the very people for whose conviction it was designed.]-B.

Ver. 41. Empty-That is, uninhabited .- Swept and garnished -or "adorned," as Doddridge.

Ver. 45. Even so .- [And so it was ; for they became worse and worse, as if totally abandoned to diabolical influence, till the besom of destruction swept them away. |-B|.

Ver. 50. My brother, and sister, and mother.—Those who truly love and obey the Saviour, are as dear to him, as the nearest relations can possibly be. CHAP. XIII. Ver. 1. The same day.—Namely, on which Jesus had held his preceding discourse with the Pharisees.

MATTHEW, XIII. 43 2 And great multitudes were gathered together unto A. M. 4031. A D. 27. him, so that he went into a a ship, and sat; and the whole multitude stood on the shore. a Le 5.3. 3 And he spake many things unto them in parables. saying, b Behold, a sower went forth to sow; o Ma 4.2. 4 And when he sowed, some seeds fell by the way Lu. 3.5, side, and the fowls came and devoured them up: 5 Some fell upon stony places, where they had no: much earth: and forthwith they sprung up, because 2 c 11.15. they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away. c c.11.25 Ma.4.11. 7 And some fell among thorns; and the thorns 1 Co.2.10, sprung up, and choked them: Ep. 1.9,18. 8 But other fell into good ground, and brought forth fruit, some a hundred-fold, some sixty-fold, some Col. 1.26. thirty-fold.

I Jn. 2.27.

9 Who c hath ears to hear, let him hear. 10 ¶ And the disciples came, and said unto him Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is

given unto you to d know the mysteries of the kingdom of heaven, but to them it is not given. Ln.9.26. f Is.6.9. 12 For e whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath

e c.25.29.

not, from him shall be taken away even that he hath. g Eze.12.2. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, nei-Jn. 12, 40. Ac. 25.26. 27. ther do they understand. Ro.11.9. 14 And in them is fulfilled the prophecy of f Esaias, 2 Co.3.14,

which saith, By g hearing ye shall hear, and shall not Ver. 3. A parable.-[A parable has been justly defined to be a comparison or similitude, in which one thing is compared with another, especially spiritnot things with natural, by which means those spiritual things are better understood, and make a deeper impression on an honest and attentive mind. In a parable, a resemblance in the principal incidents is all that is required; smaller matters being considered as a sort of drapery. Maimonides gives an excellent rule on this head: "Fix it as a principle to attach yourself to the grand object of the parable, without attempting to make a particular application of all the circumstances and terms which it comprehends."]—Bagster. The parable

power of the gospel, and to demonstrate that the salvation of three classes of hearers is impossible. Ver. 4. The foods (i. e. birds) came and devoured them .- Therenot (the traveller) says, "There are so many sparrows in Persia, that they destroy all tlings; and scare-crows are so far from frightening them, that they will perch upon them." He adds, that when they see flocks of birds coming, the pea-

of the sover is designed to show what are the hinderances which prevent the

sants run, and shout, and smack their whips, to drive them farther. Orient. Cust. No. 1188.
Ver. 8. Some a hundred fold.—The sower was one, and the seed the same; but even in good ground some spots will be far more productive than others.

Ver. 12. For whosoever hath, &c .- He that hath improved the talents and privilogs granted him to acquire divine knowledge, shall have given him more talents and greater privileges—but he that hath not improved the talents and priviles es granted him, shall have them taken from him. - - But whosover hath not, from him shall be taken away even that he hath.- To those who cavil atths escuring contradiction, we recommend the following lines from Juvenal:
"Tis true, poor Codrus nothing had to boast;

And yet poor Codrus all that nothing lost.

See Orient. Lit. No. 1193. Ver. 14. Is fulfilled.—Dr. Campbell remarks, that the Greek word is here emphatic, implying that this was the proper fulfilment of the prediction, which the adds) is oftener quoted in the New Testament than any other.

c.16.17 Lac. 10.22

Jr. 20 29. 2 Co 1 6

Ep 3.5,€. He 11.13. LP, 1.10,

n Is 58.2

Jp.5.55

Ga. 4.15.

32

understand; and speing ye shall see, and shall not 4 31 4631. perceive : 15 For this people's heart is waxed gross, and their h !le.5.11.

ears are dull b of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16 But i blessed are your eyes, for they see: and your

cars, for they bear. 17 For verily I say unto you, j That many prophets and righteous men have desired to see those things which we see, and have not seen them; and to hear & Ma 111.

those things which we hear, and have not heard them. 18 ¶ Hear k ve therefore the parable of the sower. 19 When any one heareth the word of the king-

dom, and understandeth it not, then cometh the c.123. wicked mone, and catcheth away that which was milinging sown in his heart. This is he which received seed by

the way side. 20 But he that received the seed into stony places, the same is he that heareth the word, and anon with

iov " receiveth it: 21 Yet hath he not root in hinself, but dureth for a

while: for when tribulation or persecution ariseth because of the word, by and by he is o offended. 22 He also that received seed among the thorns is

he that heareth the word; and the care P of this world, and the deceitfulness of riches, 4 choke the word, and r 10,14,16 he becometh unfruitful.

23 But he that received seed into the good ground is a Ma.10. he that heareth the word, and understandeth it; $\frac{1}{11}$ $\frac{1}{12}$ which also beareth r fruit, and bringeth forth, some 2 Tr. 4, 10.

a hundred-fold, some sixty, some thirty. 24 ¶ Another s parable put he forth unto them, saving, The kingdom of heaven is likened unto a man which 's Is.25, 10.

sowed: good seed in his field: 25 But while men slept, his enemy came and sowed t 1 Pe.1.23.

tares among the wheat, and went his way.

Ver. 19. Understandeth it not .- Campbell, "Mindeth (it) not." that the word frequently means, both in the Septuagint and New Testament, to mind, to regard, to attend to, is unquestionable." The same word is used in the close of ver. 13. "Neither do they mind."—The wicked (or evil) one -That is, Satan; see ver. 38. - And catcheth. - Campbell. Snatch h; 'a

more happy rendering, the original word implying violence. - Hammand Ver. 21. Dureth-That is, endureth .- He is offended-or stumbleth."--

See note on chap, xi. 6 Ver. 22. The decentulness.—Doddridge and Campbell, "Debision"—-Choke—Campbell, "Stiffe." Plants may properly be said to be choked for stiffed) by thorus, which do not leave them room to grow; and the word of God is represented as choked when thus pressed with secular cares, pr. vailing in the mind.

Vet. 23. Understandsth-Or "mindeth" it, as ver. 19 Vet. 24. Parable of tares.—The design of this parable is to illustrate the divine government, showing this world as a place of probation, where men form their characters and eternity as the place of retribution, where men are treated The field is the world, and not the according to their characters in this life.

nurch See Saviour's exposition, 38—43. Vor. 25. Tares.—Greek, Zizania.—" It appears, from the parable uself, usays Campbell.) 1. That this weed was not only butful to the corn, but otherwise of no value, and therefore to be severed and hurat. 2. That it resembles corn,

A. D 5 forth fruit, then appeared the tares also. 27 So the servants of the householder came and o 1 To 5 21 said unto him, Sir, didst not thou sow good seed in the field? from whence then hath it tares? B the hypo-28 He said unto them. An enemy hath done this, erites la The servants said unto him, Wilt thou then that we chestrone Harris Car go and gather them up ! fact it il : 2. But he said, Nay; lest while ye gather up the Salvature. tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in v Mala I the time of harvest " I will say to the reapers Gather ve β together first the tares and bind them in bundles 7 Lu 3.17. to v burn them; but gather the w wheat into my barn. 31 ¶ Another parable put he forth unto them, saving, The kingdom of heaven is like to a grain of musx Ma.4 30.

MATTHEW, XIII.

96 But when the blade was sprung up, and brought

50

A. M. 4031, V

x Ma.4.35. The kingdom of heaven is lake to a "Signal of historia seed, which a man took, and sowed in his field; y Eze.17.28. 32. Which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and be compared to be a "tree, so that the birds of the air come and bodge in the brauches thereof.

| 133 \(\times \) Another parable spake he unto them; The characteristic spake and bid in three 7 mersures of meal till warms took and bid in three 7 mersures of meal till.

woman took, and hid in three * measures of meal, till the whole was leavened.

34 All these things spake Jesus wate the multitude in 'parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by

a Ma.173 | The approchet, saying, I will open my mouth in parables; I will utter things which have been kept? secret from the foundation of the world.

36 C Then Jesus sent the multitude away, and went into the house; and his deciples came unto min, saying, Declare unto us the parable of the tares of the

collection where the transfer of the second
Types Index, art harries Nat. Hist, of the fidde, in Turre,
Vet A. I. (2) for a green of mostaril vet ? The granders design to to show
do named in which the sourt of Christianity coverates accordened and only recording from one individual to another, and from family to family, till a
whole willow, town, or country, is induced with it; or, speaking featuralized,

when not thereby.

Ver. 2. The west of all seeds.—Not airrobately, but any of the smallest, and at grelore used proventially, chap. Avir. 29. And, ascending to Sir Thos. Research the smallest of such as are got to graw to a line ons for wondy substance, of which. C. Tendor refers to a socionen in the collection of Sir Jos. Banky. The Tainrail speaks of a most and tree, one of which characteristic covered a potter's lower than the collection of Sir Jos. Banky. The bowle and a certain Build basts of possessing one which he could climb unversely the state of the feet these we cannot send to See Tainray's Evons Index.

hke a first recei but for these we cannot youch. See Taylor's Expos. Index, and Harries Nat. Hist. A traveller in this says. "I have travelled many leagues through groves (of mustard seed) which were taller than horse and man; and the birds build their nests in them." Pinkerton's Voy.

and the birds build then acres in them. I three ton 8 voy

v Pr. 10.2L

Ln. 4.16.

	MATTHEW, XIII.	5
	37 He answered and said unto them, He that soweth the good seed is the Son of man;	A. M. 4631 A. D. 27.
	38 The field is the tworld; the good seed are the children of the kingdom; but the tares are the children of the five balance.	d Re.10 19 Col.1.6.
	ren of the f wicked one; 39 The enemy that sowed them is the devil; the har-	e l Pe.l.2
	vest is the end of the s world; and the reapers are the hanges.	f Ja.8.44. Ac.13.10 1 Jn.3.8.
	40 As merefore the tares are gathered and burned in the thire; so shall it be in the end of this world.	g Joel 3.13 Re. 11.15
,	41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all i things that	h Roll4 - 8
	offend. k and them which do iniquity; 42 And 4 shall cast them into a furnace of fire; there in shall be wailing and gnashing of teeth.	i ver.00
200	43 Then shall the rightcony shine h forth as the sun in the kingdom of their Father. Who hath cars to	or, scan- dels.
The second second	hear. Let him hear. 44 ¶ Again, the kingdom of heaven is like unto	k Lu.13.27 1 c.3 J2
The second	treasure o hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and	Re. 12.20. 20.10.
Mar 10.00 au	selleth P all that he hath, and buyeth I that field. 45 ¶ Again, the kingdom of heaven is like unto a	m ver.50 e.5.12.
!	merchant-man, seeking goodly pearls: 46 Who, when he had found one spearl of great	n Da.12.3. 1 €o.15. 49.
	price, went and sold all that he had, and bought it. 47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered *of every kind:	o Pr.2.4,5. p. Ph. 3.7,8.
1000000	48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels,	q I55.1. Re.3.18.
	but east the bad away. 49 So shall it be at the end of the world: the an-	r Pr 3.11,
-	gels shall come forth, and sever the wicked from among the just,	5.11. s c.22.10.
	50 And "shall cast them into the firmace of fire: there shall be wailing and gnashing of teeth.	t e.25 32.
I	51 Jesus saith unto them. Have ve understood all	J. ver. 42.

these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out v of his treasure things new and wold.

53 ¶ And it came to pass, that when Jesus had

finished these parables, he departed thence. 54 And x when he was come into his own country,

Ver. 59 The devil (diabolos.)-" A plain answer to the great question conserning the origin of evil. God made man (as be did angels) intelligent creatures, and consequently free either to choose good or evil; but he implanted no evil in the human soul; an enemy (with man's concurrence) nath done this.

Ver. 46. One pearl of great price. - The parable of the pearl of great price, shows the earnestness with which we must seek religion, and the sacrifices we

must be wiffing to make for its acquirement. See Mat. xix. 21, Ver. 47. A Net. - A drag net, which the Latins call verriculum, a sweepnet, "which is east into the water to catch tish, and the particular use of which is to drag them up from the bottom." As this is dragged along, it gathers good pand bad, great and small, which are separated when brought asbore. J—B.

Ver. 52. Things new and old. - As the Orientals never change their fashions. they are remarkable for hoarding large stocks of raiment, as well as provisions. then both this man all these things? 57 And they were offended yin him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

CHAPTER XIV.

Herod's opinion of Christ. 3 Wherefore Jobs Japtist was beheaded. 13 Jesus departeth into a desert place: 15 where Jobs Jeth five thousand men with five CHAP, 14.

52

53.3.

b or, are

d c.21.26.

in the midst.

1 Pr.29.10.

Lu.20.6.

loaves and two fishes: 22 he waiters, on the sea to his disciples; 31 and landing at Gennesaret, healeth the sick by the touch of the hem of his gara Ma.6.14. Lu.9.7. ment T that time a Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works b do show forth themselves in him. wrought

by him. 3 T For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. c. Le. 8.16. 4 For John said unto him, It c is not lawful for thee 20.21.

to have her 5 And when he would have put him to death, he fear-

ed the multitude, because they counted him as a a prophet. 6 But when Herod's birthday was kept, the daugh-

ter of Herodias danced ebefore them, and pleased $\mathbf{Herod}.$ 7 Whereupon he promised with an oath to give her

whatsoever she would ask. 8 And she, being before instructed of her mother, said, Give me here John Baptist's thead in a charger.

CHAP. XIV. Ver. 1. Hero the Tetrarch .- [This was Herod Antipas, the son of Herod the Great by Malthace, and Tetrarch of Galilee and Perava, which produced a revenue of 200 talents a year. He married the daughter of Aretas, king of Arabia, whom he divorced in order to marry Herodias, the wife of his brother Philip, who was still living. Aretas, to revenge the affront which Herod had offered his daughter, declared war against him; and vanquished him after an obstinate engagement. This defeat *Josephus* assures us the Jews considered as a punishment for the death of John the Baptist .- Having gone to Rome to solicit the title of king, he was accused by Agrippa with carrying on a correspondence with Artabanus king of Partha, against the Romans, and was banished by the Emperor Caius to Lyons, and thence to Spain, where he and Herodats died in exh. [—]-Bagseta.

Ver. 2. He is risen. - Josephus represents Herod as a Sadducee, which sect denied the resurrection, &c. (See Doddridge.) But "Conscience makes cowards of us all;" and infidels who deny a future state, will yet tremble at the sight of a supposed spectre

Ver. 3. Herodies.—Plus infimous woman was the daughter of A.istobulus and Berenice, and grand-daughter of Hero¹ the Great.—Philtip's wife.—Herod Philip, son of Herod the Great and Mar² man.—Bersette, most Ver. 7. Promised with an oath.-Doddridge and Campbell, "Sware unto her."

Ver. 8. Before instructed.-Campbell, "Instigated." The facts appear to have been, that when the daughter of Herodias danced, her mother was not in the ball-room, but in an antechamber; when, therefore, Herod made his foolish

9 And the king was 5 sorry: nevertheless for the A.M. 4031. onth's "sake, and them which sat with him at meat, A. D. 27 β he commanded it to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12 And his disciples came, and took up the body, and buried i it, and went and told Jesus.

13 ¶ When Jesus heard y of it, he ideparted thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and k saw a great multitude, and was moved with compassion I toward them.

and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go in-

to the villages, and buy themselves victuals. 16 But Jesus said unto them, They need not depart;

give ve them to cat. 17 And they say unto him. We have here but five

loaves, and two fishes.

15 He said, Bring them hither to me. 19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

yow, the girl ran to her mother, who told her what to ask, and she followed her directions. -- Give me here. - Mark, "By and by;" Doddridge, "Presently," which seems more exact.

Ver. 10. He sent and beheaded, &c .- This is no uncommon thing in Turkey and the East to this day. Some time since the Grand Signior having received the heads of some of his officers who had been decaritated by his orders, commanded that they should be exposed in large silver dishes (chargers) at the en-hance of his porte. See Orient. Lit. No 1195.—[Josephus informs as that John the Baptist was imprisoned and beheaded by Herod in the strong castle of Machærus, which he describes as situated about 60 stadia east of Jordan, not far from where the river discharges itself into the Dead sea.]—Basster. — She brought it to her mother.—Jerome relates that Herodias treated the Eaptis's head with great disdain, and pierced it with a needle. So when the head of Ciero was brought to Fulvia (with of Mark Anthony) she is said to have pierced it with a silver bodkin.

Ver. 11. The danisel.-|This was Salome, the daughter of Herodias by her

uncle and husband, Herod Philip. Nicephorus and Metaphrastes relate, that she accompanied her mother Herodias and Herod in their bani-bment; and when passing over a river that was flozen, the ice broke, and she sunk up to her neck, and the ice uniting, she suffered the same punishment she had caused to be unfleted on John the Baptist. If true, this was certainly a wenderful providence; but it must be confessed that it appears contrary to the account of Josephus, who says, that she first married Philip the Tetrarch, and

then Herof the kine of Chadeis, by whom she had three sons, l—Boxser, Ver. 13. Apart.—Campbell. Privately 's so ver. 24.—On fort.—Campbell. By land: 'he says that the Grees word means on forb, when opposed to

horseback; and by land, when contrasted with by sea.

Ver. 15. When it was evening.—Cumpbell, "Towards evening." He adds, "The Jews reckoned two evenings, the one commencing about three in the af-ternoon, (the time of the evening sacrifice.) the other about six, or sun-set." The second evening is mentioned ver. 23, where the same cnti renders. "It was

late." Ver. 19. He blessed. - Query, What did he bless? This is generally explained

c Ju.11 21. Da. S 14...

h Ju.21.1. LSa.11.28 25 22 Ec 5.2.

Blechey should cornel lar him fickl: and p-rmired.

i Ac. 8.2.

y viz. that Herod as-

quired alter bin , ver.1,2.

c 10.23 Ma 6.32.

Lo 9 10. δc. Jn. 6. ,2,

15.32, \$ c.

1 He.4.15

MATTHEW, XIV.

A. M. 4031. A. D. 27.

20 And they did all eat, and were filled: and they took up of the fixements that remained B twelve bas-3there must kets m full.

be trural, i ity in the greatest pleuty.

21 And they that had eaten were about five thousand men, besides women and children,

m 2Ki.4.1. · Ma 6 46

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

LIab ! 8 In.6.15

23 And when he had sent the multitudes away, he n went up into a mountain apart to pray: and when the evening was come, he was there alone.

p Lu.21.37. 6 Ac 23.11.

24 But the ship was now in the midst of the sea. tossed with waves: for the wind was contrary.

r Phi.4.13. s or.strong

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

t Ps.69.1.2. La.3.57.

26 And o when the disciples saw him walking on the sea, they were P troubled, saving, It is a spirit; and they cried out for fear.

u Is.63 12. v Ja.1.6.

27 But straightway Jesus spake unto them, saying, Be q of good cheer; it is I; be not afraid.

w Ps.107.29

28 And Peter answered him and said, Lord, rif it be thou, bid me come unto thee on the water.

d they had evidence of the

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

word moss of Peter's faith, and his danger without aid

30 But when he saw the wind s boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, 31 And immediately "Jesus stretched forth has hand, and assist.

auce from leans Mart. 53

and caught him, and said unto him. O thou of little faith, wherefore didst thou v doubt? 32 And when they were come into the ship, the wind w ceased.

La. 1.41. J t. .49. 6 (4 11 27. A ... 5.37

33 Then they that were in the ship came and worshipped him, & saving. Of a truth thou art the Son of x God.

Ro.1.4. x Da.3.25

34 ¶ And y when they were gone over, they came into the land of Gennesaret.

of the fishes; but Campbell (guided by the oriental idiom) inclines to explain "He blessed God," or asked a blessing. Compare Mark viii. 6. Ver. 20. Twelve-baskets full.—From this it is clear that a creative power

must have been exerted, as the food remaining was evidently more than before they began to eat.

Ver. 22. Jesus constrained his disciples.- John intimates that the pecole wanted to take Jesus by force, and make him a king; (John vi. 15.) one reason, therefore, for Jesus sending them away might be, to prevent their uniting with the multitude, and creating an alarm to the Roman government.

Ver. 21. The wind was contrary. - By this they were driven farther from the shore than they designed, and in a different course

Ver. 25. Fourth watch.-The Jews at this time divided the night into four watches: the first was from six o'clock in the evening till nine; the second from nine to twelve; the third from twelve till three; and the fourth, from three till six. So that it probably began to be daylight before our Lord came to his disciples. --- Walking on the sea.-'This was thought so absurd, that the Egyptian hieroglyphic for an impossibility was "two feet walking on the sea." This sus-

person of the laws of gravitation was a proper manifestation of omnipotence. Ver. 28. It is a spirit.—Gr. Phantasum. i. é. " an apparition." So Doddridge. Ver. 34. Geometarel—Hermestret was a fetille district, in wanch were situated the cities of Tiberias and Capernaum, extending along the western slore of the lake to which it gave name, about thirty stadia, or nearly four miles in length, and twenty stadia, or two miles and a half in breadth, according to Josephus.]—Bagster.

35 And when the men of that place had knowledge A M 4031 of him, they sent out into all that country round about, and brought unto him all that were diseased:

36 And besought him that they might only touch the hem z of his garment : and as many a as touched were made perfectly whole.

CHAPTER XV. 3 Christ reproveth the scribes and Pharisees for transgressing God's commat d-

ments through their own traditions; II teacheth how that which goeth a to the mouth coth not delile a man. 21 He healeth the caughter of the woman of Canatan, 30 and other great multitades; 32 and with seven loaves and a few lattle fishes feedeth four thousand men, besides women and children.

THEN a came to Jesus scribes β and Pharisees, which were of Jerusalem, saving,

2 Why do thy disciples transgress the tradition of the elders ! for they wash not their hands when they cat Bthescribes bread

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your b tradition?

4 For God commanded, saving, c Honour thy father and mother: and. He a that curseth father or mother. le: him die the death.

5 But ve say, Whoseever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

6 And honour not e his father or his mother, he shall be tree. Thus have we made the commandment of

God of none effect by your tradition. 7 Ye hypocrites, well did Esaias prophesy of you.

savin2, 8 This people draweth nigh unto me with their

mouth, and honoureth me with their lips; but their heart is far from me.

A. D. 27

z Nu 15.38. c.9.20 Ma.3 19. 1, - 6 19 Ac.19 12

a Jn.6.37.

CHAP, 15. A. M. 4032 A D. 25. a Ma.71. & c.

were pretenders 10 a greater measure of knowleter and the I harisees to a greater. measure of holiness than oth ers.

b Col.2.8. 23.

Tit.1.14. e Ex.20.12. De. 5, 16.

d. Ex 91.17. 1 e.20.9. e De. 27, 16,

f Is 29.13.

Ver. 35. Had knowledge of him-That is, found out who he was. Ver 36. Hem-Or "finee." See note on ch. ix. 20. CHAP. XV. Ver. 1. Of Lectuse or m. Or, from Jerusalem. Doddridze suggests.

that these were deputed to watch the conduct of Jesus and his disciples in Galilee

Ver. 2. Traditions of the elders .- [Tradition, in Latin traditio, from trado I deliver, hand down. Among the Jews it signifies what is called the oral how, which they say has been successively handed down from Moses, through every generation, to Judah the Holy, who compiled and digested it into the Mishneh, to explain which the two Gemaras, or Talmuds, called the Jerusalem and Baby-

builsh, were composed. Of the estimation in which these were held by the Jows, the following may serve as an example: "The words of the Scribes are lovely heyond the words of the law, for the words of the law are light, but the words of the Scribes are all weighty." Hieros. Berac.]—Bugster. Ver. 1. Curseth.-Compbell is surprised at this translation Leing so current he thinks that both the Hebrew and Greek words signify to reproach, or calumnuate. But the penalty of death being affired to this "reproach," probaby led to mis strong term "curseth," and seems to justify it: for no slight re

prouch, assuredly, would warrant such a punishment.

Vec. 5, It is (or, bett) a gift, —"It is Corban," the Hebrew term for a gift, or gifer up to God. Levit, i. 2, 3, ii. 1.8, &c. To interfere with this offering would nave my arred the imputation of impiety; but it was often wickedly pleaded, as an excuse for neglecting the plainest duty.

Vet. 6. Honour not his futher and mother. - Bp. Jebb, in his metrical version of verses 5, 6, seems to have rendered the passage clearer and more elegant.

"But ye say:

Whoever shall say to his father or mother, (Ee that) a gift, by which thou mightest have been relieved from me;

Must also not bonour his father or his mother: Thus have ye nullified the commandment of God by your tradition."

MATTHEW, XV. 56 9 But in vain they do worship me, teaching for doc-A. M. 4032. A. D .3. trines g the commandments of men. g Col.2 22 10 ¶ And he called the multitude, and said unto them. Hear, and understand: AC 10.15 11 Not h that which goeth into the mouth defileth a Ro.14.14. 90 man; but that which cometh out of the mouth, this delTi 4 4. fileth a man. Tit. 1.15.

12 Then came his disciples, and said unto him. Know-Jn. 15.2.5 est thou that the Pharisees were offended, after they heard this saving?

an. 6.39. 13 But he answered and said, Every plant, which * Lu.6.45 my neavenly Father hath not planted, shall be rootla.3.6. ed up. Ge.6.5. 14 Let them alone: they the blind leaders of the blind.

c 23.16

ing and

evil of

try her

constan-

cy.

o Ps.23.1.

La.3.8.

Ac. 3.26.

my per-

8.21. Pr. 6.14. And if the blind lead the blind, both shall fall into the ditel 21.9. Jc. 17.9. 15 Thea answered Peter and said unto him. Declare Rc.3.17., unto us tais parable. Ga.5.19. 16 And Jesus said, Are ve also yet without under-

21. standing? Ep.2.3. Tit.3.3. 17 Do not ve yet understand, that whatsoever entereth in at the mouth & goeth into the belly, and is cast out B slander.

into the draught? speaking 18 But those things which proceed out of the month come forth from the heart; and they defile the

others. man. m Ma.7.24. 19 For Lout of the heart proceed evil thoughts, mur-1.o.18.33. ders, adulteries, fornications, thefts, false witness, 39.

 $oldsymbol{eta}$ blasphemies : V thereby to 20 These are the things which defile a man: but to faith and eat with unwashen hands defileth not a man.

21 \ Then "Jesus went thence, and departed into the coasts of Tyre and Sidon. 22 And, behold, a woman of Canaan came out of the

same coasts, and cried unto him, saying, Have merey p c.10.5.6. on me, O Lord, thou son of " David; my daughter is grievously vexed with a devil. 23 But he answered her not ya " word. And his dis-

sonal m' ciples came and besought him, saying, Send her away; nistry is to the for she crieth after us. straving 24 But he answered and said, PI am not sent but

Jewsonly unto the lost & sheep of the house of Israel.

Ver. 9. Teaching for doctrines. - Doddridge, "While they teach doctrines (that are) human mjunctions," or the commandments of men. These hey considered not only equal, but in some cases even more obligatory, than the precepts of Mo•es and of God. Thus they considered the neglect of washing, according to their traditions, as equal to whoredom, and worthy of death. See Hommond and Doddringe.

Ver. 12. Then came, &c —This was after Jesus had gone into a house. Ver. 13. Every plant—That is, every doctrine not of God; every leacher not

calightened by him. Ver. 14. Blind leaders.-Elsewhere they are called "blind guides."

Ver. 20 To eat with unwashen, &c.—It is no sin to neglect a superstitious ceremony.

Var. 22. A woman of Canaan—Of the accursed and devoted race of Canaan, and, as Mark informs us (ch. vii. 26), a Syro-phonician; i. e. a native of that part of Phonicia which had formerly been conquered by the Syrians. dridze. — Vexet with a devil—or "demon," as before.

Ver. 23. Send her away; for she crieth after us .- Grant ner request and dismiss her.

z 1 Sa.9.13

24.30.

1.0.22.19

MATTHEW, XV.	57
25 Then came she and worshipped him, saying, Lord,	A. M. 4032 A. D. 25
help me. 26 But he answered and said, It is not meet to take the children's bread, and to cast it to a dogs,	g c.7.6. Re.22 15.
27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.	
25 Then 7 Jesus answered and said unto her, O wo-	
man, great is thy faith: be sit unto thee even as thorwilt. And her daughter was made whole from that	r Job 13.15. 23.19. La.3.32
very thour. 29 ¶ And u Jesus departed from thence, and came nigh	
unto the sea of Galilee; and went up into a mountain, and sat down there.	s Ps. 145.19.
30 And great multitudes came unto him, having with	
them those that were lame, blind, dumb, mained, and many others, and cast them down at Jesus' feet; and	t Jn.4.50
he healed v them: 31 Insomuch that the multitude wondered, when they	53.
saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified	u Ma.7.31.
the God of Israel.	
32 ¶ Then w Jesus called his disciples unto him, and said, I have compassion on the multitude, because	v Ps.103.3.
they continue with me now three days, and have no- thing to eat: and I will not send them away fasting,	Is. 35.5 6.
lest they faint in the way. 33 And * his disciples say unto him, Whence should	w Ma. S. L.
we have so much broad in the wilderness, as to fill	& c.
so great a multitude? 34 And Jesus saith unto them, How many loaves	
have ye? And they sad, Seven, and a few little	x 2 Ki.4.43 44
35 And the commended the multitude to sit down on the ground.	(.
36 And he took the seven bayes and the fishes, and	y c.14.19,
² gave thanks, and brake <i>then</i> , and gave to his disciples, and the disciples to the multitude.	&c.
37 And they did all eat, and were filled: and they	

took up of the broken neat that was left seven baskets full.

38 And they that did eat were four thousand men, besides women and children. 39 And he sent away the mititude, and took ship,

and a came into the coasts of Mazdala.

Ver. 26 Cast it to dogs .- This is the language that the Jews constantly usen toward the Gentiles, and the same language has been too long used by Chris tians toward the Jews.

Ver. 28. O woman, &c .- [Our Lord's purpose being now answered, he of e in Ver. 28. O tooman, &c.—tour Loru's purpose translater was healed .— 12. commended her faith, and assured her that ner Jaughter was healed .— 12.

Ver. 30. Maimed .- [Properly, those who had lost a hard, arm, foot. &c. is reasonable to suppose, that among the meny maimed, who were brought or is reasonable to suppose, that among the pickly madilea, who were brought of these occases, there were some whose hirbs had been cut off; and I think hardly any of the miracles of our Lord were not re historica and amazing that the recovery of such." Dr. Doddy'idge.]—Begy 1r. Ver. 32. Lest they faint.—Campbell. "Lest this strength fit." Ver. 32. Baskets—Campbell. "Mannds:" poperis, hand-baskets, a different word from what is used in the preceding miracle, Orig. Apv. 29.

Ver. 39. Magdala - | Magdala was a city, and prebably a territory, east of Jordan, sometimes called by the Rabbins Magda'a y Cadara, from its vicinity to that city. Dr. Lightfoot has satisfactorily sho we, from the Jewish writers

g c.15.31,

h c 15.1..9.

&с.

MATTHEW, XVI. 58 A M. 1032. CHAPTER XVI. A D. 25. 1 The Pharisees require a sign. 6 Jeans warneth his disciples of the leaven of the Pharisees and Saldineess. 13 The people's opinion of Circus, 16 and Peter's confession of him. 21 Jeans foreshoweth his detail, 23 reproving Peter for dissuading him from it: 21 and admonisheth those that will follow him, to bear the cross. CHAP 16. HE Pharisees also with the Sadducees came, and, tempting, desired him that he would show them a a c. 2.38, δe. sign a from heaven. Ma.8.11, 2 He answered and said unto them. When it is evening, ye say, It will be fair weather: for the sky is red. Lu.11.15. 12.54.56. 3 And in the morning, It will be foul weather to-day: 1 C J.1.22. for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ve not discern the signs of the times? b Jo.I.17. 4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet b Jonas. And he left them, and departed. c Lu.121. 5 ¶ And when his disciples were come to the other side, they had forgotten to take bread. 6 Then Jesus said unto them, c Take heed and bed 1Co.5.6.. ware of the leaven a of the Pharisees and of the Sad ducees. Ga 5.9. 2 Ti.2.16, 7 And they reasoned among themselves, saying, It is because we have taken no bread. 17. 8 Which when Jesus perceived, he said unto them. e O ye of little faith, why reason ye among yourselves, because ye have brought no bread? c c.6.30. 8.26. 9 Do ye not yet understand, neither remember the 14.31. five rloaves of the five thousand, and how many baskets ye took up? 10 Neither the seven gloaves of the four thousand. (c.11.19,

and how many baskets ve took up? &c.

11 How is it that ye do not understand that I spake

it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 12 Then understood they how that he bade them no:

beware of the leaven of bread, but of the doctrine hol the Pharisees and of the Sadducees. 13 \ When Jesus came into the coasts of Cescrea

that it was situated on the south-east side of the Lake of Gennesarcth, a sun-

bath-day's journey, or two miles, from Chammath, near the hot baths of Tiberias, one mile from Jordan, and the same distance from Hippo. It appears to be the same Magdala which Josephras mentions, in last life, as in the v cin'ty of Gamala, in Gaulouits, |—Bagster.

CHAP, XVI, Ver. 3. It will be foul to-day.—Doddridge, "Tempestaous."

—The sky is red.—The same signs are observed by ourselves.

Ver. 13. Cesarea Philippi.- | Cesarea Philippi was anciently called Faneas, from the mountain of Panium, or Hermon, at the foot of which it was situated, near the springs of Jerdan; but Philip the Tetrarch, the son of Herod the Great, having rebuilt it, gave it the name of Casarea in honour of Tiberius, the reigning emperor, and he added his own name to it, to distinguish it from another Casarca on the coast of the Mediterranean. It was afterwards named Neronias by the young Agrippa, in honour of Nero, and in the time of William of Tyre, it was called Belinas. It was, according to Josephus, a day's journey from Sidon, and 120 stadia from the lake of Phiala, and, according to Alulfeda, a journey of a day and a half from Damascus. It is now called Banias. Burckhardt says it contains about 150 houses, inhabited by Turks, Greeks, Travels in Syria.]-Bagster.

MATTHEW, XVI. Philippt, he asked his disciples, saying, Whom i do | A. M. 4032. A. D. 28. men say that I the Son of man am? Ma.S 27. 14 And they said, ; Some say that thou art John the Lu 9.13. Baptist: some, Elias; and others, Jeremias, or one of Lu 9.7. . 7. the prophets. Ps.2.7. is He saith unto them, But whom say ye that I am? c.14.33. 16 And Simon Peter answered and « said, Thou art Jn. 1. 49. Ac. 9. 20. the Christ, the Son of the living God. He.1.2.5. 17 And Jesus answered and said unto him, Blessed in 1 Co.2. art thou. Simon Bar-jona: for I flesh and blood hath Ga.1.16. not revealed it unto thee, but mmy Father which is in Ep 2.8. m l Jn.4.15 beaven. 18 And I say also unto thee, That thou art ** Peter, | 5.20, and o upon this rock I will build my church; and the | o \$\frac{1}{2}\triangle 2.22.0. 5.20. gates of p hell shall not prevail q against it. 19 And I will give unto thee the keys of the kingdom q 1-51.17. of heaven; and whatsoever thou r shalt bind on earth r c.15.15. Ver. 17. Simon Bar jona—Or, the son of Jonas. Ver. 18. Thou art Peter.—The Catholics explain the name Peter (Gr. Petros) to mean a rock, but a learned Lexicographer of the 17th century (Edio. Leigh, Esq.) says, "Petros'u. e. Peter) always signifies a stone, never a rock;" which is confirmed by another learned layman, Granville Sharp, Esq., who appeals to the Lexicons of Scapula, Schervetius, Dawson, Parkhurst, &c., to which might be added, many others of the highest literary authority. Syro-Chaldaic term Cephas, also simply means a stone. See John 1. 41.—" Remarks on an important Passage," &c .- Upon this rock .- Chrysos com says, "On this rock not upon Peter, for he did not baild his church upon the man, but upon his faith;" or, as he elsewhere expresses it, "his confession." The following words, "Thou air Peter, and upon this Rock will I build my church." are of peculiar importance in our controversy with the church of Rome, which founds thereon the primacy of St. Peter, who is the foundation of their church, though not of ours. Thus the Rhemish translators explain the words, "Christ foretold and appointed (John i. 42) that this man, named Simon, should afterward be called Cephas, or Petrus, that is to say, a rock; not then uttering the cause, but now expressing the same, riz. (as St. Cycil writeth.) For that upon him, (Peter,) as upon a tirm rock, his church should be builded. ''' It is also the awawed doctrine of the Catholic church to this day, '' that our Lord did make St. Peter the chief pastor of the church, giving him a name that implied no less than being a rock, or foundation stone, declaring that upon this rock he would build his church." (Bp. Chaloner's Grounds of the Old Rehigion, sect. ii.' Now in answer to this, 1. Protestants deny that Peter signifies a rock," and say it signifies a stone only; or, at most, a fragment of a rock, 2. They contend Peter himself was not the foundation rock here spoken of, but only one of the chosen stones laid on that rock, on which the church was bui.t. (Ephes. ii. 29.; Rev. xxi. 14.) 3. They believe that Peter's noble confession, (ver. 16.) or rather, *Christ* humself, the subject of that confession, is the Rock both of the church and of every individual believer, (1 Cor. iii. 11;) and that the title (Rock) is indeed an evidence of our Lord's divinity; for "Who is a rock, save our God?" Jehovah was the Rock of Israel. (Deut. xxxii, 30, 31.) and the Apostle Paul explains that rock to signify (not Peter, but) Christ laimself,

how could be be Pope, and net lead about a wife! See I Cor. ix .5, Luke iv. 33. Ver. 19. I will give unto thee the keys, &c .- Keys were the embleme of office, and in some cases were so large as to be carried on the shoulder. Isa, ix. 6; xxii. 20. And according to the nature of the key, was the authority. The key of the house for palaces of David, implied great influence and authority, as we see in the passage just quote. —The keys of the kingdom—i. e., say Roman, Catholic expositors, "The authority, or chair of doctrine, knowledge, judgment, and discretion between true and false doctrine, the height of government, the power of making laws," &c. &c.— Whatsoever thou shalt bind.—"All kind of discipline and punishment of offenders, either spiritual or

(I Cor. v. 4.) Lastly, they add, that if Peter had been that rock, when he fell, by denying his Master, (chap. xxvi. 69-72.) the charch must have fallen with The great question between Roman Catholics and Protestants is, Did Christ here constitute Peter the Pope-i, e, the infallable head of the church ; Papists say, yes. But if so, why did Christ, almost numediately after such appointment, say unto Peter, "Get thee behind me, Satan, thou art an offence And why did Peter deny Christ even with cursing, if infallible? And

MATTHEW, XVI. ຂດ 4 M. 4032 (shall be bound in heaven: and whatsoever thou shalt A. D. 2*. Ma.8.30.

t Lu.9.22.

18.31.

loose on earth shall be loosed in heaven. 20 Then scharged he his disciples that they should

tell no man that he was Jesus the Christ. 21 ¶ From t that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem.

21 6.7 1 Co.15.3. and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the

e pity 'hythird day. reli 22 Then Peter took him, and began to rebuke hun.

saving, " Be it far from thee, Lord; this shall not be v 2 Sa .19.2.

unto thee. 23 But he turned, and said unto Peter, Get thee bew Ro.14.13 hind me, v Satan: thou art an offence wento me: for x c.10.39

thou sayourest not the things that be of God, but Ma. 8.31. Lu. 9.23. those that be of men. 11.27. 24 Then said Jesus unto his disciples, If any * man Ac.11.22

1 Th.3.3. will come after me, let him deny himself, and take up his cross, and follow me. v Jn. 12.25. 25 For y whoseever will save his life shall lose it:

Es.4.14. and whosoever will lose his life for my sake shall find it.

z Ps. 49, 7, S. 26 For what is a man profited, if he shall gain the a Da.7.9,10 whole world, and lose his own soul? or 2 what shall

Zec.14.5. a man give in exchange for his soul? Jude 14. 27 For a the Son of man shall come in the glory of his Father with his angels; and b then he shall re-

b Re.22.12. ward every man according to his works. 28 Verily I say unto you, There c be some standing e Ma.9.1. here, which shall not a taste of death, till they see

d He.2.9. the Son of man coming in his kingdom. corporal is comprised under the word bind; of which sort be excommu nications, anathemas, suspensions, degradations, and other censures and penances enjoined, either in the sacrament of penance, or in the exterior courts of the church, for punishment of other crimes, and specially of heresy, and

rebellion against the church, and the chief pasters thereof." Here is the true source of all papal persecution! Here are the claws of the Apocryphal beast! Re. xiii. Ver. 20. Jesus .- Wanting in many MSS, and some ancient versions, and the

seuse seems clearer without it. Ver. 21. From that time forth-That is, at different times after this, as op-

portunity permitted. Ver. 22. To rebuke him.—This implies great presumption in Peter, and our

Lord's answer shows that it was so considered by his Muster.—Be it far from thee !-Marx. Phy thyself;" but others render it, still more literally. Mercy on thee, Lord! "The use of this expression in the LXX, answers to "God forbid!" and is so translated, 1 Sa. xiv. 45.; 1 Ch. xi. 19.; also, 1 Mac.

 See Campbell.
 Ver. 23. Satan.—The word signifies an adversary: see Job, chapter i. 6. Zec. iii. 1. Our Lord means to say, that Peter did not speak like a friend, but like an enemy in fact, he pursued the same conduct that Satan himself did. when he tempted our Lord to give up his course of suffering, by offering mm

all the kingdoms of the world and the glory of them." Mat. iv. 8-tt.--an the surgious of the word and the gody of them. Sold, a. S. (C. Thou art an offence—Greek, Scandal, or stumbling block; that is, by t. 8 temptation, Peter put a stumbling block in the way of bis Lord's duty. Ver. 24. Come after me:—It is the part of a disciple to follow his Master both in his instructions and example.—Take up his cross.—See note on

-See note on chap. x. 39,

Ver. 26. And lose his own sou! - The word here rendered lose, is different from that in the verse preceding, and Campbell says forfeit is the term which comes nearest to the original, and is therefore adopted by Boothroyd. - In exchange:-Doddridge, "As a ransom."

Ver. 28. Shall not taste of death .- To taste, or to see death, is a common

and John his brother, and bringeth them up into a high mountain apart,

2 And was transfigured before them: and his face a Ma.92, did shine as the b sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles: one for thee, and one for Moses, and one for Elias.

5 While he yet spale, behold a bright cloud overshadowed them: and behold a voice cout of the cloud, which said, This is my beloved Son, in a whom

I am well pleased; hear e ve him. 6 And when the disciples heard it, they fell on their

face, and were sore afraid. 7 And Jesus came and touched f them, and said,

Arise, and be not afraid. 8 And when they had lifted up their eyes, they saw

no man, save Jesus only. 9 And as they came down from the mountain, Jesus

charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 ¶ And his disciples asked him, saying, g then say the scribes that Elias must first come? 11 And Jesus answered and said unto them, Elias

truly shall first come, and restore all things.

12 But I say unto you, That Elias is come β already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer h of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

CHAP. 17.

Lu. 9 29.

h Re ! .36

3 17 Ma 1.11 Lo 3.12 2 Pe. 1.17

d Is.42.1.

e De.13.15. Ac 3.22. 23. He.1.1.2

1.1..3. f Da.10.10.

Re. 1.17. g Mal.4.5.6 c.11.14.

Why B that person who 11.114 pa phesied of under the

name of Elias is come and gone already.

h c.16.21.

Hebraism for dying. - Campbell. -- The Son of man coming in his kingdom. -[This appears to refer to the Mediatorial kingdom which our Lord was about to set up by the destruction of the Jewish nation and polity, and the diffusion of the gospel throughout the world. |-Bagster.

CHAP. XVII. Ver. 1. After six days.—(St. Luke, taking in both the day of the preceding discourse and that of the transfiguration, as well as the six intermediate ones, says it was eight days after.]-Bagster .- Here is no contradiction, but merely a variety of expression,--A high mountain-Supposed to be Mount Tabor, about the middle of Galilee.

Ver. 2. Transfigured-Or transformed, not in shape, but in the glory of his appearance

Ver. 3. Elias-That is, Elijah. - They were talking with Jesus.- Luke (chap. ix. 31.) adds, that he spoke of the decease (Greek, exodus, or departure)

which he should accomplish, &c.

Ver. 4. Tabernacles.—The word signifies tents, and is often used for booths formed of boughs of trees, such as were used at the feast of tabernacles.

The word is been supported the glory of the

Ver. 6. Were sore afraid.—They seem to have supported the glory of the scene with pleasure, but the voice terrified them. Compare Jn. xii. 28, 29.

Ver. 8. Saw no man-Neither Moses nor Elias. Vec. 1). And restore all things.—Restore is certainly the primary sense of the original, but we conceive it means, to reform, or rectify, both here and in Ac. in 21. See Isa. xl. 3, 4, and compare note on Mat. iii. 3

12. Whatsoever they !isted-Or chose .- Also suffer of them-That is, suffer persecution and death, as John had done, though in a different way.

A. M. 1032. A. D. 28.

Ma.9.14. &c. Lu.9.37.

Ŕс. He.3.19

k c.21.21. Ma.11.

Lu.17.6. 1Co. 13.2. y Bi-hop Pearce

remarks. a thriving and inereasing faith, like a grain of mustard seed. which from the least of seeds he. comes the greatest of herbs.

l c.16,21, 20 17. May 8 31. 9.30,31. 10.33. Lu. 9.22. 41. iš si

21.6,36,46

m didrachma, in value twentyeight. cents eight mills. Ex.33.26.

14 T And i when they were come to the multitude. there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatic, and sore vexed: for oft-times he falleth into the fire. and oft into the water.

16 And I brought him to thy disciples, and they could not cure hun.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to

18 And Jesus rebuked the devil: and he departed out of him: and the child was cured from that very

19 Then came the disciples to Jesus apart, and said.

Why could not we cast him out?

20 And Jesus said unto them, Because of your jumbelief: for verily I say unto you, If k ye have faith y as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer

and fasting. 22 ¶ And | while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall

And they were exceeding sorry. be raised again. 24 ¶ And when they were come to Capernaum, they that received m tribute money came to Peter, and said,

Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith

unto him, Then are the children free.

Ver. 15. Lunatic.-The Greek term used by Matthew, exactly corresponds with this, and means, influenced by the moon, (Luna.) which is said to be remarkably the case in *epitepsy*, which Dr. Mead informs us was often distinguished by this term.——And sore vexed—That is, by a demon (or devil.) See I chap. xv. 22. Lu. vi. 18, &c

Ver. 13. Rebuked the devil-Or demon. Ver. 20. As a grain of mustard seed-Compare chap. xiii. 31. The Rab bins have a proverb that the clobe of the earth is but as a crin of mustarlead, compared with the expanse of heaven Drussius.—To Dits mount fain—The retirements of Jesus were generally into some mountain. See chap, xiv. 23. To "remove mountains," was a proverbial expression with the Jews, signifying, to effect apparent impossibilities. See chap. xxi. 21; also 1 Co. xiii. 2.

Ver. 21. Howbeit, &c.-That some demons are worse than others, see Mat.

xii. 45. Ver. 24. Tribute.-[This tribute seems to have been the half shekel which every male among the Jews paid yearly for the support of the temple; which was continued by them, wherever dispersed, till after the time of Vespasian See Josephus. \-Bagster.

Ver. 25. Jesus prevented him—i. e. Jesus anticipated him.

27 Notwithstanding, lest we should offend a them, A. M. 4032 go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened u Ro. 14.21. his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

CHAPTER XVIII. ! Christ warneth his disciples to be numble and harmless : 7 to avoid offences, and not to despise the rittle ones; 15 teacheth how we are to deal with our brethren, when they oftend us: 21 and how oft to forgive them: 23 which he segeth forth by a parable of the king, that took account of his servants, 32 and punished him, who showed no mercy to his fellow.

a the same time came the disciples unto Jesus. saving. Who is the greatest in the kingdom of Ma.9 32, heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

3 And said, Verny I say unto you, Except ye be b converted, and become as little o children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself d as this c 1 Co.14. little child, the same is greatest in the kingdom of

heaven.

5 And whoso shall receive one such little e child in my name receiveth me.

6 But whose shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were

drowned in the depth of the sea. 7 T Wo unto the world because of offences! for g it must needs be that offences come: but h wo to that

man by whom the offence cometh! 8 i Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee

to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter j into life k Lu.9.25.

with one eye, rather than having two k eyes to be east into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels i do always behold m the face of my Father which is in heaven.

11 For the Son of man is come to save n that which was lost.

A. D. 28. 15.1..3

26'063 a stater. which was half

Bu (unce of sirves.

CHAP, 15 &c

Lu.9.46, Åс. 22.24.8 ...

b Ps.51.16 Jn.3,3.

1 Pe.2.2. :1 Ln.14.11. Ja. 4, 10.

e c.10.42. Ma. 9. 42 Lu.17.1.2

g 1 Co.11. Jude 4. h Jude 11. i c.5.29.30.

Ma.9.43, j He.4.11.

1 Ac.12.15-

m Ps. 17. 15. n c.1.21.

Lu. 9.56. 19.10. Jn.3.17. 10.10.

12.17. 1 T..1 15.

Ver. 27 A piece of money-That is, a stater, or shekel, weighing in silver

one; half an ounce, and count to two distractions success, weighing in successions. All an ounce, and count to two distractions.—(This mode of punishment appears to have obtained in Syria as well as in Greece, especially in cases of purificide. That it was customary in Greece, we learn from Suidas, and the Scholiast on the Equitees of Artsophanes. When a person was drowned, they hung a weight about his neck. i]-Bagster

Ver. 7. It must needs be that offences come. - Yes! where there is sin. there must needs be sorrow; and while men's minds remain unhumbled, offences will continually arise.

Ver. 10. Their angels do always behold the face of my Father .- The highest officers in the Orienta, courts, are described as those who see the king's face, the expression may therefore mean, angels of the higher ranks. Compare Esther i. 14. with Re. i. 4. But though this text undoubtedly proves the ministry of angels, it by no means proves that any persons have guardian angels to attend them individually.

14 Even so it is not the will of your Father which is q Le.19.17. Lu.17.3. in heaven, that one P of these little ones should perish. r Ja.5.20. 15 ¶ Moreover if 9 thy brother shall trespass against thee, go and tell him his fault between thee and him De. 19.15 alone: if the shall hear thee, thou hast gamed thy brother. Ro. 15 17. 16 But if he will not hear thee, then take with thee I Co.5.3 one or two more, that in the mouth of two or three 2 Th. 3.6. * witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the charch, let u e.16.19. him be unto thee as a heathen man and a pub-Jn. 20, 23, Ac.15.23 lican. .31. 18 Verily I say unto you, "Whatsoever ye shall 2 Co. 2.10 bind on earth shall be bound in heaven; and whatsoever ve shall loose on earth shall be loosed in v Ma.11. 21. heaven. Jn. i 6.21. 19 Again I say unto you, That if two of you shall 1 Ju.5 14. agree on earth as touching any thing that they shall ask, it v shall be done for them of my Father which w.Ju.20.19. 1 Co.5.4. is in heaven. 20 For where two or three are gathered together x Ma.11. win my name, there am I in the midst of them. 25. 21 I Then came Peter to him, and said, Lord, how Le.17.4. Col.3.13. oft shall my brother sin against me, and I forgive x him? till seven times? ₽ Ro.14.12. 22 Jesus saith unto him, I say not unto thee, Until z a talent is seven times: but, Until seventy times seven. 23 Therefore is the kingdom of heaven likened unto 7500 unces of silver. a certain king, which would take account yof his 115 5-13 servants. cents the 24 And when he had begun to reckon, one was ounce, is 865 dolls. brought unto him, which owed him ten thousand 3⊀ cents. z talents. Ver. 12. And goeth into the mountains.-Campbell, 'Will be not leave the ninety and nine upon the mountains, and go in quest of the stray?" Vulgate and Syriac. So Doddridge.

Vet. 15. Tell him his fault.—Doddridge says the Greek word signifies "to convince, as well as to admonish." Not to rail, or to abuse, but to reason calmly, and on Christian principles. Ver. 17. The church.-A congregation of faithful men gathered together in the name of Christ. See verse 20. - As a heathen man, &c .- Maimoniiles speaks of private admonition; then before witnesses; and if that failed, then they proclaimed an incorrigible person in the synagogue. Ver. 24. Ten thousand talents.—According to Prideaux, the Roman tales was equal to \$959 90 cents: ten thousand of which would amount to prideaux.

\$9,599.000. If the Jewish talent of silver be designed, which is estimated by the same learned writer at \$1,999 So, this sum amounts to \$19,998.000; but if the gold talent is meant, which is equal to \$31,996 So, then the amount is \$319,968.000. If the value of ten thousand silver talents, according to the table adopted in this book, is \$15,188.300, and of the like number of gold talents, \$22,474,000.] This immense sum represents our boundless obligations to God,

MATTHEW, XVDI.

seeketh that which is gone astray?

nine which went not astray.

12 How think 7e? if a man have a hundred sheep.

and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninery and

64 A. M. 4032

A. D. 23.

o Lu.15.4,

p 2 Pe.3.9.

25 But for a smuch as he had not to pay, his lord commanded him to be a sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and h worshipped him, saving, Lord, have patience with me, and I will

pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of c Ps.78.38.

his fellow servants, which owed him a d hundred pence: and he laid hands on him, and took him by d the K2the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, e Have patience with me, and I

will pay thee all.

30 And he would not; but went and cast him into

prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked f servant, I forgave thee all

that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on

thy fellow-servant, even as I had pity on thee? 34 And his lord was wroth, and delivered him to the g Pr.21.13.

tormentors, till he should pay all that was due unto him. 35 So g likewise shall my heavenly Father do also

unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAPTER XIX.

2 Christ healeth the sick: 3 answereth the Pharisees concerning divorcement: 10 showeth when marriage is necessary: 13 receiveth little children: 16 in structety the young man how to attain eternal life, 20 and how to be perfect; 22 telleth his disciples how hard it is for a rich man to enter into the kingdom of God, 27 and promiseth reward to those that forsake any thing to follow him.

ed these savings, he a departed from and our utter incapacity, as sinners infinitely indebted to Divine Justice, of paying one mite out of the talet.c. |-Bagster.

ND it came to pass, that when Jesus had finish-

Ver. 25. His lord commanded him to be sold, &c .- This was the custom, not only among the Jews, but also among the heathen; in Asia, at Athens, and at Rome. Orient. Cust. No. 1194.

The tormentors.-Properly, those who examined prisoners by ter-Ver. 34. ture, which office was often assigned to jailers. It was also common to load such prisoners with chains of iron, and heavy yokes of wood, and to visit them with frequent scourging: the object of their imprisonment was, the infliction of misery, which, from the general character of jailers, was often carried be-

yond the rigour of the law.

Ver. 35. So likewise, &c.-An unforgiving, revengeful spirit, is an infallible evidence of an impenitent, graceless heart. If men do not from their heart forgive those trespassing against them, God will deal with them with that minuted justice which the King in the parable exercised towards his increi-less servant. "With what measure ye mete, it shall be measured unto you again," is a perfect definition of exact justice. We should be extremely cautions in forming theological arguments on the circumstances of a parable. By disregarding this simple caution, you may form opinions subversive of the doctrines and morality of the Bible. For example, in the parable of the unjust steward, you may, by forming arguments on the circumstances of the parable, make the Lord command unrighteousness. See Luke xvi. 8.

CHAP. XIX. Ver. 1. He departed.— This was our Lord's final departure

A. D. 28. a 2 Ki 4 L 1,50.1. b or be-

A. M. 4032

80a Th him.

> man per ny is the eighth part of an ounce, which, at 115.5-13 cents the ounce, is 11 cents

4 mills c.20.2 e ver 26.

f Lu.19.22

Ja. 2.13.

CHAP. 19.

A. M. 4033 A. D. 29.

a Ma.10 1 Jn. 10.40.

Galilee.

MATTHEW, XIX.

66

c G2.2.21.

Fr.5.31.

A.M. 463 and came into the ceasts of Judea beyond Jordan;
A.D. 29. 2 And great multitudes followed him; and he healed to be Geller. them there.

them there.
5.2.
Ma 2 2.5

3 If The Pharisees also came unto him, tempting him,

and saying unto him, Is it lawful for a man to put away his wife for every cause? 4 And he auswered and said unto them, Have ye not

read, that bhe which made them at the beginning made them male and female,

5 And said, For c this cause shall a man leave father and mother, and shall cleave to his wife: and they

twain shall be one flesh?

6 Wherefore they are on more twain, but one flesh, a 1 cc. 7.

What 4 therefore God hath joined together, let not man

put asunder.
7 They say unto him, Why e did Moses then com-

mand to give a writing of divorgement, and to put her

e De 24.1. la 35.1. 8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your

wives: but from the beginning it was not so. 9 And I say unto you, Whosoever shall put away his wife, except it be for formeation, and shall marry

another, committeth adultery: and whose marrieth her which is put away doth commit adultery.

to His disciples say unto him, If the case of the man be so with his wife, it is not good to # marry. It But he said unto them, All men cannot receive

this saying, save *they* to whom it is given.

12 For there are some cunachs, which were so born from *their* mother's womb; and there are some cu-

from Galilee, previous to his crucifixion; but he appears to have taken in a large compass in his journey, and passed through the districts east of Jordan.]

 Bayster.
 Ver. 3. For every cause.—There was a dehate between the Rabbins of the schools of Sammai and of Hillel, respecting the meaning of Moses, in De. Axiv.
 1, as to the ground of divorce; the former explaining the term "uncleanness," morally, in reference to adultery; the latter contending that it included every

matter of distike.

Ver. 4. He volitich made.—Doddridze, "The Creator, from the beginning, made (them) male and female." meaning, no doubt, our first parents.——And secid—That is, God said; but m Ge. ii. 21, the words are attributed to Adam. But thus is no contradiction; as God is said to say whatever is spoken by others

under inspiration.

Ver, 5. Shall cleave.—[" Shall be cemented to his wife," as the Hebrew dayak implies; a beautiful metaphor, forcibly minuating that nothing but death can separate them. [— Bagster. —— They twent (or two) shall be one flesh.—The word treath, or two, however, is not, at present, in the Hebrew text of Ge, ii. 21, though many think it was orizmally; Dr. Kennicott v marks, that it is in the Samaritan text, and in all the ancient versions; and that it is on quoted by ort Lord her; (also Mark x, 8.) and by 81. Paul twice. Coefforth also thought to the word was quite necessary to the sense. Dr. Carke adds, "That this

is the genuine reading. I have no doubt." So Campbell, Boothroyd, &c Ver, 6. Hath joined togethe.:—I' Hath yoked together," as oxen in the plough, where each must pull equally in order to bring it on. Among the ancients, they put a yoke upon the neeks of a new married couple, or chains on their arms, to show that they were to be one, closely united, and pulling equally together in all the concerns of life.]—Farsiter.—Let no man juit axunder.—This impless, I. That matrimony is a dwine institution; and, 2. That

it can only be dissolved on the ground stated in the divire law.

Ver. 12. There are some entiruchs—1. Those which are born such, waose cuty it is ω^{-1} es single 2. Those which are mode such, namely, by Eastern despots, as were all the slaves attendant upon their harron, and employed to

nuchs, which were made cunuchs of men: and there A M. 4033. be enruchs, which have made themselves cunnels for the kingdom of heaven's h sake. He that is able to re- h 1 co.7.

ceive it, let him receive it.

13 ¶ Then were there brought unto him little children. that he should put his hands on them, and pray: and

the disciples rebuked them.

14 But Jesus said, Suffer i little children, and forbid them not, to come unto me; for of β such jis the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

16 ¶ And, behold, one came and said unto him. Good Master, what k good thing shall I do, that I may have eternal life?

17 And he said unto him. Why callest thou me good? there is none good but one, that is, God: but if thou

wilt enter into life, keep the commandments. 18 He saith unto him, Which ? Jesus said, Thou shalt k Ma 10. I do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and thy mother: and, Thou | Ex. 20.13.

in shalt love thy neighbour as thiself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?
21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow ome.

22 But when the young man heard that saving, he went away sorrowful: for he had great possessions.

A. D. 29.

Ma.10. Lu. 18.16.

B of rersons resembling them in disposition, havng their mnocence. simplicity, homility, and teachsbleness.

i c.18.3. i.u.10.25. 18.13.

De.5.17, m Le. 19.13. n Lu.12.33.

16.9. Ac. 2.45. 4.31,35. 1 Ti.6.18,

o Jn. 12.26.

guard their women. 3. Others who make themselves enpuchs for the kingdom of heaven's sake; i. e. who devote themselves to a single life, that they may be more at liberty to propagate the gospel, as appears to have been the case with the Apostle Paul. See t Co. vii. throughout. The case is now, however, somewhat different, and married men are found to be far the most useful missionaries, especially in the business of female education, which, in these early

ages, was never thought off.

Ver. 14. For of such—That is, persons of such a character. Doddridge.

Ver. 15. He laid his hands on them.—Nicephorus, a Greek ecclesiastical

historian, tells us. (on traditional evidence,) that Ignatius, Bp. and martyr, was

one of these blessed children.

Ver. 16. Good Master !- Wolfius says, this is a title which the Rabbins much affected.—Luke says this young man was a ruler; Matthew, that he was rich; and Mark, that he came running and kneeling; which circumstances combined slow, that though a young man of rank and property, he was neither haughty nor morose, but affable and courteous; he had also received a religious education, and kept the commandments from his youth up.

Ver. 17. There is none good but one, that is God—Or, by the change of a comma. "There is none good, but God only," as Ma. ii. 7. Our Saxon ancestors termed the Supreme Being God, which also denoted good. God, and good,

being correlative terms.

Ver. 20. What lack I yet?—Doddridge, "What do I farther need?" Ver. 21. Treasure in heaven.—Compare ch. vi. 19, 20. Ver. 22. Went away springful.—How many lovely qualities (says the excellent Dr. Watts) are here spoiled at once, by the love of this world? and a man that was not far from the kingdom of God, divided from Christ, and driven to a fatal distance from heaven, by this dangerous interposing source! A wretched chain, though it was a golden one, that withheld his soul from the embraces of his Saviour. He was young: he was modest, and humble: he had a desire to be saved; and he went far in the outward forms of godliness: all these commands (seed he) have I kept from my youth (or childhood :) and he had a mind to follow Christ too; but Jesus was poor, and his followers must take up their

2 Ps.3.8. to enter into the kingdom of God. 62.11. 25 When his disciples heard it, they were exceedingly Zec.8.6 amazed, saving, Who then can be saved r Ma.10

26 But Jesus beheld them, and said unto them, With men this is impossible; 9 but with God all things are Lu. 18.23. possible. Phi.3.8.

27 Then ranswered Peter and said unto him. Be c.20.21. hold, we have forsaken all, and followed thee; what Lu 22.28, shall we have therefore?

ICo.6.2,3. 28 And Jesus said unto them, Verily I say unto you Re.2.26. That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his o Ma.10. 29,30. Lu.18.29, glory, ye talso shall sit upon twelve thrones, judging

the twelve tribes of Israel. 30. 1 Co.2.9. 29 And "every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or c.20.16. children, or lands, for my name's sake, shall receive c.21.31,32

31

He. 1 1.

CHAP, 20.

a Ca.8.11.

Ma. 10. a hundred fold, and shall inherit everlasting life. 30 But many that are first shall be last; and the Lu. 13.30. Ga.5 7.

last shall be first. CHAPTER XX. 1 Christ, by the similating of the labourers in the vineyard, showeth that God is

debtor unto no man: 17 foretelleth his passion: 20 by answering the mother of Zebedee's children teacheth his disciples to be lowly: 30 and giveth two blind men their sight OR the kingdom of heaven is like unto a man that

is a householder, a which went out early in the

morning to hire labourers into his vineyard. This was the parting point; this was the bar cross, and share in his poverty. to his salvation: he was atmost a Christian, but his riches prevented him from

being altogether so. O fatal wealth, and foolish possessor! neing actosecues so. O man wearm, and nouse possessor: Ver. 23. Rich man shattl hardly.—Said Mr. Cecil to a parishioner, "Tunder-stand you are very dangerously situated!" He then pansed. The man replied, that he was not aware of it. He answered. "I thought it was probable you were not;

and therefore I called on you: I bear you are getting rich; take care, for it is and therefore Terms on your French and the road by which the devil leads thousands to destruction. "The impious, who Ver. 24. It is easier for a camer, &c.—[85] in the Koran, "The impious, who has arragance shall accuse our doctrine of falsity, shall find the gates of "ca-

ven shut; nor shall be enter till a camel shall pass through the eye of a neeven som; not statt be enter the above an arrow the Jews to express any thing that was a common mode of expression among the Jews to express any thing that was rare or difficult. See Lightfool. —Bagster. But Mr. Harthing that was rare or difficult. See Lightfoot. |- Bagster. mer thinks this alludes to the manners of the plundering Arabs, who teach their camels to enter hits with very low entrances, upon their knees. He explains it to mean, "It would be as easy to force a camel through a doorway." as small as the eye of a needle, as for a rich man." &c. For camel, some read cable, which differs but one letter in the Greek; but Campbell prefers the common reading, and we think justly.

Ver. 28. In the regeneration .- Spoken of the melioration of all things; the new condition of all things in the reign of the Messiah; when the universe, and all it centains, especially the human race, will be restored to their state of pristine purity and splendour.—Rob. Wahl. "The times of the restitution of all

the purity and speciation.

Things," Ac, iii, 21.

Chap, XX, Ver. 1.—The kingdom, &c.—This parable was intended to illustrate the equity of God's dealings in admitting the Gentiles to equal privileges trate the equity of God's dealings in admitting the Gentiles to equal privileges. with the Jews, and to illustrate the last verse of the nineteenth chapter. It affords no encouragement to those deferring personal religion to old age. - The best illustration we have met with of the imagery of this parable, is in the celebrated Morier's Second Journey through Persia (p. 265.) Speaking of a large square in Hamadan, which served as a market-place, he says, "Here we observed every

2 And when he had agreed with the labourers for a A. M. 4033 penny b a day, he sent them into his vineyard. 3 And he went out about the third hour, and saw b c.18.28.

others standing idle in the market-place,

c Pr.19.15. 4 And said unto them; Go ve also into the vine-Eze. 16.49 vard, and whatsoever is right I will give you. And Ac. 17.51. He.6.12 they went their way.

5 Again he went out about the sixth and ninth hour. and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why

stand ve here all the day cidle? 7 They say unto him, Because no man hath hired us.

He saith unto 4 them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and egive

them their hire, beginning from the last unto the first. 9 And when they came that were hired about the

eleventh f hour, they received every man a penny. 10 But when the first came, they supposed that they

should have received more; and they likewise received every man a penny.

11 And when they had received it, they murmured

gagainst the good man of the house, 12 Saying, These last h have wrought but one hour,

and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I mc. 19.30. do thee no wrong: didst not thou agree with me for a penny?

14 Take that thine is, and go thy way: 11 will give unto this last, even as unto thee.

15 Is kit not lawful for me to do what I will with mine own? Is ! thine eye evil, because I am good? 16 So m the last shall be first, and the first last: for n many be called, but few chosen.

17 T And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto

them. morning, before the sun rose, that a numerous band of peasants were collected

with spades in their hands, waiting, as they informed us, to be hired for the day, to work in the surrounding fields. This custom forcibly struck me (says M Morier) as a most happy illustration of our Saviour's parable of the labourers in the vineyard, particularly when passing by the same place late in the day, we still found others standing idle, and remembered his words, Why stand ye here all the day id/e? as most applicable to their situation: for in putting the very same question to them, they answered, Because no man hath hired us."

Ver. 3-6. These periods are by some supposed to refer to the different revelations made by Moses, David, and the prophets; to the ministry of John, of Christ, and of the apostles; and to the Gentiles, in the close of the Jewish dis-

pensation. Ver. 9. The eleventh hour .- [The civil day of the Jews was divided into twelve hours, which they computed from six in the morning to six in the evening; the first hour corresponding to seven o'clock; the second, to eight; the

third, to me; the sixth, to twelve; and the eleventh, to five. — Bagset. Ver. 11. The good man.—Doddridge, "Master." (Gr. Despotes) Ver. 15. Is thine eye evi?—That is, art thou jealous? This reminds us of Milton's "jealous leer malign."

ilton's "jealous leer malien."
Ver. 16. For many be called.—Hammond, "The called are many, but the elect few."

d Ec.9.10. Ju. 9.4.

e Lu 10.7.

f Lu 23.40 .. 43. g Lu.15.29. 20.

h or have continued one hour only.

i c.22.12

i Jn.17.2. k Ro.9.15..

24. Ja.1.18.

1 De.15.9.

n c.22.14.

2 Th.2.13. Ja.1.23..

o c.16.21, &c. Ma. 10. 32,&c. Lu.18.31,

&c. Ju. 12 12. u Lu.22.25, 26. v 1 Pe.5.3. 24 And when the ten heard it, they were moved with

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A. M. 4033. A. D. 29.

Ma. 15.1,

16. &c.

Lu.23 L 80

Jn.18.28.

1 € . 15

δic Ac i 13.

3,7

q Is.53.5.

r Mar.10.

s Lu.12 50.

1 Ac.12.2.

Ro 8 17 2 Co.1.7.

Re.1.9.

Phi.2.7.

Ver. 19.

35

n e 2.2. & c..

indignation against the two brethren. w c.23.11. Ma.9.35. 25 But Jesus called them unto him, and said, Ye IC.43.

wknow that the princes of the Gentiles exercise dox Lu.22 27. minion over them, and they that are great exercise Jn.13.4, authority upon them. 26 But it shall not be v so among you: but w whoso-

ever will be great among you, let him be your minister; y Is.53.5,8, 27 And whosoever will be chief among you, let him 11 Da.9.21. be vour servant:

28 Even as the Son of man came not to be minister-

1 Ti.2 6 ed unto, but x to minister, and y to give his life a ran-Tit.2.14. He.9 28. som for many. I Pe.1.18,

29 ¶ And as they departed from Jericho, a great mul-Re.1.5. titude followed him. To the Gentiles to crucify him. - Crucifixion was not a Jew-

ish, but a Roman punishment; nor could the Jews at this time punish capitally, at least not without the sanction of the Roman government. that the sceptre had departed from Judah, and that the Shiloh had come. Ver. 21. The one on thy right hand, &c .- Talmudical writers relate, that in Sanhedrim, two principal officers were placed on either hand of the presi-

dent; one called the Father of the Justiciary, the other, the Suge. See Doddridge.

Ver. 22. To drink of the cup, &c .- Among the ancients, it was customary to assign to each guest a particular cup, which is spoken, not only in reference

theme of blessing, but also of vengeance. See Zec. xii. 2, and note. 1.1. 23. Ye shall drink.-James was the first of the apostles who suffered

martyrdom, and John was scourged. See Ac. v. 40; xii.2.-- But to sit on my right. - (Rather," to sit on my right hand, and on my left, is not mine to give, exresure—(Armer, to sit on my right hand, and on my left, is not mine to give, except to them for whom it is prepared of my Father.")—Bagster.—Not mine
to give, but, &e.—Doddridge, "Not mine to give, but (to those) or whom,"
&c. Compbell, "I cannot give, unless to those," &e.—Dr. Edward Williams,
"Not mine to give, except to them (for whom,") &e.
Ver. 25. Exercise dominion.—Rule imperiously, lord it over, or tyrannize
over.—Exercise authority.—Exercise arbitrary power, or authority. This was
true of all the programments in mr. I work time, bash is the overstant and

true of all the governments in our Lord's time, both in the east and west.

Ver. 26. Your minister—Gr. deacon, or waiting servant. Ver. 27. Your servant—Gr. doulos; i. e. slave, or the lowest of servants. "the servant (or slave) of all."

Ver. 29. Departed from Iericho.-So Mark; but compere Luke xviii. 35

30 And, 2 behold, two blind men sitting by the way-A. M. 4033. A. D. 29. side, when they heard that Jesus passed by, cried out. saying, Have mercy on us, O Lord, thou Son of David.

31 And the multitude a rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David. 32 And Jesus stood still, and called them, and said,

• What will ye that I shall do unto you?

33 They say unto him, d Lord, that our eyes may be b ch. 77,8 opened.

34 So . Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight. and they followed him.

CHAPTER XXI.

1 Christ rileth into Jerusalem upon an ass, 12 driveth the buyers and sellers out of the temple, 17 curseth the fig tree, 23 patted to slience the priests and closes, 25 and rebused them by the similar by of the two sons, 35 and the husbandmen, who slew such as were sent unto them.

ND a when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of

Olives, then sent Jesus two disciples, 2 Saving unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a

colt with her: loose them, and bring them unto me. 3 And if any man say ought unto you, ye shall say.

The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the b prophet, saying,

5 Tell ye the daughter of Sion, c Behold, thy King cometh unto thee, meek, and sitting upon an ass, and

a colt the foal of an ass. 6 And the disciples went, and did as Jesus com-

manded them. 7 And brought the ass, and the colt, and put on them

their clothes, and they set him thereon. 8 And a very great multitude spread their garments

in the way; others cut down branches from the trees, and strewed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David:

Ver. 3. Because—Or, "That they should," &c.
CHAP, XXI. Ver. 1. To Bethphage.—A small village at the foot of the mount
of Olives.—And Bethany:—The latter is the village "opposite," to which
the disciples were sent, and both were very near Jerusalem.
Ver. 5. Daughter of Sion—That is, all the inhabitants of Jerusalem.
Ver. 7. Brought an ess.—This narrative has given great offence to infidels;
namely, the animal on which Jesus rode—an ass. The riding upon this creature was characteristic, since patriarchs, judges, and kings of Israel, thus rode; and I was even forbidden to the Jews to cultivate the breed of horses. (See De. xvii. 18. Jos. vs. 18. Ju. v. 10. 2 Sa. vvi. 2.) This precept had been, however, so much neglected, that in the line of our Lord if was certainly a mark of meck-ness and humility, to ride on this much-injured and dee Jaseb beast; as, indeed, is intimated in the prediction quoted from Zechariah.

is intimated in the prediction quoted from Zecharah.

Ver. 8. Spread their garments, &c. —This account agrees with the customs of the Jews at the least of Tahernacles, and on other times of rejoicing. (See I. Mac. xiii. 51. 2 Mac. x. 7.) The like ceremonies were used by the heathen toward kings and conquerors, on great occasions. See Orient, Lit. No. 1214.

Ver. 9. Hosannal.—Save now, I beseech. Psalm exviii. 25. — Blessed is he that cometh, &c.—Campbell, "Blessed BE," &c. Ep. Chandler remarks, that the prophecy of Zechariah, her referred to, he twice explained in the Talmud, of Messiah. The same learned prelate quotes from a Rabbinical book

z c.9.27. Ma. 10.

Lu.18.35. a ch.15 21

19.13.

Ge. 32.25 Lu.11.8

10. 14 I &c. ol.4.2.

Th.5.17 er.21. £ze.35.37 Ac.10.29. H. 1.6.

Ps 119.18. Eg. 1 17.

h.9.36. 11.14. Ps. 145 8. Lu.7.13. Jn. 11.33... He.2.17. 4.15,16.

1 Pe.3.3. CHAP. 21.

a Ma.11.1. Lu.19.29.

b Zec.9.9.

c 1s.62.11. Ma.11.

Ju.12.15.

MATTHEW, XXI. 72 A. M. 4033. Blessed d is he that cometh in the name of the Lord: A. 13, 29, Hosanna in the chighest. 10 And when he was come into Jerusalem, all the d Fa.118.26. c.23.39. eity was moved, saying, Who is this? 11 And the multitude said. This is Jesus the prophet of Nazareth of Galilee. e Lu.214. 12 ¶ And i Jesus went into the temple of God, and cast out all them that sold and bought in the temple. Ma.11.11. and overthrew the tables of the money-changers, and Lu. 19.45.

&c. the seats of them that sold doves, 10.215. 13 And said unto them, It is a written, My house δc. shall be called the house of prayer; but we have made it a den 5 of thieves. 4 % T.

14 And the blind and the lame came to him in the temple; and i he healed them.

15 T And when the chief priests and scribes saw the h Je.7.14. wonderful things that he did, and the children crying in the temple, and saying, Hosanna i to the son of David; they were sore displeased, i Is.35.6.

16 And said unto him. Hearest thou what these say? ver.9. And Jesus saith unto them, Yea; have ye never read, Out k of the mouth of babes and sucklings thou hast perfected praise?

k Ps.8.2. 17 T And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city. I Ma.11. 13. he hungered.

19 And when he saw m a fig tree in the way, he came to it, and found nothing thereon, but leaves m one fig tree. only, and said unto it. Let no fruit grow on thee

the following tradition; That at the Paschal feast, a man, who personated the Messiah, bursting open a door, used to ride into the room upon an ass, another following with a horn, to proclaim and anoint him. Zechariah's prophery was by the Jews understood of Messiah, and could not justly be applied to any Ver. 12. Into the temple.—Campbell observes, that the word here used for

the temple is hieron, not naos: the latter being confined to the sanctuary, the former comprehending all the courts of the temple, in the outermost of which (entering from the eastern gate) Jesus found the money-changers and the pi-geon-dealers, who were no better than "a den of thieves." Orient, Cust. Nos. 105, 1198. This appears not to have been the first time of Jesus' clearing the temple.—The tables.—Hammond and Doddridge, "Seats;" Gr. Kathedra.

They were probably sents with desk, or counters, attached to them. Ver. 13. They house.—Doddridze and others. "A house." Ver. 15. They were sore (i. e. greatly) displeased.—Doddridze, "Filled with indignation." But the chief priests and serthes were sorte displeased." Jesus taught the people, and headed them, at which every himme and benevolent person would have rejoiced. Jesus parified the temple from theres and robbers, which the priests themselves ought to have done. The multitude, and especially the children, glorified God our Saviour for these displays of his grave and mercy; but with all this, these hypocritical priests and scribes were a sore displeased."

Ver. 17. Bethany—(Was a village to the east of the Mount of Olives, on the road to Jericho, (Jn. 11, 18) nearly two miles, as Jerome states, from Jerusalem. This vibage is now small and poor, and the cultivation of the soil around it is much neglected; but it is a pleasant romantic spot, shaded by the Mount of Olives, and abounding in vines and long grass. It consists of from thirty to forty dwellings, inhabited by about six hundred Mahommedans, for whose use there is a neat little mosque standing on an eminence. Here they show the ruins of a sort of castle as the house of Lazzrus, and a grotto as his tomb; and the house of Simon the leper, of Mary Magdalene, and of Martha, and the identical tree which our Lord cursed, are among the workish our Lord. ties of the place.]- Bagster.

MATTHEW, XXI. henceforward for ever. And presently the fig tree A. M. 4033. withered a away. 20 And when the disciples saw it, they marvelled, in Jude 12 saving, How soon is the fig tree withered away! 21 Jesus answered and said unto them, Verily I say unto you, If o ye have faith, and doubt not, ye shall o c.17.29.

not only do this which is done to the fig tree, but also

Lu.17.6 Lu. 17.6. Ja.1.6. if ye shall say unto this mountain, Be thou P removed, and be thou cast into the sea; it shall be done. 22 And all things, whatsoever ye shall ask ain prayer, a c.3.12. believing, ve shall receive. 23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto q c.7.7 Ma.11. him as he was teaching, and said, By what authori-24. Ja.5.16. ty doest thou these things? and who gave thee this 1 Jn. 3.22. 24 And Jesus answered and said unto them, I also 5.14. will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. 25 The baptism of John, whence was it? from hear Ma.11. ven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say Lu.20.1. unto us. Why did ye not then believe him? 26 But if we shall say, Of men; we fear the people; for all hold John as a prophet. s Ex.2.14 27 And they answered Jesus, and said, We cannot ell. And he said unto them, Neither tell I you by what authority I do these things. t c.14.5. 28 T But what think ye? A certain u man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. 29 He answered and said, I will not: but afterward u Lu. 15.12 whe repented, and went. 30 And he came to the second, and said likewise. v 2 Ch.33.

And he answered and said, I go, sir: and went not. 31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

Fp.2.1..

Ver. 22. Believing, ye shall receive.—We are warranted to ask nothing in prayer, but with a deference to the will of God. Our Lord himself has taught us this, who, with unlimited miraculous powers, and having more than twelve legions of angels at his command, thus prayed: (chap. xxvi. 39.) "Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." Indeed, as respects ourselves, there are but two things we are taught to ask unconditionally; the pardon of our sins, and the aid of God's Holy Spirit: and these we know it is the good pleasure of God to give to them that ask But temporal blessings should always be asked with the deepest submis-

sion to the dix ine will.

So the dix ine will.

Ver. 23. The chief priests—See note on chap, ii. 4.—And elders.—ProbaVer. 23. The chief priests—See note on chap, ii. 4.—And elders.—ProbaVer. 23. The chief priests—See note on chap, ii. 4.—And elders.—ProbaVer. 23. The chief priests—See note on chap, ii. 4.—And elders.—ProbaVer. 23. The chief priests—ProbaVer. 24. And elders.—ProbaVer. 25. The chief priests—ProbaVer. 25. The chief by another question, which much embarrassed them; because, had they admitted John the Baptist to be a prophet, they must have admitted Jesus to be the Messiah, for he "bare witness of him:" and they dared not say any thing against the former, for "all men held John to be a prophet." They were therefore rilent, and Jesus avoided their ensuaring questions.

Ver. 28-3!. The parable of the two sons, designed to point out two classes of persons, viz. those who prove better than they promise; and those who promise better than they prove.-Henry.

MATTHEW, XXI

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A M. 4033. A. D. 29.

w Lu.3.12. x Lu.7.37. &c v Re.2.21. z Ps.80.8..

Ne.9.26.

37. Re.6.9.

B they pro-

mornine.

by the

Roman armica.

Ro 9.25.

L.28 16

IPe.2.6.7.

11 11.

32 For John came unto you in the way of righteonsness, and ve believed him not; but the publicans w and the harlots x believed him : and ye, when ye had seen it, repented not y afterward, that we might believe him. 33 \ Hear another parable: There was a certain

16 householder, which z planted a vineyard, at d hedged Ca.8.11, 12. 1s.5.1..7.

it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into Je.2.21. a far country : Ma 12.1. Lu.20.9. 34 And when the time of the fruit drew near, he sen;

his servents a to the husbandmen, that they might a 2 Ki.17. 13,&c. c 2Ch.36.16

receive the fruits of it. 35 And o the husbandmen took his servants, and beat one, and killed another, and stoned another.

Je.25.3..7 2.5.12. 23.31..37. 36 Again, he sent other servants more than the first: Ac. 7.52. 1 Th. 2.15.

and they did unto them likewise. 37 But last of all he sent unto them his son, saving, He.11.36.

They will reverence my son. 38 But when the husbandmen saw the son, they stild c. He. I. 1.2. among themselves, This is the cheir; come, let as d Ac.2.23, 4.25.27, kill him, and let us seize on his inheritance.

39 And they a caught him, and cast him out of the

vineyard, and slew him. the rown 40 When the lord therefore of the vineyard cometh.

condemwhat will be do unto those husbandmen? nation, faltille 140 41 They say unto him, β He will miserably e destroy vices ther those wicked men, and will let out his vineyard unto other f husbandmen, which shall render him the fruits

in their seasons.

Pc.2, 1.5,9. 42 Jesus saith unto them, Did ye never read in the Zrc.12.2. scriptures, The s stone which the builders rejected, Let.21,24. the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? g Ps (18.22.

43 Therefore say I unto you, The kingdom h of God shall be taken from you, and given to a nation i bring-

1, 15 23.2. i ico.13.2 ing forth the fruits thereof.

Ver. 32. In the way of righteousness.—Campbell, "Sanctity;" who adds, "There can be no doubt but this is spoken principally in allusion to the austeriti s of John's manner of living in the desert.

Ver. 33-11. A prophetic parable, shadowing forth the unkindness of the Jewish nation to their prophets—their rejection and murder of the Messiah and their consequent rejection and ruin. It also foretels the calling of the Gentries to the distinguished blessings of the gospel.—Distard a wine-press—That is, a place for a wine-flat (or vat.) over which the press was placed. Those circumstances respecting the press and the tower, only signify that every thing had been done that was necessary for a vineyard. Isa. v. 2-4.

Ver. 35. Staned.—Properly, "pelted with stones.

Ver. 57. They will reverence my son .- This is spoken after the revener of men: God knew that they would not, as appears from the context, ve. i... The was the "stone which the builders rejected.

Ver. 33. This is the heir-let us kill him.—This does not imply that the Jewish rulers generally, indeed, knew that Jesus was the Son of God, for "had (1 Co. ii. 8.) they known, they would not have emcified the Lord of glory. Some of them were ignorant zealots, and others downright intidels; but some, we fear, sinned against light and knowledge, and committed the unpardonable See chap. xii. 31, 32.

Ver. 41. He will miserably destroy, &c.—Doddridge, "Wretchedly destroy those wretches." Those who gave this answer, seem not to have understood that the parable was aimed at them, till our Lord (15th and 46th verses) quoted the passage from the 118th Psalm; then they were enraged.—[Our Lord here causes

MATTHEW, XXII.	75
44 And whosoever shall fall j on this stone shall be broken: but on whomsoever it shall fall, it k will grind	A. D. 29.
him to powder. 45 And when the chief priests and Pharisees had	j ls.8.14,15
heard his parables, they perceived that he spake of	k Hc.2.2,3.
46 But when they sought to lay hands on him, they feared the multitude, because they I took him for a	1 Lo 7.16. Jn.7.4
prophet. CHAPTER XXII.	
1 The parable of the marriage of the king's son. 9 The vocation of the Gentles. 12 The Dunishment of him that wanted the webling garment. 15 Tribute ought to be pail to Cesar. 23 Christ confutch the Sackoncers for the	CHAP. 22
resurrection: 34 answereth the lawyer, which is the first and great command- ment: 41 and poseth the Phyrisees about the Messias.	a Lu.14.16.
2 by parables, and said,	5 Re.15.1,5
2 The a kingdom of heaven is like unto a certain king, which made a b marriage for his son,	4.354.
3 And c sent forth his servants to call them that were bidden to the wedding; and they would not come.	355. Re. 22.17.
4 Again, he sent forth other servants, saying, Tell	d Ps.106.
them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all	24.25. Pr.1.24. 25.
things are ready: come unto the marriage. 5 But they made light 4 of it, and went their ways,	Ac.24.25. Ro.2.4.
one to his farm, another to his merchandise: 6 And the remnant took his servants, and entreated	e 1 Tl2.15.
* them spitefully, and slew them. 7 But when the king heard thereof, he was wroth and he sent forth his armies, and destroyed t those	f Da.9.26 Lu.19.27.
murderers, and burned up their city.	g c.10.11,
3 Then saith he to his servants, The wedding is ready, but they which were bidden were not sworthy. 9 Go ye therefore into the highways, and as many	Ac. 13.46. Re. 3.4. 22.14.
as ye shall find, bid to the marriage. 10 So those servants went out into the highways	h c.13.47.
and gathered together hall as many as they found, both bad and good: and the wedding was furnished	i Zep.1.12.
with guests. It And when the king came in to i see the guests, he saw there a man which had not on a Jwedding garment:	Ps. 45.14. ls.61 lo. 2 Co.5.3. Ep. 1.24. Re.16.15.
12 And ne saith unto him, Friend, how camest thou	19.8.

that to pass that sentence of destruction upon themselves which was literally executed about forty years afterwards by the Roman armies.]—Bagsier. CHAP. NXII. Ver. 2. Made a marriage—Or marriage feast. The word here properly signifies a unptial banquet." Doddridge.

Ver. 3. They would not come. - The reason why men do not embrace the gessicl, (Lin xiii, 34.) they choose another thing more loved. The constant the Ver. 5. Made light.—Theated it as though it were of small value. Ver. 7. Burned up their city.—There can be no doubt but thir refers to the

destruction of Jerusalem by the Romans.

Ver. 9. As many as ye sault find, bid.—Many have disputed this general call of the gospel; but Mr. Robinson, of Cambridge, remarks, "It would become ministers to do all God's commands voithout margnering, and veithout disputing: and to leave to God the harmonizing of his words, as well as of his works of nature and moral government."

Ver. 10. Histhways.—Doddridge, "Public ways," or ways most frequented. Ver. 12. Wedding garment.—Doddridge mentions several instances, among

the Greeks, of great men, on such occasions, providing proper habits for their

g or, in-

A. M. 4033 (in hither not having a wedding garment? And he A. D. 29. was k speechless.

13 Then said the king to the servants, Bind him hand and foot, and take I him away, and cast him into k Ja.2.26. outer in darkness; there shall be weeping and gnash-1 Is. 52.1.

ing of teeth. Re.21.27. 14 For n many are called, but few are chosen.

to c.9 14 15 Then o went the Pharisees, and took counsel

how they might entangle him in his talk. c.7.14. 16 And they sent out unto him their disciples with 20,16 the Herodians, saving, Master, we know that thou Lu.13 23. 21 art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not

o Ma.12. the person of men. 17 Tell us therefore, What thinkest thou? Is it law-13. &c. Lu. 20.20. ful to give tribute unto Cesar, or not? 80

18 But Jesus perceived their wickedness, and said,

p in value Why tempt ye me, ye hypocrites? 14 cents And they brought 4 mills. 19 Show me the tribute money.

unto him a p penny. 20 And he saith unto them, Whose is this image and scription. q superscription?

21 They say unto him, Cesar's. Then saith he unto r c.17 25, them, Render therefore unto Cesar the things which Ro.13.7. are Cesar's; and unto God sthe things that are

God's. s Mal.1.6. 22 When they had heard these words, they marvelled, 3.8..10. and left him, and went their way.

visiters; and such appears to be the custom, even now, in Asia. "In the palace of the sultan, every body who wishes to go into the audience chamber, must put on the garment of honour provided by the sultan; namely, the caftan; which they receive either in the palare of the grand vizier, or at the divan. The caftan is a long robe, with loose sleeves, the white ground of which is of goats hair, mixed with some silver; but the flowers woven in, are of a gold-coloured silk." Orient, Lt. No. 121. This needling garment was "a car-ment of honour," and provided by the king. This last circumstance (as Calvin remarks) is admirably suited to the method of God's dealing with us; who, indeed, requires holiness in order to our receiving the benefits of the gospel, but is graciously pleased to work it in us, on our repentance, by his Holy Spirit; and therefore may justly resent and punish our neglect of so great a favour.— Speechless.—Doddridge, "Struck speechless;" Greek, literally, "Muzzled,"

x I Co. ix.

Nany are called.—See note, chap. xx. 16.

Ver. 11. Many are called.—See note, chap. xx. 16.

Ver. 16. The Herodans.—[The profound malice of the Pharisees appears here in their choice of companions, their affected praise, and the artful and dif-

ficult question they proposed]—Barster.

Ver. 17. Is it lawful?—This question seems to be founded on De. vvii. 15. which required the Jews to set over them a king of their own nation: on which Dr. A. Clarke remarks, "Had Christ said. Yes; then they would have condemned him by this law : had he said, No ; then they would have accused him to Cesar."

Ver. 20. Whose is this image and superscription?-Doddridge, "Inscrip-

Ver. 21. Which are Crear's.—I'This conclusion is drawn from their own maxims and premises. They held that "wherever the money of any king is current, there the inhabitants acknowledge that king for their load."—Matino-Now, by admitting that this was Cesar's coin and by consenting to receive it as the current coin of their country, they in fact acknowledged their subjection to his government, and of course their obligation to pay the tribute This answer was full of consummate wisdom; and it demanded of them. completely defeated the insidious designs of his enemies. He avoided rendering himself adious to the Jewish people by opposing their notions of liberty, or appearing to pay court to the emperor, without exposing himself to the charge of sedition and disaffection to the Roman government.]—Bayster.

23 I The same day came to him the Sadducees.

which a say that there is no resurrection, and asked

24 Saying, Master, Moses said, If v a man die, hav-

25 Now there were with us seven brethren. and the first, when he had married a wife, deceased, and, hav-

28 Therefore in the resurrection whose wife shall

29 Jesus answered and said unto them. Ye do err.

not x knowing the scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor | 2 Ex 3.6, are given in marriage, but are as the angels y of God

ing no issue, left his wife unto his brother: 26 Likewise the second also, and the third, unto the

27 And last of all the woman died also.

she be of the seven? for they all had her.

ing no children, his brother shall marry his wife, and

raise up seed unto his brother.

him,

w seventh.

in heaven.

Doddridge, Campbell.

A. D. 29.

t Ma.12.18.

u Ac 23.8.

v Dr 25.5 Ru.1.11.

w seren.

x Jn 20.9.

y e.18.10.

I Ju.3.2.

He.11.15.

&c. Lu.20.27

1	31 But as touching the resurrection of the dead,	B at the
	have ye not read that which was spoken unto you by	rearmess,
	God, saying,	clearness, solidity,
-	32 I am the God of Abraham, and the God of Isaac,	andacute-
!	and the God of Jacob? God is not the God of the	ness of
1	dead, but of the living.	his an-
1	33 And when the multitude heard this, they were	0.11.01.01
- 1	β astonished a at his doctrine.	a c.7.23.
1	34 ¶ But when the Pharisees had heard that he had put	Ma. 12.
- 1	the Sadducees to silence, they were gathered together.	17.
Ì	35 Then bone of them, which was a lawyer, asked	b Lu.10.25,
!	him a question, tempting him, and saying,	&c.
- 1	36 Master, which is the great commandment in	
-	the law?	c De.6.5.
-	37 Jesus said unto him, Thou c shalt love the Lord	10.12.
1	thy God with all thy heart, and with all thy soul,	d Le.19.18.
1	and with all thy mind.	d 126. 15.16.
١	38 This is the first and great commandment.	e Ro. 13.9.
- 1	39 And the second is like unto it, Thou 4 shalt love	Ja.2.8.
1	thy neighbour as thyself.	
Į	40 On these two commandments chang all the	f Ma.12.
1	law and the prophets.	35, &c. Lu.20.41,
١	41 \ While the Pharisees were gathered together,	&c.
	Jesus asked them,	
-	42 Saying, What I think ye of Christ? whose son	g Ps.110.1.
1	is he? They say unto him, The son of David.	Ac 2.31, 35.
	43 He saith unto them, How then doth David in	He.1.13.
	spirit call him g Lord, saying,	10.12,13.
	77 00 17 17 17 17 17 17 17 17 17 17 17 17 17	
	Ver. 31. Have ye not read? &c.—Warburton maintained, that of a future state was revealed to Abraham, Mescs, &c., and a fe	w more in-
	spired men under the Old Testament, but not received by the 1 io	
	general. This is sufficiently refuted by our Lord.	
1	Ver. 31. They were gathered together.—Campbell. "Flocked a Ver. 35. Lawyer—That is, a professor of the Jewish law.—	bout him."
1	him—Means to entrap, to seduce, as illustrated in Ma. xii. 28.	1 empting
	Ver. 40. On these two commandments hang.—Doddridge, " De	end." So
	Campbell.	
	Ver. 42. What think ye of Christ?-Or, of "The Christ," or	Messiah. —

Ver. 43. David in spirit.-Ma. xii. 36. "By the Holy Ghost."

&c.

44 The LORD said unto my Lord, Sit thou on my A. M. 4033. A. D. 29. right hand, till I make thine enemies thy footstoor? h Lu.14.66 45 If David then call him Lord, how is he his con? 46 And h no man was able to answer him a word. neither i durst any man from that day forth ask him i Ma 12. any more questions. Lu.20.40.

CHAPTER XXIII.

1 Clurist admonished the people to follow the good doctrine, not the evil examples, of the seriles and Pharners. 5 Hls disciples a not beware of their

ambition. 13 He denounceth eight woes against their appocrisy and blindness: 31 and prophesieth of the destruction of Jerusalem.

YHEN spake Jesus to the multitude, and to his disciples,

CHAP, 23. The a scribes and the Pharisees sit in 2 Saving, Moses' seat :

Mat 2.7. 3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for b Ro.2.21.. b they say, and do not.

4 For they bind heavy burdens c and grievous to be borne, and lay them on men's shoulders; but they c Ac. 15.10. themselves will not move them with one of their fin-

gers. d e.6.1..16. 5 But d all their works they do for to be seen of

men: they make broad their e phylacteries, and ene Nu.15.38. large the borders of their garments,

6 And f love the uppermost rooms at feasts, and the f Ma 12. chief seats in the synagogues, 38.&c.

7 And greetings in the markets, and to be called of Lu.11.43. men, Rabbi, Rabbi.

8 But g be not ye called Rabbi: for one is your g Ja.3.1. Master, even Christ; and all ve are brethren.

Ver. 41. The Lord said.—[This passage is expressly referred to the Messiah by several of the Jews.—Rabbi Joden says, "In the world to come, the Holy Blessed God shall cause the king Messiah to set at his right hand, as it is written. The Lord said to my Lord," &c. So Saadius Gaon, on Da. 7, 13, says, This is Messiah our righteousness, as it is written, The Lord said to my

Lord," &c. |-Bagster. Chap. XXIII. Ver. 2. Sit in Moses' seat.—They were accustomed to teach sitting; and considering themselves as the successors, or representatives of Moses, wished to be so considered by the people.

Ver. 3. Observe and do—That is, so far as they produce the authority of God's word. Doddridge justly observes, that "if this limitation be not supposed, this passage will be inconsistent with all those in which Jesus condemns

the doctrines of the scribes and Pharisees."

Ver. 5. Phylacteries.—" These were four sections of the law, written on pareliments, folded up in the skin of a clean beast, and tied to the head and hands. The four sections were the following: Ex. xii, 1-10; Ditto, 11-16, De. vi, 4-9, and xi, 13-21. Those that were for the head, were written on four pieces of skin, rolled up separately, and fastened with strings to the crown of the head, towards the face. Those that were for the hands, were written in four columns on one parchiment, which, being rolled up, was fastened to the ieside of the left arm, between the shoulder and the ellow, that it might be over against the heart. The Jews call them Tephillin. The Greek term Phyuncteries, means preservatives; namely, against evil spirits."—The borders, & ... — Doddridge, "Fringes." See note, chap. v. 20.

Ver. 6. Uppermost rooms. Duddridge and Campbell, "Places." Ver. 8. Uppermost rooms. Duddridge and Campbell, "Places." Ver. 7. Rabbi. Rabbi.—That is, "great," namely, in respect of learning; and is equivalent to our term Ductor, and was conferred with no less core, mony, on which occasion they were presented with a table-book and a key; the latter, implying their ability to open the mysteries of the law, was afterwards worn as a hadge of honour. Orient, Lit. No. 1220. Compare chap. xvi. 19. Ver. 8. One is your master-Greek, Kathegetes, teacher, or guide. bell says, a great number of MSS, here read Didaskalos; the Greek term usually answering to Ratbi. This is also sanctioned by the Syriac interpreter, by Ori-

MATTHEW, XXIII.	75
9 And call no man your father upon the earth: for one	A. M. 4025. A. D. 29.
is your Father, which is in heaven. 10 Neither be ye called masters: for one is your	h c.6.9.
Master, even Christ. 11 But i he that is greatest among you shall be your	c.20.26,
servant.	27.
12 And I whosoever shall exalt himself shall be abased; and he that shall humble himself shall be	Pr.15.,% Ja.4.6
exatted. 13 ¶ But wo unto you, scribes and Pharisees, hy- pocrites! for ye shut up the kingdom of heaven	k 2 Ti.3.6. T t.1.11.
against men : for ye neither go in yourselves, neither	0
suffer ye them that are entering to go in.	B a pre-
14 Wo unto you, scribes and Pharisees, hypocrites! for ye devour widows' k houses, and for a β pretence	holiness is most och-
make long prayer: therefore ye shall receive the	ous in the
greater damnation.	sight of God.
15 Wo unto you, scribes and Pharisees, hypocrites!	
	1 Jn.8.44. Ac.13.10
and when he is made, ye make him two-fold more the child 1 of hell than yourselves.	Ep.2 3.
16 Wo unto you, ye blind m guides, which say, Who-	
soever shall swear by the temple, it is nothing; but	m c.15.11
whosoever shall swear by the gold of the temple, he	n Ps.91.8.
is a debtor!	n 1's.91.5.
17 Ye fools n and blind: for whether is greater, the gold, or the temple that sanctifieth the gold!	o or, debt-
18 And, Whosoever shall swear by the altar, it is	bound.
nothing; but whosoever sweareth by the gift that is	
upon it, he is o guilty.	p Ex. 29.37. 30.29.
19 Ye fools and blind: for whether is greater, the	
gift, or the altar that sanctifieth 1 the gift? 20 Whoso therefore shall swear by the altar, swear-	q 2 Ch 6.2. Ps.26.8.
eth by it, and by all things thereon.	1 0/20/01
21 And whoso shall swear by the temple, sweareth	r Ps.11 4.
by it, and by him q that dwelleth therein.	c.5.31.
22 And he that shall swear by heaven, sweareth by	7 22 40
the throne r of God, and by him that sitteth thereon. 23 Wo unto you, scribes and Pharisees, hypo-	s 1.0.11.42
crites! for s ye pay tithe of mint and t anise and	t dill.
gen and Chrysostom, and by many modern critics. He adds, "T	he internal
evidence is entirely in favour of this reading."	
Ver. 12. Whosoever shall exalt himself.—Doddridge remarks, "tence of our Lord's is so frequently repeated as this, which occurs a	No one sen- at-least ten
I times in the Evangelists."	
Ver. 13. Hypocrites.—Dr. More observes, that "this word, in its application, signifies players, who, according to the unnatural cus	most exact
ancients, acted a part under a mask."	
Ver. 15. Ye compass sea and land.—The zeal of the Jews in n	

Ver. 15. Ye compass sea and land.—The zeal of the Jews in making proselytes, even at Rome, was so remarkable, that it became almost proverbial. See Origin Const. Vol. 1997.

See Orient. Cust. No. 1207.
Ver. 16. It is nothing—That is, "it has not the power of binding." Camp-

bell. So in yer. 18.

Ver. 17. Ye fools and blind.—See chap. v. 33—37, and notes. Our Lord here subjoins a specimen of the various microllous subterfuges adopted by these men

to cheat their consciences, and evade the guilt of perjury.

Ver. 23. Ye pay tithe of mint and anise.—Campbell, "dill," a medicinal herb resembling femnel. But Doddridge and others retain the term anise, which is said to be a native of Tartary, though brought to us from the Plalippine islands; it resembles fennel, and is sometimes called the Chinese fennel, and used by them in the preparation of their tea. With us it is only used me-

MATTHEW, XXIII. SI) A. M. 4033. | cummin, and have omitted the weightier matters a of A. D. 29. the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. u 1 Sa.15. 24 Ye blind guides, which strain at a gnat, and Je.22.15 swallow a camel. 16. 25 Wo unto you, scribes and Pharisees, hypocrites! Miss for ve make clean the outside of the cup and of the c.9.13. platter, but within they are full of extortion and excess. 26 Thou blind Pharisee, cleanse first that which is v Ma.7.4. within the cup and platter, that the outside of them &c. may be clean also. 27 Wo unto you, scribes and Pharisees, hypocrites! for ye are like unto w whited sepulchres, which indee h w Lu. 11, 44, Ac.23.3. appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. 28 Even so ve also outwardly appear rightcous unto x Ac.7 52. men, but within be are full of hypocrisy and iniquity. 1 Th. 2.15. 29 Wo unto you, scribes and Pharisees, hypocrites! because ve build the tombs of the prophets, and garnish the sepulchres of the righteous. y Ge.15.15. 1 Ta.2.16. 30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. z c.3.7. 31 Wherefore ye be witnesses unto yourselves, that ve are the children of them which killed *the prophets. a Ac.7.59. 32 Fill y ye up then the measure of your fathers. 33 Ye serpents, ye generation z of vipers, how can ve escape the danmation of hell? b. Ac.5, 10. 2 Ca.11. 21,25. 34 T Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ve shall kill a and crucify; and some of them shall ye scourge t in your synagogues, and persecute them from city c to city: 35 That dupon you may come all the righteous d Re.15.24. blood shed upon the earth, from the blood of rightdicinally.—And cummin —This was another medicinal plant, cultivated by the Jews, (see Is. xxviii, 25, 27,) and very similar to the preceding. See Dr. Harris's Nat. Hist. of the Bible -Fait's -Rather "didelity." The word (pis(18) Doddridge remarks. "has undoubtedly this signification in many places;" he ref as to Tit. ii 10. Gal. v. 22. Rome iii. 3.

Ver. 24 Strain at a gnat, and swallow a came! - Doddridge, 'Strain out

a guat, and swallow down a camel;" i. e. you affect to scruple little things, and discreared those of the greatest moment. "In those hot countries, guats were apt to fall into wine, if it were not carefully covered; and passing if quor through a strainer, that no gnat, nor part of one, might remain, grew into

a proverb for exactness about little matters." Orient, Cust. No. 412.

Ver 25. They are first—That is, the cup and platter, the ends as of their over characters.— Excess.—Many MS, versions read (asthylos) mighting Ver 25. Whited segmetal res—Harmer says, the Turks whitewash their sepulchr's against the feast of Ramadan; perhaps the Jews might do the same against the passover. The primary object with the latter is supposed to be, to prevent ceremonial defilement; afterwards, probably, the object was embellishment. See ver. 29 According to Dr. Share, the practice is still continued. Ver. 31. Wherefore we be witnesses unto nonrselves, that, we .-Dodd, idge, "So that yo bear witness to yourselves, that you are the sons of those that murdered the prophets."

Ver. 32. Fill we up then, &c .- Add ye to their perversity and guilt, perpe-

tuate the crimes that they have left undone.-Rob Wah!

Ver. 33. Ver serpents.—See chap. ii. 7.—How can be escape the damna-tion (Campbel). "punishment") of hell.—(Gr. Gehenna). See chap. xv. 41. Ver. 34. Belold, I send.—This refers to the misters and writers of the New Testament, who were "scribes well instructed." Ch. xiii. 52.

g Hag 221,

1	MATTHEW, XXIV.	81
	eous Abel " unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the	A. M. 4033 A. D 29.
	altar.	e Ge.4 8.
	36 Verily I say unto you, all these things shall come upon this generation.	f 2 Ch.24. 20.21.
1	37 O & Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee,	
į	how often would I have gathered h thy children to-	g . a.12.34
	gether, even as a hen gathereth her chickens under	h De.31.1
	her wings, and ye would not! 38 Behold, your house is left unto you i desolate.	Ps.914
	39 For I say unto you, Ye shall not see me hence- forth, till ye shall say, i Blessed is he that cometh in	i Zec.11.6.
i	the name of the Lord.	j. Ps.115.26.
	CHAPTER XXIV.	c.::1.9.
	1 Christ forstelleth the destruction of the temple: 3 what, and how great calamities shall be before it: 20 the signs of his coming to judgment. 36 And because that day and hour is unknown, 42 we ought to watch like good ser vants, expecting every moment our master's coming.	
	A ND a Jesus went out, and departed from the temple; and his disciples came to him for to	СНАР. 21.
	show him the buildings of the temple. 2 And Jesus said unto them, See ye not all these things? verily, I say unto you, There b shall not be	a Ma.13.1. Lu.21.5.
	left here one stone upon another, that shall not be thrown down.	b 1 Ki.9.7. Je.26.18.
	3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us,	Lu. 19.41.
	when shall these things be? and what shall be the sign of thy coming, and of the end of the world?	c 1 Th.5.1,
	4 And Jesus answered and said unto them, Take a heed that no man deceive you.	d Col.2.8. 2 Th.2.3.
	5 For many shall come in my e name, saying, I am	e Je.14.14
	Christ; and shall deceive many.	l

Ver. 35. Son of Barachias.—We have no hesitation in referring this to Zacharias, son of Jehoiada, mentioned 2 Ch. xxiv. 20, 21, whose father might pos-

6 And when ye shall hear of f wars and rumours f Date 11 of wars: see that ye be not troubled: for all these things must come to pass, but the end is not vet.

sibly have two names, as was not uncommon. Ver. 39. Till ye shall say-That is, until ye are ready to join we hose Ho-

sannas with which, but a few days since, ye were so much offended. See ch

7 For 3 nation shall rise against nation, and king-

xxi. 15, 16. CHAP. XXIV. Ver. 1. To show him the buildings of the temple-Their magnitude and beauty.

Ve. 2. One stone upon another.—Some of these stones Josephus describes as forcy-five cubits long, five high, and six broad; yet these stones were not only broken and dislodged, but the very ground on which they were erected, as a dug up, and afterwards ploughed by one Turnus Rufus. [Cesar gave orders that they should demolish the whole city and temple, except the three towers Phaselus, Hippicus, and Mariamne, and a part of the western wa..; all the rest was fairl so completely even with the ground, by those who dung it up from the foundation, that there was nothing left to make those who came thither believe it had ever been inhabited.]-Bagster.

Ver. 3. The end of the world-i. e. the end of the present age, or period of the world. The Jews were accustomed to dispute concerning the two ages of the world, viz. the present age or world, i. e. the age antecedent to the coming of the Messiah, and the age or world to come, when the Messiah should come in majesty to establish his kingdom, and should introduce a new era, distinguished by knowledge, liberty, piety, and felicity of every kind. 89 MATTHEW, XXIV. A. M. 4033. dom against kingdom: and there shall be famines. A. D. 29. and pestilences, and earthquakes, in divers places. 8 All these are the beginning of sorrows. h Lu.21.12. 9 Then h shall they deliver you up to be afflicted, and shall kill i you: and ye shall be hated of all nai Jn 16.2. tions for my name's sake. Ac.7.59. 10 And then shall many be i offended, and shall betray one another, and shall hate one another. al 3 21. 11 And k many false prophets shall rise, and shall deceive 1 many. 12 And because iniquity shall abound, the love of k 2 Pe.2.1 many shall wax moold. 1 Jn.4.3 13 But " he that shall endure unto the end, the same shall be saved. 1 LTi.4.1. 14 And this gospel of the kingdom shall be opreached in all the world for a witness unto all nations: and then shall the end come. m Re.3.15. 15 When we therefore shall see the abomination of desolation, spoken p of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand : n Re.2.10. 16 Then let them which be in Judea flee into the mountains : 17 Let him which is on the house-top not come down o c.28 19. Ro.10.13. to take any thing out of his house : Re.14.6. 18 Neither let him which is in the field return back to take his clothes. 19 And 9 wo unto them that are with child, and to p Da.9.27. 12.11. them that give suck in those days! 20 But pray ye that your flight be not in the winter, neither on the sabbath day: o Lu.23.29. 21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, r Da.12.1. nor ever shall be.

Ver. 7. Famines.-Particularly one mentioned by St. Luke. (Acts xi. 28.) also by Josephus and Suctonius. Earthquakes in divers places, as in Crete,

Smyrna. Miletus, and various other places, as mentioned by the Jewish and Roman historians.

Ver. 9. Then shall they deliver. - [We have ample evidence of the fulfilment of this prediction in the Acts of the Arostles, but we have a more me-lancholy proof of it in the persecutions under Nero, in which fell, besides num-berless others, those two great champions of our faith, Sr. Peter and St. Paul. It was, as Tertullian says, a war against the very name. |- Eugster. secution for Christ's sake is another sign here menlioned, and which the Apostles experienced, both from Jews and Gentiles, more or less, in all countries to which they carried the gospel, which, indeed, before the destruction of Jerusalem, extended to the boundaries of the Roman empire, and of the then known

Ver. 10. Be offended—i. e. desert and abandon his cause.

Ver. 17. On the house-top.—A traveller of the name of Willyams has remarked, that the houses in Juden "are all flat-roofed, and communicate with each other; (so that) a person might proceed to the city walls, and escape into the country, without coming down into the street." Orient. Cust. No. 1210.

Ver. 18. To take his clothes.—The ancients performed their field-work in summer almost naked. Ibid. No. 1211.

Ver. 20. Neither on the sabbath day.—A sabbath day's journey was about a mile only. The sense of the verse is, Pray that your flight may be in a time when you are likely to meet with no impediments.

Ver. 21. Great tribulation. - Josephus reckons that 1,100,000 Jews perished in Jerusalem; and above 250,000 in other parts of Judea, besides \$7,000 captives, and immunerable others, who perished by starvation, and other means. And he sums up all by saying, in remarkable conformity to our Saviour's words, 'If the misfortunes of all, from the beginning of the world, were compared with those of the Jews, they would appear much inferior upon comparison.'

A.M.4033. 22 And except those days should be shortened, there! should no flesh be saved; but for the elect's sake . Is 65 × 9 those days shall be shortened. 23 Then if any man shall say unto you, Lo, here t De.13.1. is Christ, or there; believe it not. 24 For "there shall arise false Christs, and false u ver.5.11. prophets, and shall show great signs and wonders; v 2 Th.2.9. insomuch that, if wit were possible, they shall deceive 11 the very elect. Re 13 13 25 Behold, I have told you before. w Jp.10 23. 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the x Zec.911. secret chambers; believe it not. Lu.17.21. 27 For as the lightning x cometh out of the east. δ: c. and shineth even unto the west; so shall also the v Job 39.30. coming of the Son of man be. z 1×13 10. 28 For y wheresoever the carcass is, there will the Fire.32.7. eagles be gathered together. Am. 5, 20. Ac.2 20. 29 Immediately after the tribulation of those days Re.6 12 shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, a 2 Pe.3.10. and the powers of the heavens a shall be shaken: b Da.7.13. 30 And then shall appear the sign of the Son of Re.1.7.

man b in heaven; and then shall all the tribes of the e e.16.27. earth mourn, and they shall see the Son of man Mar. 13. coming in the clouds of beaven with power and great glory. Ver. 22. Except those days should be shortened, &c .- That is, "If such

times were to continue, no flesh of that nation could be preserved : but for the e'eer's sa're, those who had believed, or who should believe hereafter, those days were shortened; so that some of the seed of Abraham were preserved to be witnesses of the truth of the gospel and to be called at last to enjoy its eaving blessings." Compare Ro. xi. 26. Boothroyd. Nothing but a special providence can account for the people not being at this time wholly extirpated.

Ver. 24. Fa se prophets—That is, herefical and corrupt teachers, who should

preach another gospel, and another Saviour. See Gal. i. 5-9. -- And shall show great signs and wonders.-This does not necessarily imply the working of STOR SIGNS WILL CONSTRUCT IN SIGNS ON INCOSEMINATION WORKED IN THE MINISTER OF SIMON MARINA, ACT STORY OF THE PROPERTY OF THE CONSTRUCTION OF THE

postors named by Josep'ing assembled their fellowers in the wilderness or desert. particularly the Egyptian mentioned by Luke. Acts xxi. 28. Another pseudo-prophotenticed a multitude of people into the chambers of the temple, where 6000

miserably perished.

Ver. 27. For as the lightning, &c.—The meaning appears to be, that as this surprising meteor shoots in the same instant from east to west, and pervades the whole horizon, so should the Roman armies, which attend the coming of the

Son of man, like a mighty tempest, at once cover the whole land of Israel.

Ver. 28. Wheresoever the carcass is. &c.—We have here a proverlial expression, applied in allasion to the eagles of the Roman standard. Compare Job xxiv, 30. Mr. H'ard, late Baptist missionary in India, remarks, that the cul-bres is Bengal are highly useful, in decorring the dead bodies of men and beng's; and also it is astoniching how swiftly these birds collect, wherever a dead body talls, though one of them should not have been seen in the place for weeks or months before.

Ver. 29. Immediately after.—There is here no doubt as to either the reading or translation of this passage, and as nearly eighteen centuries have passed since this time, it is most certain they cannot primarily apply to the day of judgment. See also ver. 33. By sun, moon, and stars, are meant temporal powers, as kines, princes, high priests, tetrarchs, &c. Ver. 30. Tribes of the earth—Doddridge, "Of the land," meaning the

land of Israel.

84	MATTHEW, XXIV.
A. M. 4033. A. D 21.	31 And he shall send his angels d with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven
trumpet	to the other.
and a great voice	32 ¶ Now glearn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye
von a	know that summer is nigh:
2 1 Th.4.16.	29 6. []
Zec.14.5.	34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.
g Lu.21.29.	35 Heaven 1 and earth shall pass away, but my words shall not pass away. 36 ¶ But k of that day and hour knoweth no man, no,
h or, He.	not the angels of heaven, but my Father only. 37 But as the days of Noe were, so shall also the
i Ja 5.9.	coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in
j Ps. 102.26. Us. 51.8.	marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took
k Zec.14.7. 1 75.5.2	them all away; so shall also the coming of the Son of man be. 40 Then shall two be in the field; the one shall be

taken, and the other left.

1 Ge.6.2 taken, and the other left.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

Ver. 31. His ange's.—There are angels celestial and terrestrial: the latter are enerally styled "messengers;" but the Greek and Hebrew terms are the same for both. In this place both Dodaridge and Campbell with many others) use the term "messengers;" but we confess the change to us appears numecessary, since we are accustomed to read of the angels of the churches (Re. i. 20, &c.) as well as of heaven; and we think the equivocal term better preserves

the harmony of the double prophecy.

Ver. 31. With a great sound of a trumpet.—Margin, "With a trumpet and a great voice." This is an evident allusion to the Jews' manner of proclaiming their public festivals; and intends, first the trumpet of the gospel, by which both Jews and Gentiles are summoned to attend the standard of Messigh; and secondly, "the voice of the arch-angel and the trump of God," which shall summons all ment to the bar of judgment.—They shall gather his elect from the four reinds—That; from all parts of the earth, as was in part fulfilled at the day of pentecost, Ac. ii. 7–11; continues still to be fulfilled in the pro; gattion of the gospel, and shall be finally and completely accomplished in the last days.

Ver 34. This generation shall not pass, &c.—We cannot but think with Doddridge, that the attempt of some to interpret this of the Jewish nation altogether, instead of the generation then living, as if the words only meant that they should never be extripated, is a very forced and unnatural interpreta-

tion, and therefore not to be justified.

Ver. 35. Heaven and earth shall pass away.—We consider this as a strong asseveration that all things shall pass away sooner than the word of God shall fail.

Ver. 38. Eating and drinking—That is, feasting, or carousing — Marry-ing, &c.—That is, they were forming new connexions in life. So that all the awful predictions of Noah neither disturbed the festivities of the gay, nor interpreted the social plans of the more sober.

Ver. 40. Then shall two.-Doddridge and Campbell, "Two men be (work-

ing) together in the field," &c.

Ver. 41. Two women shall be grinding:—[A handmill composed of two stones; "the uppermost of which is turned round by a small handle of wood or irou that is placed in the rim. When this stone is large, or expedition required, a second person is called to assist; and as it is usual for wown above to be concerned in this employment, who seat themselves over against each other, with the milistone between them, we may see not only the propriety of the expression, Ex. xi. 5, but the force of this." Dr. Shan,]—Bagster.

his lord hath made ruler over his household, to give them " meat in due " season? q 1 Th.5 3 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, That he shall make him is an off.

ruler Pover all his goods. 48 But and if that evil servant shall say in his heart, 18 2530

My lord delayeth his coming; 49 And shall begin to smite his fellow-servants. and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

CHAP. 25.

51 And shall reut him asunder, and appoint him his portion with the hypocrites: there shall be weep- a Ps. 45.14. ing and gnashing of teeth.

Ca.6.8,9. 2 Co.11.2 CHAPTER XXV. 1 The parable of the ten virgins, 14 and of the talents. 31 Also the description of the last judgment.

HEN shall the kingdom of heaven be likened e Je.24.2..9. unto ten a virgins, which took their lamps, and went forth to meet the b bridegroom. d Is.48.1. 2 And c five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no d oil with them: 4 But the wise took oil e in their vessels with their 1 Th.5.6.

lamps.
5 While the bridegroom tarried, they all slumber-

ed fand slept.

6 And at midnight 5 there was a hery made, Be- h 1 Th 4.16. hold, the bridegroom cometh; go ye out to meet i Ans.4.12. him.

Ver. 51. Cut him asunder.—This punishment has been confounded with being sawn asunder, (He. xi. 37.) but means, we apprehend, a severe sooning, such as shall "ent asunder" lie flesh, and then the servant thus sooninged is assigned to a prison, where shall be weeping and gnashing of teeth; that is, sorrow without true repentance; for gnashing of teeth seems to imply the

presence of evil passions.

CHAP. XXV. Ver. 1. Then shall the kingdom.—The application of this to the case of those who wear a Christian profession, and pass for the friends of the Redeemer, is not difficult; and the pointed and most wholesome caution which it contains, to be ready for the coming of Christ, at death and judgment, has been filt by thousands.

Ver. 6. Beho'd, the bridegroom cometh.-It appears to have been a custom among the Greeks to conduct their new married couples home at night with |

torches and lamps

Along the streets the new-made brides are led, With torches flaming, to the nuptial bed.'

Riad, xviii. 569. So also the Roman ladies; and a like custom prevails in Persia and the East Indies to the present time. See Orient. Cust. No. 418. The wicks of the lamps used on these occasions in the Indies, are only rags, very tightly pressed into a 26

MATTHEW, XXV.

A. M. 4033 7 Then all those virgins arose, and trimmed their A. D. 29. lamps

8 And the foolish said unto the wise, Give us of your j or, going

out. oil; for our lamps are i gone k out. 9 But the wise answered, saying, Not so; lest there k Lu.12.35.

be not enough for us and you: but go ye rather I to them that sell, and buy for yourselves. 1 Is.55.1,6.

10 And in while they went to buy, the bridegroom

m Am. 8.12, came; and they that were ready went in with him to the marriage: and the door was n shut.

7 He 3.18, 11 Afterward came also the other virgins, saving,

 Lord, Lord, open to us. Re.22.11. 12 But he answered and said, Verily I say unto you,

I pknow you not. o c.7 21..23.

He.12.17. 13 Watch 4therefore, for ve know neither the day nor the hour wherein the Son of man cometh.

p Ila.1.13. 14 T For the kingdom of hearen is as a man travelling into a far country, who called his own servants.

9 c.21.42,11. Ma.13. and delivered unto them his goods. 15 And unto one he gave five stalents, to another two, 33,35. Lu. 11.36. and to another one; to every man according to his

several tability; and straightway took his journey. r Lu.19.12. 16 Then he that had received the five talents went and traded with the same, and made them other five

s a talent talents. is 565 folls, 38 17 And likewise he that had received two, he also cts

gained other two. c. 15.21. 18 But he that had received one went and digged in

the earth, and hid his lord's moncy. Po.126 1 Co.12, 19 After a long " time the lord of those servants i Sc.

cometh, and reckoneth v with them. Ep.4.11. 20 And so he that had received five talents came and

brought other five talents, saying, Lord, thou delivern e.21.43. edst unto me five talents; behold, I have gained bev c.13.23,21 sides them five talents more.

conner mould, and these are carried in one hand, and a similar vessel with oil in the other hand, with which they frequently wet the rags. Orient, Cast. No. 1214. Also, Orient, Lit. No. 1230.

Ver. 9. Go... to them that sell and buy. See Isa. lv. 1, &c. Ver. 10. And the door was shut.—The late Missionary Ward mentions be:

ing once present on such an occasion, when many of the cheumstances agreed with those in the parable, particularly the last. After the bidegroom into the house, the door was immediately shut, and guard d by Sepoys. I (says Mr. W.) and others expostulated with the door-keepers, but in vain. Lit. No 1231.

Ver. 13. Wherein the son, &c.—This last clause of the verse is wanting in many Ms S, and versions; but the sense is certainly ina lied.

Ver. 11. For the king lom. &c. -Some words must here be necessarily supblied; instead of those inserted by our translators in Italie, Drs. Doddridge and Campbell supply "the Son of man!" They avable, without straining it to support any peculiar system, clearly teaches the following important points: That all the talents we possess, however natural we may consider them, are derived from God, the author of our being; and to deay this, is nothing short of Atheism.
 That these falents are bestowed in great variety upon mankind, some possessing ten 6, e. many) times the abilities and advantages of others, both natural and acquired. 3. That these talents, and the improvement of them, must be accounted for to him, from whom they were received. 4. That no excuse will be admitted for the non-employment even of a single talent: much less such an excuse as reflects upon the character of our great Benefactor. 5. That the rewards which the great Judge bestows, will not be so much in proportion to the talents bestowed as according to the improvement which we are enabled to make of them.

MATTHEW, XXV. 21 His lord said unto him, Well done, thou good A. M. 4033. and faithful servant: thou hast been faithful over A. D. 29. a few things, I will make thee ruler wover many whented things; enter thou into the joy of thy lord. 22:29 Re. 3.21. 22 He also that had received two talents came and said. Lord, thou deliveredst unto me two talents: x Job 21.15. behold, I have gained two other talents besides them. 23 His lord said unto him, Well done, good and y Je.2.31. faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. z Pr.26.13. Re.21.5. 24 Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard x man, reaping where thou hast not y sown, and ga-la Job 15.5. thering where thou hast not strewed: c.15.32. 25 And I was afraid, 2 and went and hid thy talent Lu.19.22. in the earth: lo, there thou hast that is thine. Jude 15. 26 His lord answered and said unto him, Thou wicked a and slothful servant, thou knewest that I reap b c.13.12. where I sowed not, and gather where I have not strew-Ma. 1.25. Lu.S.13. 19,25. 27 Thou oughtest therefore to have put niv money to the exchangers, and then at my coming I should c Lu.10.42 have received mine own with usury. 28 Take therefore the talent from him, and give it unto him which hath ten talents. d c.8.12. 29 For bunto every one that hath shall be given, and he shall have abundance; but from him that hath P Da.7.13. Zec.14.5. not shall be taken away even that which he hath. e 16.27.

30 And cast ve the unprofitable servant into outer d darkness: there shall be weeping and gnashing of teeth. 31 \ When e the Son of man shall come in his glory. and all the holy angels with him, then shall he sit upon the threne of his glory:

2 Th.1.7. Julie 11. Re. 1.7.

Ma.8.33.

1 Tn.4 16

Ac.1.11.

Ver. 21. Well done -Dr. Doddridge says, "the original word has a peculiar force and energy, far beyond what I can express in English. It was used by auditors, or spectators, to express the highest applause." It answers to Euge! in Latin, and Bravo! in Italian.

Ver. 24. Then he which had received .- [Our Lord placed the example of negligence in him to whom the least was committed, probably to "intimate, says Deddridge, "that we are accountable for the smallest advantage with which we are intrusted; but it cannot imply, that they who have received much will ordinarily pass their account best; for it is too plain, in fact they most of those whose dienity, wealth, and gening, give them the greatest opportunity of the properture of the present of the tunities of service, seem to forget that they have any Master in heaven to serve, or any future reckoning to expect; and many render themselves much more criminal than this wicked and slothful servant, who hid his twent in the earth."]--Bagster .- Gathering where thou hast not strewed .-The charge implies, that God is unreasonable in his demands, unjust in judg-

ment. See Rom. iv. 14, &c. Ver. 26. Those wicked and slothful servant.-The word used throughout this chapter for servant, means primarily a slave, and such were often ad-

vanced to the office of stewards. Ver. 27. Exchangers. - Doddridge, "Bankers." -- With usury .- Doddridge," Interest." When that interest became oppressive, it became a crime. Ver. 33. And cast ye.—If he be thus punished that neglects to improve one talent, how much more shall he be punished that neglects to improve, or mis-

spends many?

Ver. 31. With his holy angels.—The expression seems designedly varied from ch. xxiv. 31., where angels may include human messengers; but these are called "holy angels."

MATTHEW, XXV. 88 32 And f before him shall be gathered all nations: A. M. 4033. A. D. 29. and he shall separate s them one from another, as a shepherd h divideth his sheep from the goats: f Rc 14 to. 2 (.o.5.10 33 And he shall set the sheep on his right i hand, but Rt. 20.12. the goats on the left. g Eze.20.33 34 Then shall the King say unto them on his right c.13.49. hand, Come, ve blessed of my Father, I inherit the h Ps.78.52. kingdom morepared for you from the foundation of Jn.10.14, the world. 35 For a I was a hungered, and ye gave me meat: I 1 Hal 3. was thirsty, and ye gave me drink: I was a o stranger, and ye took me in : Pe.1.5.15 36 P Naked, and ve clothed me: I was sick, and ve k Ro.8 17. visited ame: I was in prison, and ye came unto 1 Pt.1.4. me. 1 1 Th. 2.12. 37 Then shall the righteous answer him, saying, Re.5.10. Lord, when saw we thee a hungered, and fed thee? m 1 Co.2.9. or thirsty, and gave thee drink? He.11.16. 38 When saw we thee a stranger, and took thee in? n Is. 53.7. or naked, and clothed thee? Eze.18.7. 39 Or when saw we thee sick, or in prison, and came o 1 Pc.4.9. unito thee? 3 Jn 5. 40 And the King shall answer and say unto them, p Ja.2.15. Verily I say unto you, Inasmuch sas ve have done it 16. unto one of the least of these my brethren, ve have done it unto me. Ja.1.27. 41 Then shall he say also unto them on the left hand, 1 2 Ti.1.16. Depart from me, ye cursed, into "everlasting fire, He.13.2. v prepared for the devil and his angels: s Pr.19.17. 42 For I was a hungered, and ye gave me no meat: Ma. 9.41. He.6.10. I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in : naked, t Lu.13.27. and ye clothed me not: sick, and in prison, and ye visited me not. u c.13.40. 44 Then shall they also answer him, saying, Lord,

44 Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he also answer him, saying, Lord, Lo

w Zec.2.8. unto you, Inasmuch was ye did it not to one of the least of these, ye did it not to me.

x Da.12.2 46 And x these shall go away into everlasting punishment: but the righteous into life eternal.

Ver. 36. Ye visited. - Doddridge, "Looked after me." "Tended," or waited upon, seems to be the exact idea.

Ver. 43. Ye took me not in.—The charge here, is want of hospitality; a most homous crime in the eastern countries.

Ver. 4.1. Then shall they also answer.—We must not take this too liverally, as if sinners should then dare to dispute with their judge; it must be understood parabolically.

Ver. 45. Not to me.—See ch. xviii. 6.

Ver. 46. Exertasting punishment.—The word rendered everlasting, is rendered eternal in the concluding member of the sentence. The same word in the original is used to express the duration of the lappiness of the righteous is, heaven, and the duration of the misery of the wicked in hell. The words evertasting and eternal are to be understood by the nature of the objects to which they are applied as, for example, when it is said that a disease cleaves to a man for ever, it obviously means, to the end of his life. So an everlasting priesthood, means that it shall continue to the end of the dispensation. Everlasting failts or mountains, means that they will continue til the end.

A. D. 29.

CHAP, 26.

a Ma.14.1,

že. Jn 3.1,

Sc.

CHAPTER XXVI

A. M. 4033. The rulers conspire against Christ. 7 The woman anointeth his feet. 14 Indas selleth him. 17 Christ eateth the passover: 36 instituteth his holy supper: 35 prayeth in the gar len 147 and being betrayed with a kiss, 57 is carried to Cataphas, 69 and denied of Peter.

came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye a know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, 4 And b consulted that they might take Jesus by

subtlety, and kill him.

5 But they said. Not on the feast day, lest there be an uproar among the people.

of the world. The terms are applied to the longest period of which the nature of the object will admit. The existence of the object being limited, so, of necessity, in these cases, the words have a limited meaning. Upon the same principle of interpretation, it follows, that when applied to the soul and to God. who are immortal, they must literally mean without end. We read also that when this world is ended, and when successive duration is terminated, then the wicked shall go away into everlasting punishment, but the righteous into ever'asting life; as nothing but eternity remains, the words can only mean never-ending existence. The following passages of scripture express the Fi-NAL STATES OF MEN, and if their final, then there is no possibility of another states succeeding it. Ps. xvii. 11, 15, Pr. x. 25, ; xiv. 32, Da. xii. 2, Mat. ii. 12, vii. 13, 4, 21; vii. 11, 12; xii. 30, 40–43, 47; xxiv. 46–51; xxv. 23, 20, 31, 41, 16. Ma. xvi. 16. Lu. vi. 23, 24, 47, 49. Jn. iii. 16; v. 29. Ro. iv. 21, 23, 2 Th. iii. 19, v. Qa. vi. 7, 8. He. vi. 8, 9; x. 27. That the above texts do speak of the final state of men, is obvious: 1. The state of the righteous is allowed to be final. but the state of the wicked is all along put in contrast as to happiness or wo. These texts are totally silent as to any other state following that of destruction, damnation, &c. 3. The language of the greater part of them is inconsistent with any other state to follow. Now examine the following list of passages, which speak of the direction of future punishment. Da. xii. 2. Mat. xvii. 8 ; xxii. 4 ; 4x. H. 45. Ma. iii. 29. 2 Th. i. 9. Judo vii. 13. 2 Pe. ii. 17. Re. xiv. 10, 11; xix. 3; xx. 10. The Greek noun 4/00, reckoning the reduplications of it. occurs in the New Testament 101 times; iii 32 of which it means tendence. porary duration. In 7, it may be taken for either temporary or endless. t plainly signifies an endless duration. The Greek adjective Aronios is found in 71 places in the New Testament; of these, 65 times it is used to express endless duration of existence. It will be easy to determine, according to the rule of interpretation given above, when the meaning is limited o otherwise. Another class of texts express by implication the duration of future punishment, as Mat xii 31, 34; xxvi 24 Ma. iii. 29; ix. 49-48. Lu. x. 25; xvi. 28. Jn. iii. 36; viii. 21; xvi. 9. Phi. iii. 19. He. vi. 6; x. 26, 27. Ja. ii. 13. Jn. v. 16. To these add one more class of scripture, which declare that a

1 Jib. V. 15. To these and one none class of sympace, which occars are cleange of heart and preparedness for heaven, are confined to the present hie. Is, Iv. 6, 7. Pr. i. 24—28. Mat. xxv. 5—13. Lu. xiii. 24—29. Jn. xii. 35. 2 Co. vii. 1, 2 He, iii. 7, 8, xii. 15—17. Re, xxii. 11. It should ever be borne in mind, that the doctrine of eternal punishment is one purely of revelation. That it is to be received upon the authority of God. If he clearly reveals it it his word, then it must be received, even if we are not able to reconcile all

the difficulties which objectors may present.

CHAP. XXVI. Ver. 2. Is betrayed-That is, he is about to be betrayed: the treason is already begun

Ver. 3. Caiaphas.- This was Joseph, surnamed Caiaphas, who succeeded Simon, son of Camith, in the high priesthood, about A. D. 25. He married the daughter of Annas, who had also been high priest. About two years after our Lord's death, he was deposed by Vitellius, governor of Syria; and unable to

bear his disgrace, and perhaps the stines of conscience for the m rilet of Christ, he killed himself about A. D. 35.—Josephus.]—Bazster.

Ver. 5. Not on the feast day.—As the word "day" is simplementary, Doddridge and Campbell render it, "not at the feast." The plan proposed seems to have been assassination: some objected, however, not to the marder, but to transacting it at a public festival, lest the people should raise a tumult, and

fall upon themselves.

MATTHEW, XXVI. 90 A. M. 4053. 6 T Now when Jesus was in Bethany, in the house A. D. 29. of Simon the leper. 7 There came unto him a woman having an alabasc Jn.11.1.2. 12.3. ter box of very precious ointment, and poured it on his head, as he sat at meat. 8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste? 9 For this ointment might have been sold for much. d Da.15., L and given to the poor. to When Jesus understood it, he said unto them, Why trouble ve the woman? for she hath wrought a good work upon nie. e In 11 19 11 For Jye have the poor always with you; but e me 17.11. ve have not always. 12 For in that she hath poured this ointment on my body, she did it for my burial. 13 Verily I say unto you, Wheresoever this gospet shall be preached in the whole world, there shall f c.10.4. also this, that this woman hath done, be told for a memorial of her. 14 ¶ Then one fof the twelve, called Judas Isca riot, went unto the chief priests g Zec.11. 12.13. 15 And said unto them, What will ye give me, and I will deliver him unto you? And they g covenanted c.27.3. with him for thirty pieces of β silver. 16 And from that time he sought opportunity to betray him. 17 T Now h the first day of the feast of unleavened β probably bread the disciples came to Jesus, saying unto him, shekels, worth 50 Where wilt thou that we prepare for thee to eat the cts. each, passover? the total sum \$15. 18 And he said, Go into the city to such a man, and say unto him, The master saith, My time is at hand; I will keep the passover at thy house with my disciples. 19 And the disciples did as Jesus had appointed them; and they made ready the passover. b Ex.12.6. 20 Now when the even was come, he sat down 18. with the twelve. Ver. 6. Simon the leper.—Probably one of those whom Jesus cured, and a friend of Lazarus.—They had indignation.—Chiefly Judas; but at first, pro-

bably, others joined with him.
Ver. 10. When Jesus understood it.—Doddridge and Campbell, "But Je-

sus knowing (it.)" See Jin. it. 25.

Ver. 12. She did it for my burial—That is, "to embalm me, as it were, before had," for my tuneral.

Ver. 11. Judas Iscariot.- The character of this man (who should be carefully distinguished from Jude, the author of the Epistle) is an interesting subject Judas, the leading trait in whose character was covetousness, was

probably induced to follow Jesus at first, with a view to the riches, honours, and other temporal advantages, which he, in common with the rest, expected the Messiah's friends would enjoy.

Ver. 15. Thirty pieces of silver.—The common price for the meanest slave;

about \$15.

of inquiry.

Ver. 18. My time is at hand—That is, the time of his death. This message, by the terms of it, was doubtless addressed to a disciple. As to the time and circumstances of this passover, see Prebend. Townsend's elaborate and learned

notes to this chapter, in his New Test. Arr. Ver. 20. He sat down-Or lay down, as the word signifies; for the posture of the Jews, at the passover table especially, was not properly sitting, but re-cling, or lying along on countes, on their left side. This posture was recknow to so necessary, that it is said "the procest man in Israel might not can till be

23.&c.

Greck

thanks

21 And as they did eat, he said, Verily I say unto A. M. 4033, yeu, that one of you shall betray me. 22 And they were exceeding sorrowful, and began i Ps. 41.9. 55.12..15. every one of them to say unto him, Lord, is it I? 23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. Ps.22.1. 24 The Son of man goeth as it is written tof him: &c. le.53.3, but we unto that man by whom the Son of man

is betrayed! it had been good for that man if he had not been born. k I Co.11. 25 Then Judas, which betraved him, answered and

said, Marer, is it I? He said unto him, Thou hast said. and thessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 1 Many

copies have gave 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new m testament, which is shed for many for the remission of sins. to Je.31.31.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it

new with you in my Father's hkingdom. n Is.25.6. 30 \ And when they had sung a hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be or. psalm.

lies along." One of the Jewish writers says, "We are bound to eat lying along, as kings and great men eat, because it is a token of liberty." Ver. 23. He answered and said-i. e. privately. See Jn. xiii. 23-26. - He

that dippeth his hand with me in the dish .- "To this day, the Moors in Barbary, the Arabs, and the Mahometans of India, in eating, make use neither of knives, forks, nor often of spoons; but only of their fingers and hards, even in eating pottage, or what we call spoon-meat; when their food is of the latter entily portage, or what we can spoor mea, when their book is of the latter kind, they break their bread or cakes into little bits, and dip their hands and their morsels together therein." Shane's Travels. Ver. 24. It had been good, &c.—This passage demonstrates the eternal per-dition of Judas. The sin which carried lain to his own place was ararice.

Ver. 25. Thou hast said .- This was the most solemn way of expressing an

affirmative.

Townsend. Ver. 26. As they were eating, Jesus took bread .- As none but unleavened lonves, or rather cakes, could now be eaten, it is most certain that no other could be used in this ordinance; yet few or no protestant churches consider this a circumstance of importance, though some are very particular in breaking instead of cutting it; a circumstance more natural and easy in cakes, or biscurts, (such as the Jews still use.) than in loaves like ours.—He blessed it, -The pronoun (it) is here supplied thrice (as in many other places. Mat. xiv. Ma. vi. 41, &c. &c..) but whether it be understood that Christ blessed the ford, or blessed his Father for it, the sense will be the same. Our food can only be blessed to us by God's blessing attending it. The margin of our English Bibles says, "Many Greek copies read, 'Gave thanks.'" So Campbell. ——This is my body.—For the doctine of the church of Rome on this subject, and for a most masterly refutation of it, we beg leave to refer to the 4th of Mr. Fletcher's "Lectures on the Rom. Cath. Religion," before cited.

Ver. 28. (7) the New Testamers, Doddridge and Campbell, "Covenant." Ver. 29. I will not henceforth drink, &c.—That is, I will celebrate with you no more passovers, &c. till we meet in heaven. See Re. Xix. 9.—Of this fruit (Doddridge and Campbell, "troduce") of the vine.—It is not (karpell), "toduce") of the vine.

the produce Ver. 30. They sung a hymn.—The Greek is literally, "they hymned." Campbell reads, "And after the psalm they went cut," &c. The Jewish way of recting their psalms and hymns, was in a kind of chant. The hymn here intended, was most probably what the Jews call the great Hallel, com-The hymn |

prised from the 113th to the 113th Psalm, inclusive. Ver. 31. All ye shall be offended .- Literally, scandalized. Peter, for instance, A. M. 4033. A. D. 29. offended because of me this night; for it is written. P I will smite the shepherd, and the sheep of the flock shall be scattered al road. o Zec.13 7.

32 But after I am risen again, 9 I will go before you q e.28.7. into Gablee. 10.16. 33 Peter answered and said unto him. Though all

r Ma.14,32. men shall be offended because of thee, yet will I never &c. Lu.2230. be offended.

34 Jesus said unto him, Verily I say unto thee, That Jn.18.1.

this night, before the cock crow, thou shalt deny me &c. s Ps.116.3. 35 Peter said unto him, Though I should die with

Is.53.3.10 thee, yet will I not deny thee. Likewise also said all Jn.12.27. the disciples. t Ha.5.7. 36 Then cometh Jesus with them unto a place

called Gethsemane, and saith unto the disciples. Sit u c.20.22. ve here, while I go and pray vonder. v Jn.5.30. 37 And he took with him Peter and the two sons of

6.33. Ro. 15.3. Zebedee, and began to be sorrowful and very heavy. Ph.2.8. 38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch

w Ma.13. with me.

14.38. 39 And he went a little farther, and fell on his face, Lu. 22. 10. Ep.6.15. and prayed, saving, O my Father, if it be possible, Re.16.15 let this cup u pass from me: nevertheless, v not as I

will, but as thou wilt.

x Pr. 4.11, 15. 40 And he c meth unto the disciples, and findeth them asleep, a. I saith unto Peter, What, could ve not v Re.3.10. watch with me one hour?

z Is.26.8.9. 41 "Watch and vay, that ye renter not into remp-Ro.7.18.. tation: the spirit indeed is willing, but the flesh is Ga.5.17. weak.

was both ashamed and afraid to be thought a disciple of Jesus, though he had talked so boastingly. It is not unlikely, that the homely proverb, that "great talkers do the least," might originate from this instance of Peter's cowardice. Ver. 31. Before the cock cross (Ma. xiv. 30, cross traine.)—Whithy has produced sufficient authorities to prove that there was a double crowing of the cock—at undnight, and at day-break; the latter answered, according to hum, to the fourth watch of the night, though others say the third. On companing the Evangelists, it appears to us that our Lord's meaning was, that Peter should deny his Master thrice between the present hour and that of the cock crowing; i. e. about the break of day.

Ver. 36. Gethsemane. - A private and retired garden at the foot of mount Olivet, whither Jesus often retired for prayer, and where (as the name im-

plies) an oil press then, or formerly, had been used.

Ver. 38. My sout is exceeding sorrowful, &c .-- Doddridge, "Sur ounded with sorrow; "Campbett, (connecting this with the preceding verse.) "Being oppressed with grief, the said of them, My soul is overwhelmed with a deally anguish." This is explained to mean, a grief of mind sufficient to kill the body; "a sorrow that worketh (or produceth) death." See I Co. vii 19.

Ver. 39. Let this cup pass from me.—But what means this prayer? Could not Jesus tell whether his petition were possible? Or could be pray for an impossibility? Neither of these circumstances must be supposed; but the estra-ordinary language here used may serve to teach us. 1. That our Lord ...ceply felt the extreme nature of the softerings he was about to endure for our salva-tion; it is as if he had said. O that there were some other way in which God could be eloritied and sinners saved, without my drinking of this fatal cup! But, 2. That he felt the absolute necessity of his own obedience mto death for these ends; and therefore, though his flesh recoiled (us it were) from the impending stroke, his heart cheerfully submitted; "Fathe 3 nevertheless, not as I will, but as thou wilt!"

Ver. 40. One hour.—The Greek term, besides its more limited meaning, is

often used metaphorically, as with us, for any short time, or period.

42 He went away again the second time, and prayed. A. M. 4033. A. D. 29. saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. a 2 Co.12 8. 43 And he came and found them asleep again: for their eyes were heavy. 44 And he left them, and went away again, and praved the third a time, saying the same words. L Ac.1.16. 45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into c. Fs.39.12. the hands of sinners. to Rise, let us be going: behold, he is at hand that doth betray me. 47 \ And while he yet spake, lo, b Judas, one of the twelve, came, and with him a great multitude with d 2 Sa 3.27 swords and staves, from the chief priests and elders Ps.23.3. of the people. 43 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. 49 And forthwith he came to Jesus, and said, Hail. e Ps.41.9. Master; and kissed 4 him. 50 And Jesus said unto him, e Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. 1 Ge.9.6. 51 T And, behold, one of them which were with Eze.35.5. Jesus stretched out his hand, and drew his sword, Re.13.10. and struck a servant of the high priest, and smote

off his ear. 52 Then said Jesus unto him, Put up again thy sword int his place; for fall they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Fa- 2 Ki.6.17. Da.7.10. ther, and he shall presently give me more than twelve c.4.11. legions f of angels? 54 But how then shall the scriptures be fulfilled, that

h thus it must be?

55 In that same hour said Jesus to the multitudes, h Lu.21.26, Are we come out as against a thief with swords and Ver. 43. Their eyes were heavy.—Doddridge, "weighed down." Ver. 41. The same words—Or, "words (or matter) to the same effect."—

Doddridge Ver. 45. Sleep on now-(That is, as it is well paraphrased by Euthymius,

Ver. 49. Sieep on now—triad is, as it is wen paraphases of rangement "Since you have thus far failed to watch, sleep on the rest of the time, and take your rest, if you can."]—Bagster.
Ver. 49. Hail.—A usual salutation. The Greek signifies "Joy to thee." The Saxon hail means "health."—Master-Gr. Rabbi.—And kissed him.—

[Pretending the most affectionate attachment to our Lord,]—Bagster.
Ver. 50. Friend, wherefore art thou come?—[Rather, "Companion, against whom at thou come?"]-Bagster.

Ver. 51. Twelve legions of angels .- [A legion was a particular division, or batterion of the Roman army, which at different times contained different numbers. In the time of our Saviour, it probably consisted of 6260 foot, and 300 horse, twelve of which would amount to 75,000 men.]—Eagster. Ver. 51. That thus it must be?—See Ac. ii. 23—24. Our Lord co.

Ver. 51. That thus it must be?—See Ac. ii. 22—34. Our Lord continual y adverts to the necessity of the Scriptures being fulfilled. See yer. 56. Yer. 53. As against a thief.—Doddridge, "Robber;" alluding to the chiefs of banditti. common in the mountains of Judea. - Staves-Namely, of office, like these of constables with us .- With swords and staves? Our Saviour plainly intimates that swords and staves may be necessary in treating with such characters; but surely not with him, as a prophet and teacher of religion:

staves for to take me? I sat daily with you teaching A. M. 4033. A. D. 29.

in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures i of the i Ge 3.15. Ps.22.1. prophets might be fulfilled. Then all the disciples &c. 69.1. &c. forsook him, and fled. ls.53.3, 57 ¶ And I they that had laid hold on Jesus led him

&c. La 4.20. away to Caiaphas the high priest, where the scribes

Da.9.21. and the elders were assembled.

26. 58 But Peter followed him afar off unto the high Zec.13.7. priest's palace, and went in, and sat with the servants, Ac.1.16. to see the end.

Ma.14. 59 Now the chief priests, and elders, and all the coun-53 &c. Lu.22.54, eil, sought false witness against Jesus, to put him to

&c. death: Jn.18.12, &c. 60 But found none: yea, though many false witnesses

came, yet found they none. At the k last came two k Ps.27.12. false witnesses. 35.11.

61 And said, This fellow I said, I am able to destroy the temple of God, and to build it in three days. 1 Jn.2.19...

21. 62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witm Is.53.7.

c. 27.12, ness against thee ? 14.

63 But "Jesus held his peace. And the high priest answered and said unto him, I adjure "thee by the n 1 Sa.14. 26.23. living God, that thou tell us whether thou be the 1Ki.22.16. Christ, o the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheo c.15.16. less I say unto you, P Hereafter shall ye see the Son Jn.1.31.

of man sitting on the right hand 9 of power, and p Da.7.13. coming in the clouds of heaven.

Jn.1.51. 1 Th.4.16. Re.1.7. 65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what farther need have we

q Ps.110.1. of witnesses? behold, now ye have heard his blas-Ac.7.55. lphemy. and though, indeed, he claimed a kingdom, it was of a nature so purely spiritual

that it required no support from the sword, much less could it be propagated by it.

Ver. 56. That the scriptures . . . might be fulfilled.—This object we find

traced through all the Evangelists, not as a motive of human action, but as a leading design of Providence. For the prediction here alluded to turn back to ver. 31.

Ver. 53. And went in—Namely, into the court before the palace which was

always open to the sky, though sometimes with piazzas round it. It is not certain, however, that this palace was the private residence of Caiaphas. (which is understood to have been on Mount Sion.) but rather his official house, or apartments in the temple, where the Sanhedrim now sat, and into one c the courts of which Peter and John obtained admission. So the late Later of Calmet, Fragments, No. exxxvii.

Ver. 61. I am able to destroy .- [The words of our Lord were widely different from this statement of them; so that the testimony of these witnesses was

fulse, though it had the semblance of truth 1-Bagster.

Ver. 63. I adjure thee.—Thus the high priest, in his magisterial capacity, lays the holy Jesus under a judicial oath, which in some cases, very different from the present, he was allowed to lay upon the accused party. See Nu. v.

19. &c. Ver. 64. Thou hast said-i. e. I am the Christ, the Son of God. — The Son

Ver. 63. Rent his ciothes.—It has been said, that the high priest might never rend his clothes; but that he might, and did on extraordinary occasions, Dr Lardner has given several instances.
"Mistaken Caiaphas 1 ah! which blasphem'd,

Thou, or thy prisoner?-Which shall be condemn'd?" Young.

r Le.21.16.

n Ma.14.

άc.

v ver.31.

Ln.:22.31 ..31.

CHAP, 27.

66, & c.

La. 22.55. &c.

Jn.18.16.

66 What think ve? They answered and said is, Hel A. M. 4033. A. D. 29. guilty of r death.

67 Then s did they spit in his face, and buffeted him; and others smote him with the palmis of their hands,

Ju. 19.7. 68 Saving, Prophesy unto us, thou Christ, Who is he that smote thee? i (s. 50.6 69 W Now " Peter sat without in the palace; and a

damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saving, I know not | or, rods. what thou sayest.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. 72 And again he denied with an oath, I do not know

the man 73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of

them; for thy speech bewrayeth thee. 74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock

erew. 75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny

me thrice. And he went out, and wept bitterly. CHAPTER XXVII. Christ is delivered bound to Pilate. 3 Judas hangeth himself. 49 Pilate, adminished of his wife, 24 washeth his hanks: 35 and looseth Barabbas.
 Christ is growned with thoms. 34 crucified, 40 revited, 50 detth, and is

buried. 66 His sepulchre is sealed, and watched. THEN the morning was come, all the chief priests

and elders of the people took counsel a against! Jesus to put him to death:

Ver. 67. Then did they spit, &c.—This mark of contempt and malice is still continued in the East. In 1744, when a rebel prisener was brought before National Shahi spenral, "the soldiers were ordered to spit in his face; an indignity of great antiquity in the East." Hanway's Travels.—Euffeted him.— I's Smote him with their fists," as Theophylaci histoprets.—Smote him with the paims of their hands.—'Smote him on the cleek with the open hand." as Saidas renders. They offered him every indignity in all its various and vexations forms. $\vdash Bagster$.

Ver. 63. Who is he that smote thee?—Dr. Gill thinks this alludes to a play, resembling blind man's buff, called by the Greeks, Kollabismos. Thus was our Sayiour made a jest of! But we rather think this was done in allusion to an ancient custom of covering the faces of condemned persons, as in the in-

stance of Haman, Es. vii. 8. See also Je, xiv. 3. Likewise Harmer Ver. 69. Peter sat without in the paluce.—The term aule, rendered palace, more properly signifies an open court. Faber's Heb. Archeology, and com pare note on ver. 55.

Ver. 73. Thy speech bearrayeth—Or, betrayeth thee; meaning that his accent

was Galilean. See Ma. iv. 79.

Ver. 75. He wept bitterly.-Such a bitter apostacy indeed requires bitter tears; and if they are not produced on earth, they will be mingled with "wailing and gnashing of teeth" in hell. "This deep sorrow is required (says Mr. Reary) not to satisfy divine justice, (as a sea of tears will not do that;) but to evidence that there is a real change of mind, which is the essence of repentance; to make pardon more welcome, and sin, in future, more loathsome. Peter, who wept so bitterly for denying Chast, never denied him again; but contessed him often and openly, and in the face of danger. So far from ever again saying, 'I know not the man,' he made all the house of Israel know assuredly, that this same Jesus was both Lord and Christ. True repentance for any sin will be best evidenced by our abounding in the contrary grace and

duty; that is a sign of our weeping, not only hitterly, but sincerely."

CHAP. XXVII. Ver. 1. Took counsel—That is, consulted afresh; the pre-

A. M. 49.8

A. D. 25.

and delivered him to Pontins Pilate the governor.

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

priests and elders,
4 Saying, I have sinned in that I have betrayed the innocent 'blood. And they said, What is that to us? see thou to that.
5 And he east down the pieces of silver in the tem-

2 8a.17.23 ple, and departed, and went and hanged d himself.
5 And the chief priests took the silver pieces, and said. It is not lawful for to put them into the treasury, because it is the price of blood.
7 And they took counsel, and bought with them the

potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood,
they bought of Jeremy the prophet, saying, And they took the thirty

the child series the property saying, And they took the thirty ren of siver, the price of him that was valued, for whom they of the children of Israel did value; ceding transactions took place during the night and early dawn. Their prisoner was now mobably sent and of court, while they obtained some interval of rest

ceding transactions took blace during the ingin and carry dawn. I nor passoner was now probably sent out of court, while they obtained some interval of rest or refreshment: but they again consulted together, so soon as the day was fully come.

Ver. 2. Ponitius Pilate.—[Pontius Pilate governed Judea ten years under the emperor Tiberius, from his 13th to his 23d year, A. D. 26 to 36; but, having ex-

Ver. 2. Pontius Pilate.—[Pontius Pilate governed Judea ten years under the emperor Tiberius, from his 13th to his 23d year, A. D. 25 to 36; but. having exercised great cruelties argainst the Samaritans, they complained to Vitellius, governor of Syria, who sent Marcellus, one of his friends, to superintend Judea, and ordered Pilate to Rome, to give an account of his conduct to Thierned Judea. The emperor was dead before he arrived; but it is an ancient tradition, that he was banished to Vienne in Dauphiny, where he was reduced to such extremity that he killed himself with his own sword two years after.—Enset.)—B. Ver. 5. And went and hanged himself. "Gampbell," Strangled himself," as the word certainly may mean; but Parkhurst also shows it is used for hanging, both by the LXX. and in the Classies; and we agree with Daddridge in

preferring this interpretation. The suicide of an apostate is, of all others, the most awful; and that of Judas the most dreadful crime of this class.

"Here we hehold 'the rebel dead;
Under the curse of God he lies;

He seals the curse on his own head, And with a double vengeance dies!" Watts. Ver. 7. The potter's field—Which, according to Mr. Taylor, (the late Editor of Cubnet.) was situated on the south, beyond the valley of Toybet, and at the value without the walls. This lead no doubt been formuch occupied

some distance without the walls. This had no doubt been formerly occupied as a pottery, (see Zec. xi. 12.) and the earth having been dug away for pottery, accounts for its being bought so cheap.

Ver. 9. By Jeremy (or Jeremiah) the prophet.—[The words here quoted are not found in Jeremiah, but in Zechariah; and a variety of conjectures have been formed in order to reconcile this discrepancy. The most probable opinion

nor norm in the presence of the control of the cont

MATTHEW, XXVII.

10 And gave them for the potter's field, as the Lord A. M. 4033 A. D. 29 appointed me.

11 I And Jesus stood before the governor: and the governor governor asked him, saying, Art thou the King of the

Jews? And Jesus said unto him, Thou sayest. 12 And when he was accused of the chief priests and

elders, he s answered nothing. 13 Then said Pilate unto him. Hearcst thou not hew

many things they witness against thee?

14 And he answered him to never a word; insomucn that the governor marvelled greatly. i Pr.27 1.

15 T Now hat that feast the governor was wont to release unto the people a prisoner, whom they would. 16 And they had then a notable prisoner, called Ba-

i rabbas. 17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release

unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for envy they had delivered him.

19 T When he was set down on the judgment sear. his wife sent unto him, saying, Have thou nothing to do with that I just man: for I have suffered many things this day β in a dream because of him.

20 T But the chief priests and elders persuaded the multitude that they should ask & Barabbas, and de-

stroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ve that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say

unto him, Let him be crucified. 23 And the governor said, Why, what evil hath ne done? But they cried out the more, saying, Let I him

be crucified.

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed m his hands before the multitude, saying, I am innocent of the blood of this just person: see ye

to it.

Ver. 10. And gave them — Doddridge, "And they were given," &c. Compare Zec. xi. 13. Campbell renders it, "The thirty shekels, the stipulated price at which he was valued, I took, as the Lord appointed me, from the sons

or I sead, who gave them for the potter's field."

They are the king of the Jetes I—Campbell, "Thou art the king of the Jetes I—Campbell, "This form of the words is most hieral, and ambiguity might be avoided by introducing the adverb then—"Thou art the king of the Jews then?" Answer, "Thou sayest rule," i. e. "thou sayest rule,"

Ver. 15. At that feast (the passover) the governor was wont to release. a prisoner. - This was, it seems, in memorial of their being released from Egyp-

tian bondage. The like custom, it seems, prevailed among some of the Greeks. Orient. Lit. No. 1241. Verses 16, 17. Barabbas.-A thief, guilty also of murder and sedition. Origen

says, that in many copies of his time, Barabhas was also called Jesus; and the Arrienian version reads. "Whom will be that I deliver up unto you, Jesus Barabbas, or Jesus who is called Christ' Calmet and Michaelis. Verses 19, 19. For he knew, &c.—Campbell considers these two verses as a parenthesis.

Ver. 24. He washed his hands before the multitude.- This nie of " wash-

Zec. 9.9. Lu.23.47. 1 Pe.2.22 1 Ju. 2.1. B probably

1 Ma.15.6.

Jn.19 39. &c.

Ec.4.4.

Is.53.11.

kс. .u.23.17,

Αc.

early in the mornheathen imagined those dreams most significant which came about break of day; and on that account she might lav the greater stress upon it.

k Ac.3.14.

1 c.21.33,39

m De.21.6

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A. M. 4033. 25 Then answered all the people, and said, His A. D. 29. a blood be on us, and on our children.

26 Then released he Barabbas unto them; and when n De. 19.10. Los 9 19 he had scourged oJesus, he delivered him to be cruc.21.11. cified. Ac.5 28.

27 Then the soldiers of the governor to k Jesus o Is.53.5 into the P common hall, and gathered unto him the Lu.13.33. whole band of soldiers.

or, gover-28 And they stripped him, and put on him a scarlet nor's robe. house.

29 And when they had platted a crown of thorns, q 1's 69.19. they put it upon his head, and a reed in his right 20. hand; and they bowed the knee before him, and mocked 9 him, saying, Hail, king of the Jews! r Is 49.7.

50.6. 30 And they spit supon him, and took the reed, and 53.3.7. smote him on the head.

s Na.15.35. 31 And after that they had mocked him, they took 1 Ki.2L the robe off from him, and put his own raiment on 10.13 him, and sled him away to erneify him. Ac. 7.58. He, 13, 12,

32 And as they came out, they found a man of Cy-

ing the hands in innocency," appears to have originated in a Mosaical institution, De. xxi. 6, 7, is alluded to by David, Ps. xxvi., and was copied by the Gen-

tiles. Ocid Fast. l. 2 Ver. 25. His blood be on us. &c.—This imprecation appears to have been remarkably idelified in the circumstances connected with the destruction of Jerusalem by Tries. Bp. Sixton traces a stilking correspondence between their sin and panishment. They put Jesus to death when the nation was assembled to celebrate the passover; and when the nation was assembled to celebrate the passover. Titus shut them up within the walls of Jerusalem. The rejection of the true Messiah was their crime; and the following of false Messighs to their destruction, was their punishment. They sold and bought Jesus as a slave; and they themselves were afterwards sold and bought as slaves at the lowest prices. They preferred a robber and a marder to Jesus, whom they crucified between two flucves; and they themselves were afterwards infested with bands of thieves and robbers. They put Jesus to death, lest Romana should come and take away their place and nation; and the Romans did come and took away their place and nation. They crucified Jesus before the walls of Jerusalem; and before the walls of Jerusalem they themselves were crucified in such numbers, that it is said room was wanting for the crosses, and crosses for the bodies. I should think it hardly possible for any man to key these things together, and not conclude the Jews own imprecation to be remarkably fulfilled upon them; 'his blood be on us, and on our children!'

Ver. :6. When he had scourged Jesus.—This punishment was used both by the Jews and Romans. The latter being administered by military executioners. was no doubt severe, the flesh being generally cut by the whips used for this purpose; and some think it might be the more so in this instance, as Pilate hoped that the Jews, when they saw him scourged, might be pacified, without insisting on his crucifixion; but nothing could satisfy these cruel hypocrites, short of death, in its most tremendous form. See Doddridge.

Cores, sort or death, in its most trempanous form. See Doucritise, ver. 27. The prince learned—What we might eath his "body guard." Ver. 23. Put on him a scarlet robe—That is, no doubt, a decayed and left off robe. Mark calls the robe pumple. See Ma, xv. 20. Scarlet and pumple are not unfrequently interchanged. Such pieces of mockers were not uncommon in those times. When Herod Agrippa wished to display his royal dignity to the people, the mob, in ridicule, dressed up a half crazy man, with a pastebourd crown, a reed for a sceptre, and a robe of matting. Orient. Lit. No. 1244 compare No. 1243.

Ver. 29. A crown of thorns.—The species of thorns here employed is dcubtful, and of no consequence. The object was, to inflict pain and ridicale; put, query, Have not all crowns more thorns than jewels in them? --- A reed -Most probably a common walking cane. (Calamus.)

Ver. 30. They spit upon him.—See note on ch. xxvi. 67. Ver. 31. And led him away.—Capital punishments were, both by Jews and Romans, generally inflicted without their cities; especially crucifixion. Orient. Cust. No. 1230.

by name : him they counciled to bear A. M. 4033

his cross. 33 ¶ And when they were come unto a place called Golgotha, that is to say, a place of a skull, 34 They gave him vinegar to drink mingled t with gall: and when he had tasted thereof, he would not drink. 35 And a they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet. They parted my garments among them, and upon my vesture did they cast lots. 36 And sitting down they watched him there; 37 And a set up over his head his accusation written,
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34 They gave him vinegar to drink mingled t with gall: and when he had tasted thereof, he would not drink. 35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. 36 And sitting down they watched him there; V PA:218.
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spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. 36 And sitting down they watched him there; Pa:218.
among them, and upon my vesture did they cast lots. 36 And sitting down they watched him there;
36 And sitting down they watched him there; v Pa 2.18.
36 And sitting down they watched him there; v Pa 2.18.
27 And set up over his head his accusation written.
THIS IS JESUS THE KING OF THE JEWS.
38 Then were there two thieves werucified with him,
one on the right hand, and another on the left.
39 ¶ And they that passed by reviled him, wagging x Pa227.
x their heads.
40 And saving, Thou that destroyest the temple, and
buildest it in three days, save thyself. If thou be the y Job 13.9.
Son of God, come down from the cross.
41 Likewise also the chief priests mocking Thim, Lats. 32

with the scribes and elders, said, 42 He saved others; himself he cannot save. If he z Ps.3.2. be the King of Israel, let him now come down from the cross, and we will believe him. 22.8. 42, 10, 71.11.

43 He trusted in God; let 2 him deliver him now, if he will have him: for he said, a I am the Son of God. a Jn.5.17, 44 The thieves also, which were crucified with him. cast the same in his teeth.

10.30.36

Ver. 32. To bear his cross .- St. John informs us, that at first Jesus went forth bearing his cross; it may be, however, this referred only to the transverse beam, and that Simon carried the upright part after him; or if the cross was

jorned, that Jesus fainted under the weight, and it was then lad on Simon.

For 33. Golgotha...a place of a skull.—Campbell, "of skulls!" supposed to be so called from its having been a place of public execution. It is more usually called Mount Calvary; but of the mount there are no remains, nor do the Scriptures mention it; though as a place of execution it might probably be an elevated spot. The present Calvary is covered with religious buildings pretending to enclose our Saviour's tomb, and other Christian antiquities, all of which are doubtful, and some gross impositions; though they afford a rich revenue to monks and priests, both Greek and Roman Catholic. See Dr. R. Richardson's interesting Travels along the Mediterrunean.

Ver. 34. Vinegar... mingled with gall.—The LXX. use the same Greek word for wormwood. Mark says, "Wine mingled with myrth;" sour wine (ninaigre, French) mingled with myrth, litter as gall. Myrth itself, says Dr. Harris, is "extremely bitter." Nat. Hist. of the Bible. This mixture, or something like it, is said to have been given to criminals to deaden the sense of pain; which might be the reason why our Lord refused to drink it. See Orient. Lit No. 1249.

Ver. 35. That it might be fulfilled .- Ps. xxii. 18 .- Persons crucified were al ways stripped of their clothes, which became the perquisites of the executioners. Orient. Lit. No. 1250. This quotation, according to Campbell, is "wanting in a very great number of MSS." He thinks it was introduced here from Jn. xix. 24, to which place it belongs; but as it belongs there, the question is of no importance

Ver. 37. This is Jesus, &c.—On this inscription, see Jn. xix. 19, &c. Ver. 40. Thou that destroyest.—See note, chap. xxvi. 61. Ver. 42. We noil believe him.—So unbehevers argue. Could they see a miracle, they would believe; but our Lurd says they would not, and facts contact. firm his words. They saw Lazarus raised from the dead, yet would not believe. See Jn. xi. 46. Compare Lu. xvi. 41.

Ver. 44. Cast the same in his teeth.—Doddridge, "Upbraided him with the same repreach;" Campbell, "In the same manner."

100 MATTHEW, XXVII. A. M. 1933. 45 \ Now from the sixth hour there was darkness A. D. 29. over all the land unto the ninth hour. b Am. 8.9. 46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to c Ps.22 L Is. 53.10.

say, 6 My God, my God, why hast thou forsaken me? 47 Some of them that stood there, when they heard

that, said, This man calleth for Elias. d 12, 69.91

Let.1.12

£ 1.25.7.

g 1s.25.8.

26.19.

48 And straightway one of them ran, and took a e Ev.25.31. sponge, and filled it with d vinegar, and put it on a Le.15.2, reed, and gave him to drink. 15. 49 The rest said. Let be, let us see whether Elias

2 Cn.3 14. will come to save him.

50 Jesus, when he had cried again with a lond voice. relded up the ghost.

51 I And, behold, the veil of the temple was rent Ho.13.14. in twain from the top to the bottom; and the earth Jn 5.25. end quake, and the rocks rent;

52 And g the graves were opened; and many

podies of the saints which helept arose, h Da.12.2.

I Ph.4.14. 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. i I Co 15.

20. 54 Now i when the centurion, and they that were with him, watching Jesus, saw the earthquake, and Ma.15.39. Lu.23.47, rose things that were done, they feared greatly, âc. gaving, Truly this was the Son of God.

Ver. 45. Now from the sixth hour.—Matthew and Mark reckon from sunris , which of this time (about the equinox) was six o'clock, by our reckoning. Carist was to en crucified at nine in the morning (the third hour, Ma. xv. 25;) Ca is was seen content at me and morning the man found of the care the darkness came on at noon, the sixth hour, and continued till three in the afternoon, wirth was the minth hour. See Ju. via. 14—[That this general darkness was wholly preternatural is evident from this, that it happened at the pass-ner, which was celebrated only at the full moon, a time in which if was impossible for the sun to be eclipsed, natural eclipses happening only at the one of the new moon. I—Bazs'er. — Dionysius, the Arconggite, when in Egrot, noticed this unnatural darkness, and exclaimed, "Either the · Either the

God of Nature suffers, or the machinery of nature is dissolving. These are not by present the present of the present Rebrew words, but in the Syno-Cheldaic dialect, which accounts for the words being misunderstood by some of the by standers, (ver 47,)-Why hast thou forsaken me?-In the application of this psalm to Christ, the words must not be understood as the language of unbelief; but as Bp. Horne explains them, Christ complains "that he was deprived, for a time, of the divine presence, and comforting influence, while he suffered for our sins."

Ver. 48. With vinezar-Or sour wine (see note on ver. 34.) which was used for the drink of the poorer classes. The method of giving this in a sponge to quench the thirst, appears to be still practised in Egypt. It is said that the thirst occasioned by crucifixion is the greatest of its terments, a circumstance,

we believe, common to persons that bleed much.

The for the growth of the groot.—Doddrider, "Dismissed his spirit." But Campbelt remarks, the same phrase is used by the LXX, respecting Rachel, Ge. xxx, 18; also frequently by Josephus, and several Greek writers.

Ver. 51. The petit news rent.—Ancient writers bell us that there were two

veils; one is the entrance to the outer temple, and the other between that and the most how. The Greek term here made use of, is applied by *Philo* to the latter only, which may represent the way opened to us into heaven by the death of Christ. He. vi. 19; x. 21.

Ver. 53. The holy city.—"The Orientals never call Jerusalem by any other

name than Elkods, the holy; sometimes adding the couthet El-sherif, the noble." Voltory.

Ver. 51. 'I'muly this was the son of God .- [Since they were Romans that said this, some taink it evident that they meant to say that he was not only an innocent, but altogether a just man, as in Lu. xxiii. 47. But in fact that expression is explained by this; for, as Jesus was crucified by the Jews for saying that he was "the Son of God;" so if he were a righteons man, and un-

MATTHEW, XXVII. 55 And many women were there beholding afar off. A. M. 4033 A. D. 29. which & followed Jesus from Galilee, ministering unto him: k Lu.S.2,3. 56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children. 57 ¶ When I the even was come, there came a rich man of Arimathea, named Joseph, who also himself 1 Ma 1745 was Jesus' disciple : Jn. 19 33. 58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. 59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, m Is 53.9 60 And m laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. 61 And there was Mary Magdalene, and the other n Jn 7.12. Mary, sitting over against the sepulchre. 2 Co.6.8. 62 T Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate. 63 Saying, Sir, we remember that that deceiver o. c. 16.21. n said, while he was yet alive, After othree days I 17.23. 20.19. will rise again. Lu.21.6.7

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and p steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

p. c.23,13

justly condemned, he must be "the Son of God," Some render "a son of God," that is, according to the pagan notions, a hero, or demi-god, such as Hereules, &c. But in this, and in some other places, the gride is jointled before huyos, son, when it is used in the highest sense; and Bp. Middleton, on the Greek article, has shown, that theore theyos, son of God, and huyos tou theore. "The son of God," are used without any exact discrimination. "The centurion," as he observes, "could not fail to know the alleged blass hemy for which our Saviour suffered; and had he intended, in heather phraseology, to express his admiration of our Saviour's conduct, he would not have called our Saviour Son of God. 1—Barster.

Ver. 53. Many women were there.—Dr. Doddridge, who remarks the pions

attachment of these females, is inclined to think that their sex. " at the right of God, constitute by far the better half of mankind; and to whose care and tenderness the wisest and best of men generally owe and ascribe much of the daily comfort and enjoyment of their lives." Letyard, the celebrated Ameri-can traveller, has remarked, that "women, in all countries, are civil, oblicing, tender, and humane. In wandering over the barren plans of Denmark; through honest Sweden, and frozer Lapland; r de and churlish Finland; unprincipled Russia; and the regions of the wandering Tartar; if hungry, cold, wet, or sick, the women have ever been friendly to me, and uniformly so." Murgo Pack: the unfortunate African traveller, bears a like testimony in favour of female benevolence.

Ver. 56. Mary Magdelene-That is, Mary of Magdala; see Lu. viii. 2. - Mary, (the wife of Cleophas, or Alpheus, and sister of the Virgin Mary) the mother of Junes and Josev for Joseph called "hrethren," or cousins of our Lord.

—The mother of Zeedee's chidren was Salome, Ma. xvi. 1. See Cal-

met's Diet.

Ver. 61. Sitting over against the Sepulchre.-Among the Greeks, as well as the Jews, women were accustomed to sit at the graves of their deceased

friends. See Orient. Lit p. 360. Ver. 82. The day of the preparation—Viz. Friday. Ver. 84. Until the third day.—That this, and "after three days," (ver. 63,) were convertible terms, we have here decisive proof, the Jews themselves being witnesses.

1	A. M. 4033.	65 Pilate said unto them, \ \ e have a watch: go your	
ł	A. D. 29.	way, make it as sure as ye can.	
١		86 So they went, and made the sepulchre sure.	
Į	q Da.6.17.	sealing the stone, and setting a watch.	
ł	q Da.0.17.	CHAPTER XXVIII.	
1	!	I Christ's resurrection is declared by an angel to the women. 9 He himself	
ł	-	appeareth unto them. If The chief priests give the soldiers money to say	
ļ	1	that he was stolen out of his sepalchie. 16 Christ appeareth to his disciples,	
ļ	arren as	19 and sendeth them to baptize and teach all nations.	
1	CHAP. 28.	IN a the end of the sabbath, as it began to dawn	
ŀ	1	toward the first day of the week, came b Mary	
į	a Ma.16.1	Magdalene and the other Mary to see the sepul-	
i	Lu.21.1,	chre.	
i	Jn.20.1,	2 And, behold, there was a great earthquake; for	
1	&c.		
١		the angel of the Lord descended from heaven, and	
1	b c.27.56.	rame and rolled back the stone from the door, and	
1	0 6.27.30.	sat upon it.	
1	c or, had	3 His d countenance was like lightning, and his	
1	been.	raiment white as snow:	
i	000.11	4 And for fear of him the keepers did shake, and	
Ì	d Ps.104.4.		
į	E/e 1.1.	became as dead men.	
i	14.	6 And the angel answered and said unto the women,	
١	Da.10.6.	Fear not ye: for 1 know that ye seek Jesus, which	
ı	Re.1.14	was crucified.	

MATTHEW, XXVIII.

Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is Pal05.3,4 rsen h from the dead; and, behold, he goeth before von into Galilee; there i shall ye see him: lo, I have g c.27.63. iold you.

5 He is not here: for he has risen, as he said.

3 And they departed quickly from the sepulchre with h Lu.21.31. l Co. 15.4.

tear and great joy; and did run to bring his disciples word. i ver.16,17. 3 ¶ And as they went to tell his disciples, behold, Jesus met them, saving, All hail. And they came Jn. 20, 19. and held him by the feet, and worshipped him.

Ver. 65. Ye have a watch-Perhaps referring to the Roman guard in the castle of Antonio, which is here offered them.

Ver 66. Sealing the stone - This was usually done with clay. Norden, in

his Travels in Egypt, Nubia, &c. speaking of scaling a granary, says, "The does are shu tonly with wooden bekes; but the inspectors of the greaty, after having shut the door, put on it their seat, on a handlul of ear, which they make of as wax. Query, Was this the kind of seal used to secure out lord's sepulchre? [Every thing was here done which human policy and prudence could, to prevent a resurrection, which these very precautions had the most direct tendency to authenticate and establish.]- Bagster.

Chap. XXVIII. Ver. 1. In the end of the sabbath—Campbell, "Sabbath being over, and the first day of the week beginning to dawn." This agrees with The Jewish sabbath began on Friday evening (when stars of the Ma. xvi. I se cond magnitude arose,) and ended at the same time on Saturday evening.

Came Mary Magdalene and the other Mary :-

Not she, with trait rous kiss her Saviour stung, Not she denied him with unholy tongue; She, while Apostles shrank, could dangers brave, Last at the cross and earliest at the grave.'

Ver. 3. Has at the cross and carries a the grave.

Ver. 3. His countenance.—Not his face only, but his whole appearance.

Ver. 9. As they went to tell his disciples.—Many MSS omit these words.
—All hair.—Campbell., "Rejoice!" Doddrider, however, retains the term "hall," witnout the word a'l, to which there is nothing answerable in the ori-ginal. — Held him by the feet, &c — Exactly this kind of reverence may be seen daily among the Hindoos. A Hindoo disciple meeting his religious guide in the public street, prostrates himself before him, and rubs the dust off his feet, or his forehead and breast." Ward's Hindoos.

1 Co.11.2

	MATTHEW, XXVIII.	103
	10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there	
	shall they see me.	k He.211.
1	11 ¶ Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.	
H	12 And when they were assembled with the elders, and had taken counsel, they gave large money unto	m c.26.32
	the soldiers, 13 Saying, Say ye, His disciples came by night, and	n c.16.23.
ŀ	stole thim away while we slept. 14 And if this come to the governor's ears, we will persuade him, and secure you.	o Lu.1.32
	15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.	p Ma 16.1
	16 Then in the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.	q or, make disciples or chris- tians of
	17 And when they saw " him, they worshipped him : but some doubted.	all na- tions.
	18 ¶ And Jesus came and spake unto them, saying, All opower is given unto me in heaven and in earth.	r Is.52.10. Ro.10.18
	tizing them in the name of the Father, and of the	s Ac.242

I have commanded you: and, lo, I am with you case alway, even unto the end of the world. Amen. Ver. 12. Gave large money.—Doddridge, "A large sum of money;" more erally, "of silver," i. e. shekels.

20 Teaching sthem to observe all things whatsoever

Ver. 14. And secure you.—The Roman (as well as Greek) punishment for

Son, and of the Holy Ghost:

Orient. Lit. No. 1260. sleeping on duty, was death. Ver. 15. Until this day.—When Matthew wrote. Just in Martyr says, "that the Jews sent chosen men of considerable rank over all the world, not only in the general to represent the followers of Christ as an impious sect, but to assert that the body of Jesus was stolen out of his tomb by night; and that the persons who thus fraudulently conveyed him away, took occasion from thence to report that he rose from the dead, and ascended into heaven. And this message is

spoken of as having been sent before the destruction of Jerusalem.

Spoken of as having been sent before the destruction of Jerusalem.

Though some (of the company) had (at first) doubted. So Doddridge explains it. Pacy says. It is to be supposed that Thrist appeared at first at a distance, when the greater part worshipped him; but some doubted, till Jesus came up, and spoke to them." So Dr. Townson.

Ver. 19. Teach all nations.—The word teach here is quite different from the one used in the next verse. This word signifies to "disciple," or make disciples (or Christians) of all nations; and is so rendered in our margin, and to the same effect, we believe, by all modern translators. Doddridge employs the term "proselyte;" but Campbell justly objects to this phrase, as too technical; to the verb "disciple" he objects, as not found in the English language; but it is hard to say this of a word used both by Shakspeare and Spenser, (see

Joinson,) and among divines, by Bp. Beveridge, Dr. Scott, Mr. Wesley, &c. Ver. 20. Unto the end of the world.—Some render this, "to the end of the meaning the Jewish state; but Abp. Newcome understands it of the gospel dispensation, which will indeed run parallel with the duration of the world. "Nothing seems more unreasonable, (says Doddridge,) than to limit

these words to the end of the Jewish state.

CONCLUDING REMARKS ON MATTHEW.

[MATTHEW being one of the twelve apostles, and from the time of his call, a constant attendant on our Saviour, was perfectly well qualified to write the history of his life. He relates what he save and heard with the most natural and unaffected simplicity, and in a plain and p-repicuous style. That for which he is eminently distinguished, says Dr. Campbell, "is the distinctness and par-

ticularity with which he has related many of our Lord's discourses and moral instructions. Of these, his sermon on the mount, his charge to the apostles, his illustrations of the nature of his kingdom, and his prophecy on mount Oliver, examples. He has also wonderfully united simplicity and energy in relating the replies of his Master to the cavils of his adversaries. Being early called to the apostleship, he was an eve and ear witness of most of the things which he relates. And, though I do not think it was the scope of any of these historians to adjust their narratives by the precise order of time wherein the events happened, there are some circumstances which jucline me to think, that Matthew has approached at least as near that order as any of them. The consideration, that the gospel of St. Matthew is a history of what he heard and saw, merely allowing him to be a man of integrity, would of itself fully prove that he would make no mistakes in his narrative; and when we add to this the influence and superintendence of the Holy Spirit, under which he constantly acted, and which our Lord promised to his disciples, (John xiv. 26.) it must be allowed to possess the utmost degree of credibility and authority with which any writing could be invested. It is a piece of history which, it must be acknowledged, is "the most singular in its composition, the most singular in its object, that was ever exhibited to the notice of mankind. For simplicity of marginey, and an artless relation of facts, without any applause or ceasure, or digressive remarks, on the part of the historian, upon the characters introduced in it; without any intermixture of his own opinion, upon any subject whatsoever; and for a multiplicity of internal marks of credibility, this Gospel certainly has no parallel among human productions." There is not," as Dr. A. Clarke justly remarks, "one truth or doctrine, in the whole oracles of God, which is not taught in this Evangelist. The outlines of the whole sparitual system are here correctly laid down; even Paul himself has added nothing; he has amplified and illustrated the truths contained in this Gospel; but, even under the inspiration of the Holy Ghost, neither he, nor any of the other Apostles, have brought to light one truth, the prototype of which has not been found in the words and acts of our blessed Lord as related by Matthew." |- Baster.

THE GOSPEL ACCORDING TO ST. MARK.

[MARK is generally supposed to be the same with John surnamed Mark, who was "sister's son to Barnabas," (Cal. iv. 10.) and the son of Mary, a rious woman of Jerusalem, at whose house many were assembled together graving when Peter was delivered from prison, (Ac. vii. 12.) St. Peter (1 Ep. v. 13.) calls him "Marcus my son," probably implying that he was converted by his ministry, and served with him in the gospel. He accompanied St. Poul in his travels, (Ac. xii. 25; xiii. 5, ii; xv. 36–41. 2 T ii v. 4. Phil. 34;) and be is said to have been particularly injunate with St. Peter, under whose inspection. it is generally agreed, he wrote his gospel at Rome, between the years A. D. 60 Eusebius informs us. (Hist. Eccles. l. ii. c. 15.) from Papias and Cleand 65. ment of Alexandria, that St. Mark composed his gospel at the earnest request of St. Peter's heavers at Rome; and that the Apostle being informed of what was done by the revelation of the Holy Spirit, authorized at to be introduced into the churches. With this agrees the internal evidence furnished by the Gospel itself; for many things honovrable to St. Peter are omitted in it, which are mentioned by other Evangelists, while his weaknesses and failings are freely exposed to view. It is also undeniable, that from the earliest ages of the church, this Gospel was received, not only as genuine and authentic, but as a divinely inspired writing. Some learned men, in opposition to the unanimous voice of antiquity, have represented it as an abridgment of that of St. Mat-But, though he doubtless relates many of the same facts, and some of the parables and discourses, in common with St. Matthew; yet be omits many important particulars, and adds others, dilates upon some facts but concisely mentioned by Matthew, not without considerable variation, and now and then departs from the order of time observed by that apostle. Hence there is no reason to suppose, that he intentionally took any thing from Matthew, but that he wrote such things as were especially brought to his knowledge, and impressed on his mind; and the concidence so us to have arisen, rather from the circumstance of their writing the history of the same grand and interesting events, than from any design in the one deducing his materials from the other. That St. Mark wrote his gospel in Greek, is attested by the uninterrupted voice of antiquity, and is now generally admitted; and the occurrence of several

Latin words, which has led some to contend for a Latin original, may easily be accounted for, by supposing it was written for the use of the Roman people, by a person then resident among them; and it is on this account that he omits the genealogy of our Lord, and some other matters, as being of no importance to Gentile converts, though very necessary for the Jews. |- Bagster.

CHAPTER I.

1 The office of John the Baptist. 9 Jesus is baptizel, 12 tempted, 14 he preacheth: 16 calleth Peter, Andrew, James, and John: 23 he dich one that had a devil, 29 Peter's mother-in-law, 32 many diseased percess, 41 and cleanseth the leper.

A. M. 4020. A. D. 26.

CHAP, 1. a 11e.1.1.2 THE beginning of the gospel of Jesus Christ, the

a Son of God : 2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare

ь малал. c Is.40.3. d Mat.3.1. Lu.3.3. Jn.3.23.

thy way before thee. 3 The c voice of one crying in the wilderness, Pre-

e or. unto. f Ac. 22.16. g Le.26.40

pare ye the way of the Lord, make his paths straight. 4 John adid baptize in the wilderness, and preach the baptism of repentance of for the remission of sins.

..42. Ps 32.5. Pr.28.13. 1 Jn.1.8..

5 And there went out unto him all the land of Judea. and they of Jerusalem, and were all baptized of him

h Le.11.22.

in the river of Jordan, confessing a their sins. 6 And John was clothed with camels' hair, and with

> i Mat.3.11. Jn.1.27.

a girdle of a skin about his loins; and he did eat locusts h and wild honev; 7 And preached, saying, There i cometh one mightier

Ac. 13.25. Joe! 2.28. Ac.1.5. 24.

than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. 8 I indeed have baptized you with water: but he

10.45 11.15.16. 1 Co.1213

shall baptize you with the Holy Ghost. 9 T And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized & of

k Mat.3.13. Lu.3.21.

John in Jordan. 10 And straightway coming up out of the water, he saw the heavens lopened, and the m Spirit like a dove descending upon him:

1 or,cloven, or, rent.

11 And there came a voice from heaven, saying, Thou art my beloved a Son, in whom I am well pleased.

m Is.42.1. Jn.1.32

12 T And immediately the spirit driveth him into the wilderness.

n Ps.2.7. o Mat.4.1, &c.

13 And one was there in the wilderness forty days. tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

Lu.4.1,

CHAP. I. Ver. 2. In the prophets.-[Several MSS., the Syriac, Persic, Copne, Armenian, Gothic, Vulgate, and Itala versions, and several of the fatters, have, "by Isaiah the prophet," which should probably be adopted instead of

Net common text.]—Bagster.
Ver. 4. John did baptize.—Join was the Elias of the New Testament, a.--l forymner of the Saviour. He was the son of Zacharias and Elisabeth and his birth was announced by the angel Gabriel. See Lu. i. 5

with was animothed of whose shoes.—See note on Mat. iii. 11.
Ver. 10. Compare this verse and next with Mat. iii. 16. 17.
Ver. 10. The spirit driveth him.—This refers doubtless, to the Holy Spirit, and is, perhaps, too foreibly rendered. Campbell, "Conveyed." Ver. 42 and elsewhere: it is rendered "sent." Compare Mat. iv. 17. [07. "sendeth nim forth." The expression does not necessarily imply any violence, but seems to intimate the energy of that impulse on the mind of our Lord, by which he was

inwardly constrained to retire from society.]—Bagster.
Ver. 13. With the wild beasts.—This is a feature of alarm not mentioned by the other Evangelists. See Mat. iv. 1, &c.

i		19 And when he had gone a little farther thence, he
1		saw James the son of Zebedee, and John his brother,
1	1 Ac.2.33.	who also were in the ship mending their nets.
ł		20 And straightway he called them: and they left
1	t Ro.16.26.	their father Zebedee in the ship with the hired ser-
Ì		vants, and went after him.
1		21 And they went into Capernaum; and straight-
İ	u Mat.4.1,	way on the sabbath day he entered into the synagogue,
1	8.&c. La.5.4,	and taught.
1	&c.	22 And they were astonished at his doctrine: for
1		he taught them as one that had authority, and not as
ĺ		the scribes.
ļ	v Mat.7.23.	23 ¶ And w there was in their synagogue a man with
ĺ		an unclean spirit; and he cried out,
١		24 Saying, Let us alone; what have we to do with
ļ	w Lu.1.33,	thee, thou Jesus of Nazareth? art thou come to des-
1		troy us? I know thee who thou art, the Holy One
ļ		of God.
I	B wrong	25 And Jesus rebuked him, saying, Hold thy peace,
1	him as if	and come out of him.
Į.	one finib had been	26 And when the unclean spirit had torn him, β and
ľ	pulled	cried with a loud voice, he came out of him. 27 And they were all amazed, insomuch that they
l	from another.	questioned among themselves, saying, What thing is
i		
I		Sea of Galilee A fresh water lake on the east side of Lower Ga-
I		also the sea of Cinnereth, and sea of Tiberias. 20. "Few passages are more exactly parallel than these verses and
		ed to in St. Matthew. (Mat. ix. ;) yet, it carefully compared. (espe-
l	cially in th	e Greek,) it will be found that they so vary, as to minute things, in
I		tien!urs, as to render it clear, that Mark did not intentionally copy - The hired servants, whom Zebedee had as helpers when his
1	sons were	called to a higher employment, are not mentioned by Matthew."-
ŀ	T. Scott.	Commence of Continue of Contin
i	tod on the e	Capernaum.—[Capernaum was a city of Galilee,(Lu. iv.31.) situa- onfines of Zebuluu and Naphtali, (Mat. iv. 13.) on the western border
1	of the lake	of Tiberias, (Jn. vi. 59.,) and in the land of Gennesareth, (chap. vi. 53.
İi		.) where Josephus places a spring of excellent water, called Caperna-
Ŀ		ightfoot places it between Tiberias and Tarichea, about two miles rmer; and Dr. Richardson, in passing through the plain of Gennesa-
l		old by the natives that the ruins of Capernaum were quite near.]-B.
li		As one that had authority.—See Mat. vii. 28, 29.
H		An unclean spirit—That is, a wicked demon. (On demons, see att. iv. 12, 25; viii. 16, 24.)
H	Ver. 21. 1	et us aloneCompare Mat. viii. 29. Satan and his demons doubt-
11	less knew	that one great object of Christ's incarnation was to destroy his power
H	upon earth.	or, in the language of the first oracle, to "bruise his head," (Ge. iii., therefore, they saw the miracles that Jesus did, they trembled on
I	that accou	nt, and cried out. "What have we to do with thee?" or, as Dr. I
1		renders it, "What hast thou to do with us?"
H	1 er. 26.	Had torn him-That is, convulsed him. Doddridge.
_		

MARK, I.

I will make you to become fishers of men.

14 ¶ Now after that John was put in prison, Jesus

P came into Galilee, preaching the gospel quf the

15 And saying, The time is fulfilled, and the kingdon, of God is at hand: repent sye, and believe i the gospel
16 ¶ Now as he walked by the sea of Galilee, he

saw Simon and Andrew his brother casting a net into

17 And Jesus said unto them, Come ye after me, and

18 And straightway they forsook their nets, and fol-

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A. M 4031. A. D 27.

r Mar 4-23.

a Lu.8. .

r Da.2.44

Ga.14. Ep.1.10.

9.25.

kingdom of God.

lowed him.

the sea: for they were fishers.

this? what new doctrine is this for with authority A. M. 4031. A. D. 27. commandeth he even the unclear spirits, and they do obev him.

28 And immediately his fame spread abroad throughout all the region round about Galilec.

29 \ And \ forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 30 But Simon's wife's mother lay sick of a fever.

and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 ¶ And at β even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not

the devils to y speak, because they knew him. 35 ¶ And in the morning, rising up a great while be-

fore day, he went out, and departed into a solitary place, and there prayed. 36 And Simon and they that were with him followed y or to say

after him.

37 And when they had found him, they said unto him,

All men seek for thee. 38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore

² came I forth. 39 And he preached in their synagogues throughout

Jn.17.8. all Galilee, and cast out devils.

x Mat.8.14 Lu.4.33.

BeingSab bath even, they weited until the

600 W.18 set, that they might not break it by carrying any

buiden.

knew him

z Is.61.1,2.

Ver. 29. The house of Simon-That is, Simon Peter.

Ver. 30. Anon—That is, soon, quickly.

Ver. 32. The sun did set.—Doddridge, "Was set;" i. e. when the sabbath

was closed

Ver. 34. Suffered not the devils to speak. &c .- "It is not the office of the devil to preach the gospel who is never more to be feared by us, than when he transforms himself into an angel of light.' Beza.—' He suffered not the evil spirits to profess their knowledge of him; because he would not have him, who is the father of lies, to stander and disgrace the truth by his testimony."

-Bp. Hall."—T. Scott.

Ver. 35. A great while before dan.—Doddridge. "In the morning, before it was light; 'i.e. at the first dawn of day.—Colonel Gardiner used constantly

to rise at four in the morning, and to spend his time till six in the secret exerofses of the closet, reading, meditation, and prayer; in which last he acquired such a fervency of spirit, as, "I believe," says his biographer, "few men liv-ing eyer attained. If at any time he was obliged to go out before six in the morning, he rose proportionally sooner: so that when a journey or a march has required him to be on horseback by four, he would be at his devotions by two."

Ver. 39. Galilee .- [Galilee was a province of Palestine, being bounded, says Josephus, on the west by Ptolemais and Mount Carmel; on the south by the country of Samaria and Scythopolis, on the river Jordan; on the east, by the cantous of Hippos, Gadara, and Gaulon; and on the north by the confines of the Tyrians. It was divided into Lower and Upper Galilee :- Upper Galilee, so called from its being mountainous, was eminently termed Galilee of the Gentiles, (Mat. iv. 15.) because it abounded with them, being inhabited, says Strate, by Egyptians. Arabians, and Phomicians, and comprehended the tibes of Asher and Naphtali;—the Lower Galilee contained the tribes of Zebulin and Issaclar, and was sometimes termed the Great Field. It was, says Josephus, very populous and rich, containing 204 cities and towns.]-Bagster.

A. M. 4031.	40 % And "there came a leper to him, beseeching !
A. D. 27.	him, and kneeling down to him, and saying unto him,
	If thou wilt, thou canst make me clean.
a Mat.S.2	41 And Jesus, moved with compassion, put forth his
Lu.5.12	hand, and touched him, and saith unto him, I will;
11	be thou clean.
b Ps 35.9.	42 And as soon as he had spoken, immediately b the
Jn.15.3.	leprosy departed from him, and he was cleansed.
	43 And he straitly charged him, and forthwith sent
c 1.e.14.2.	him away;
J	44 And saith unto him, See thou say nothing to
1	any man: but go thy way, show thyself to the priest, ;
d Ro.15.4.	and offer for thy cleansing those things c which
1 Co. 10.	Moses commanded, for a testimony dunto them.
11.	45 But he went out, and began to epublish it much,
11	and to blaze abroad the matter, insomuch that Jesus
ll	could no more openly enter into the city, but was
e Ps.77.11,	without in desert places; and they came to him
Tit.1.10.	from every quarter.
li	
li	CHAPTER II.
f c.2.13.	1 Christ healeth one sick of the palsy, 14 calleth Matthew from the receipt
i.	custom, 15 eateth with publicans and sinners, 13 excuseth his disciples for not fasting, 23 and for plucking the ears of corn on the subbath day.
!!	
	Δ ND again he entered into Capernaum, after some

MARK, II.

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CHAP. 2. 2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door; and he preached R Ps. 40.9. a the word unto them.

3 ¶ And b they come unto him, bringing one sick of the palsy, which was borne of four. b Mat.9.1. 4 And when they could not come nigh unto him for Lu.5.18, the press, they uncovered the roof where he was: and

A days; and it was noised that he was in the

&c. when they had broken it up, they let down the bed wherein the sick of the palsy lay. 5 When Jesus saw their cfaith, he said unto the c Ac.14.9.

Ep.2.3. sick of the palsy, Son, thy sins be forgiven thee. Ver. 45. Could no more, &c .- " The total want of inclination, or an entire aversion, forms as real an impossibility, as to the event, as a total want of

physical power; but an impossibility, which in no degree interferes with our page and priver, and an impressioning when in no degree matters with our free agency, or responsibility."—T. Scott.

CHAP. II. Ver. 1. After some days.—The omission of any number here, seems to have occasioned a variety of supplements. Some copies supply "cight," others "many," but some appears to be the most general and unexceptionable.—It was noised.—Gr. "heard;" i. e. the report of it.

house.

åс.

Ver. 2. About the door—That is, in the porch.
Ver. 3. Borne of four.—Carried by four men.
Ver. 4. For the press—That is, of people; Campbell, "the crowd."—They uncovered the roof .- The Gr. (stege) seems applicable to any kind of covering from sun and shade. According to Dr. Share, and other eastern travellers, the houses in Judea are all low, and flat-roofed, and built somewhat like our ancient inns, with a square in the centre, into which all the windows opened. (See note on Mat. xxiv. 17.) In the and often with starts on the outside. (See note on Mat. XXV. 17.) In the sourt within, large companies were often entertained, and over it was then spread a large curtain, or avaing, to keep off the sun. The Greek reads literally, "they uncovered the covering;" but Dr. Campbell, in letter English-They uncovered the place where Jesus was, and though the opening let down the couch on which the paralytic lay."

Ver. 5. The size be forging the Carlot and often with stairs on the outside.

Ver. 5. Thy sins be forgiven thee .- (The Jews believed that not only death, but all disease, was the consequence of sin. -" There is no death without sin,

6 But there were certain of the scribes sitting there, [A. M. 4931. A. D. 27. and reasoning in their hearts. 7 Why doth this man thus speak blasphemies? who 116 43 25. Da. 9.9. can forgive sins 4 but God only? 8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your you look upon as a miere man, and 9 Whether is it easier to say to the sick of the palsy. wh is Thy sins be forgiven thee; or to say, Arise, and take true man. as , :ll ar up thy bed, and valk? tion. 10 But that ye ma, know that the Son of man β hath power on earth to forgive sins, (he saith to the sick) e Ac. 431. of the palsy.) It I say unto thee, Arise, and take up thy bed, and I Jn. 7.31. 9:3 g) thy way into thy house. 12 And immediately he arose, took up the bed, and g Mat.9.9. Lu. 5.27. went forth before them all; insomuch that they were all amazed, and glorified God, saying, We inever h or, at the saw it on this fashion.
18 T And he went forth again by the sea side; and all place where the the multitude resorted unto him, and he taught them. custom 100 S TR-14 And gas he passed by, he saw Levi the son of ceired.

unto him, Follow me. And he arose and followed him. i Mat 9 16, 15 ¶ And it came to pass, that, as Jesus sat at nor any chastisement without iniquity." (Shabbath.) And that "no diseased person could be healed of his disease till his sins were blotted out." (Nedurim.) Our Lord, therefore as usual, appeals to their received opinions, and asserts his high dignity, by first forgiving the sins, and then healing the body of the

Alpheus sitting hat the receipt of custom, and said

paralytic. |- bagster. Ver. 7. Who can forgive sins but God only?—Pope Leo X., in the year 1517, published general indulgences throughout all Europe, to such as would contribute to the building of St. Peter's, at Rome. According to a book called the Tay of the Sacred Roman Chancery, in which are contained the exact sums to be levied for the pardon of each particular sin, we find some of the fees to be thus:

Lying with a mother, sister, &c. 0 7 Murdering a layman, 0 Keeping a concubine, Assaulting a priest,

So that for 51. 62. 6d. or about \$24 of our currency, a Roman Catholic could purchase the remission of all these abominable sins. See Buck's Theological Dictionary, under the head of Indulgences.

Ver. 8. When Jesus perceived in his spirit.—Campbell, "Jesus knowing in himself." He adds, "There is something particular in the expression of the Evangelis." To me it appears manifest, that the intention of the sacred writer was, to senify that our Lord, in this case, did not derive his knowledge from the ordinary and outward methods of discovery, which are open to all men; but from peculiar powers he possessed. May it not be reasonably concluded, that the information is here given to teach Christians that they are not

warranted to pronounce on what passes in the hearts of others. Ver. 14. Levi the son of Alpheus.—Evidently the sume person as Matthew. See Mat. ix. 9, and compare Luke v. 29.

Ver. 15. In his house-That is, the house of Matthew, or Levi, who made

-	17 When Jesus heard it, he saith unto them, They
	k that are whole have no need of the physician, but
Is.1.18.	they that are sick : I came not to call the righteous, ;
55.7.	but sinners 1 to repentance.
Mat. 18.	
il.	18 I And the disciples of John and of the Pharisece!
ùn.19.10.	used to fast: and they come and say unto him, Why
. Co.6.9.	do the disciples of John and of the Pharisees fast, but
11.	thy disciples fast not?
1 Ti.1.15.	
1 .	19 And Jesus said unto them, Can the children of
	the bride-chamber fast, while the bridegroom mis with
m Mat 25. L	them? as long as they have the bridegroom with
1	them, they cannot fast.
1	
n A4.3.2	20 But the days will come, when the bridegroom
1	shall be taken away from them, and then n shall they
1	fast in those days.
or, raw,	21 No man also seweth a piece of o new cloth on an
or, un-	
wrought.	old garment: else the new piece that filled it up
ĺ	taketh away from the old, and the rent is mude
Job 32.19.	worse.
Ps.119.80,	22 And no man putteth new wine into old bottles:
83.	le de com l'ai le le le le le le le le le le le le le
	else the new wine doth burst the bottles, and the
- M-4 10 1	wine is spilled, and the bottles will be p marred: but !
q Mat.12.1,	new wine must be put into new bottles.
Lu.6.1,	23 ¶ And 9 it came to pass, that he went through
&c.	the corn fields on the sabbath day; and his disciples
D 000	began, as they went, to pluck the ears of corn.
r De.23.25.	24 And the Pharisees said unto him, Behold, why do
i	they on the sabbath day that which is not lawful?
1 Sa.21.6.	25 And he said unto them. Have ve never read what
8 a 154.21.0.	
	David sdid, when he had need, and was a hungered,
t Ex.29.32,	he, and they that were with him?
33.	26 How he went into the house of God in the days
Le.24.9.	of Abiathar the high priest, and did eat the shew-
	of Abiathar the high priest, and did cut the shew-
	A b- b-d been called and invited his ald ainter to
a reast so	on after he had been called, and invited his old acquaintances to ee his new master. This might be a dangerous example to many
come to s	out we remember an instance somewhat similar in the life of the
persons; t	Gardiner, who, after his conversion, finding that his former friends
prous Col.	him as mad, invited them to meet him; and pleaded the cause of
roligion uni	th such strength of reasoning, that one cut short the argument with
	We thought this man mad, and he is in good earnest proving us to
be so."	in e thought this man man, and no is in good carnest proving as to
17.xm 1C	22. When the scribes, &c For the parallel historics to this, see
Mat iv 10	1-17. "Supersitious and hypocritical persons, rasnly place the
1.11tt 14. 10	the is things of an indifferent nature. Not considering what

aum of piety in things of an indifferent nature. ... Not considering what the strongth of each person can bear, they rashly enact any kind of laws about these things without discretion: ... and they make no distinction between the laws which Gou made concerning them, and laws against things in themselves unlawful. ... And they prefer the ceremonial law ... to the moral; when, on the contrary, they ought to seek from the latter the true use of the ceremonial law."—T. Scott.

Ver. 23—22. And it came to pass, &c.—See the parallel passage, Mat. xii.

1—8.

Ver. 26. Abiathar the high priest.—Ilt appears from the passage referred to

MARK, II.
meat in his house, many publicans 1 and sinners sat

were many, and they followed him.

publicans and sinners?

also together with Jesus and Lis disciples: for there

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disci-

ples. How is it that he eateth and drinketh with

17 When Jesus heard it he saith unto them They

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A. M. 4031. A. D. 27.

i Lu.15.1..

k Mat. 9.12,

Lu.5.31,

v Col.2.16.

er to dis-

good of

CHAP, 3.

a Mat. 12.9. &с.

Lu.6.6.

b Lu. 14.1.

forth in

the midst

&c.

c Arise. stand

ness.

16.

man.

pose of it

A. M. 4031 bread, which is not lawful to eat but for the priests. A. D. 27. and gave also tathem which were with lum? 27 And he said unto them, The sabbath was made u Ne 9.14. 1s.58.13. for u man, and not v man for the sabbath: Fize. 20.12. -20

28 Therefore w the Son of man is Lord β also of the sabhath. CHAPTER III.

1 Christ healeth the withered hand, 10 and many other infirmities: 11 rebuketh contact nearcut of winescen name, to and many other infirmities: 11 rebuketh the unclean spirits: 13 chooseth his twelve apostles: 22 convinceth the blasplemy of casting out devils by Beelzebub: 31 and showeth who are his brother, sister, and mother. w Ju. 9.14. Ep.1.22 Re.1.11

ND ahe entered again into the synagogue; and B has pow-A there was a man there which had a withered hand. 2 And they watched b him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, c Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save a life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the e hardness of their hearts, he saith unto the man, Stretch forth thy And he stretched it out; and his hand was restored whole as the other.

6 T And the Pharisees went forth, and straightway took counsel with the f Herodians against him, how

they might destroy him. 7 But Jesus withdrew himself with his disciples to the sea: and a great g multitude from Galilee follow-

d Ho.6.6. ed him, and from Judea. e or. blind-8 And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a

f Mat.22 great multitude, when they had heard what great things he did, came unto him. 9 And he spake to his disciples, that a small ship

z Lu.6.17. should wait on him because of the multitude, lest they should throng him. h Mat.12.

15; 14.14. 10 For he had healed h many; insomuch that they i pressed upon him for to touch him, as many as had i or, rushplagues. ed.

here, that Ahimelech was then high priest at Nob; and from other passages, that Abiathar was his son. Various conjectures have been formed in order to solve this difficulty; and some, instead of untying, have cut the knot, by pronouncing it an interpolation. The most probable opinion seems to be, that both father and son had two names, the father being also called Abiathar; and this appears almost certain from 2 Sa. viii. 17. 1 Ch. xviii. 16, where Ahimelech seems evidently termed Abiathar, while Abiathar is called Ahimelech or Abimelech. Compare 1 Ki. ii. 28, 27.]—Bagster.

CHAP. III. Ver. 1-12. And he entered again, &c .- The parallel passage to his will be found Mat. xii. 9-15.

Ver. 4. Is it lawful to do good, or to do evil, &c.-Dr. Campbell remarks that in the style of Scripture, the mere negation of any thing is often expressed by the affirmation. Hence he infers, Not to do good when we can, is to do

evil: not to save, (when we have opportunity,) is to kill.

Ver. 5. With anger.—{With anger at their desperate malice and wickedness, and with commiseration for the calamities which they would thereby

bring J. Alemselves.]-Bagster. Ver. 8. From Idumea.—Hyrcanus, more than 150 years before this, had compelled the Idumeans to be circumcised. See Josephus' Antiq. bk. xiii. chap. 9.

Ver. 10. Plagues. - Campbell, " Maladies."

down before him, and cried, saying, Thou art the Son of God. j c.1.24. Mat.11. 12 And he straitly charged them that they should not 33 make him k known. Lu.4.41 Ja 2.19. 13 ¶ And the goeth up into a mountain, and calleth unto him whom he in would; and they came unto him. k c.1.25.31 14 And he ordained twelve, that they should be with him, and that he might send them forth to preach, Mat.10.1 15 And to have power to heal sicknesses, and to east out devils : ın Ju. 15, 16. 16 And Simon n he surnamed Peter: 17 And James the son of Zebedee, and John the n Jn t.42. brother of James; and he surnamed them Boanerges, which is, the sons of othunder: 18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alo 13.58 L Je.23.29. pheus, and Thaddeus, and Simon the Canaanite. 19 And Judas Iscariot, which also betrayed him: p or home. and they went Pinto a house. 20 T And the multitude cometh together again, so a c.6.31. q that they could not so much as eat bread. 21 And when his r friends heard of it, they went out to lay hold on him: for they said, He s is beside himr or. kinsmen. 22 ¶ And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of s 110.9.7. Jn.10.20 the devils casteth he out devils. 23 And he called them unto him, and said unto them t Mat.9 34. in parables, How can Satan cast out Satan? 10.25. 24 And it a kingdom be divided against itself, that 12.24. kingdom cannot stand. Lu.11.15. Jn 7.20, 8.45.52. 25 And if a house be divided against itself, that house! cannot stand. 26 And if Satan rise up against himself, and be diviu Is.49.24, ded, he cannot stand, but hath an end. 27 No u man can enter into a strong man's house, 61.1. and spoil his goods, except he will first bind the Mat. 12. 29. strong man; and then he will spoil his house. 28 Verily I say unto you, All v sins shall be forgiven v Mat.12. unto the sons of men, and blasphemies wherewith soever they shall blaspheme: Lu.12.10. Ver. 13-19. And he goeth up, &c.-For the parallel parrative to this, see Mat. x. 1-4. Ver. 17. Boanerges, the sons of thunder .- This term has been generally mistaken, as implying that John and James were noisy preachers, of which there is neither proof nor probability. According to the Hebrew idiom, lightning is the son of thunder, and may represent their natural quickness of temper, of which we have a remarkable instance, Luke ix. 51, 55. of which we have a remarkance instance. Date it 8, 4, 55.

Ver. 18. Canaanite.—So called from the Heb. kana. (5.52 75.4. 215. — Vience he is also called Zelotes, from a Greek wer! — 1. 21. means to be zeakous.

Ver. 21. He is beside himself.—B.2. Ano were the friends that said this?

Campbell, "His kinsmen," or other members of the family, who did not cor-Campbeat, Fis Mismen, 'o' other memors of the fainty, who do not cold daily believe on him; and who were disconcerted by not having their meals regularly, as ver. 20. He is beside himself, or "out of his wils," as we say; Doddridge, "Transported beyond himself," Compare John x. 20.

Ver. 22—30. And the scribes, &c.—The parallel to this passage may be

MARK, III.

11 And Junclean spirits, when they saw him, fell

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A. M. 4031. A. D. 27.

found Mat. xii. 22-33.

29 But he that shall blaspheme against the Holy Ghost whath never forgiveness, but is in danger of eternal damnation:

30 Because they said. He hath an unclean spirit. B

31 There x came then his brethren and his mother. and, standing without, sent unto him, calling him. 32 And the multitude sat about him, and they said

unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do y the will of God, the

same is my brother, and my sister, and mother. CHAPTER IV. 1 The parable of the sower, 14 and the meaning thereof. 21 We must commu-

nicate the light of our knowledge to others. 26 The parable of the seed growing secretly, 30 and of the mustard seed. 35 Christ stilleth the tempest on the sea. ND a he began again to teach by the sea side: and there was gathered unto him a great multi-

tude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. 2 And he taught them many things by b parables.

a Mat. 13.1. and said unto them in his doctrine, 3 . Hearken; Behold, there went out a sower to

sow: b Ps.78.2

4 And it came to pass, as he sowed, some fell by the way-side, and the d fowls of the air came and devoured it up.

5 And some fell on stony e ground, where it had not much earth, and immediately it sprang up, because

it had no depth of earth: 6 But when the sun was up, it was scorched; and f because it had no root, it withered away.

7 And some fell among g thorns, and the thorns

grew up, and choked it, and it vielded no fruit.

S And other fell on good b ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some a hundred.

9 And he said unto them, He that hath ears to hear, let him hear. i Cd.1.6.

Ver. 29. Is in danger of eternal damnation. - Campbell, "Liable to elemal punishment." The Greek word (krisis) is used both for condemnation and

subsequent punishment. Ver. 30. Because they said, He hath an unclean spirit .- "Is it not astonishing (says Wesley) that men who have ever read these words, should doubt what is the blasphemy against the Holy Ghost? Can any words declare nore

plainly, that it is the ascribing those miracles to the power of the devil, which Christ wrought by the power of the Holy Ghost?" Ver. 31-35. There came then his brethren and his mother. - We are not to suppose that his mother joined in the charge of his being beside himself; but

she might be alarmed for his health, from his exertions and long fasting. Compare parallel, Mat. xii. 46-5. CHAP. IV. Ver. 1-20. Ann he began again to teach, &c.—The parable of the sower, which here follows, with its explanation, has been already consi-

dered on Mal. xiii. 1-23.

w He 10 29 B contrary to the clear convictions of their OW:11 CC23-SCIEL CEZ, saving that Jesus mas confederate

A. M. 4031

A. D 27.

devils. x Mat.12 46..48. Lu.S.19.. 21.

y Ja.1.25 1 Jn.2 17.

CHAP. 4.

åe. Lu.8.4. &c.

ver.34. c ver. 9.23. c.7.16.

d Ge.15.11.

e Eze.11.19.

36.26.

f Ps.1.4. Ja.1.11.

g Je.4.3.

h He.678.

114 MARK, IV. A. M. 4031. A. D. 27. 10 F And i when he was alone, they that were about him with the twelve asked of him the parable. 11 And he said unto them, Unto k you it is given to i Mat.13. 10.&c. know the mystery of the kingdom of God but unto them that are 1 without, all these things are done in k Ep.1.9. parables: 1 Col.4 5 .2 That m seeing they may see, and not perceive: 1 Th.4.12 and hearing they may hear, and not understand; 1 Ti.3.7. lest at any time they should be converted, and their m Is.6.9,10. sins should be forgiven them. Jn.12.40. Ac.23.26, 13 And he said unto them, Know ye not this para-97 ble? and how then will ve know all parables? Ro.11.8. 14 The sower " soweth the word. 15 And these are they by the way-side, where the n Is 39 20. word is sown; but when they have heard, Satan cometh o immediately, and taketh away P the word 1 Pe.1.25. o 1 Pe.5.8. that was sown in their hearts. Re.12.9. 16 And these are they likewise which are sown on stony ground; who, when they have heard the word, p He.2.1. immediately receive it with gladness: 17 And have no root ain themselves, and so endure q Job 19.23. but for a time: afterward, when affliction or persecur Job 27.10. tion ariseth for the word's sake, immediately sthey are offended. s 2 Ti.1.15. 18 And these are they which are sown among thorns: t Lu.14.18 such as hear the word. 19 And the cares of this world, and the deceitfull Ti.6.9.. ness u of riches, and v the lusts of other things enter-2 Ti.4.10. ing in, choke the word, and it becometh wunfruitful. 20 And these are they which are sown on good u Pr.23.5. ground; such as hear the word, and receive it, and v 1 Jn.2. bring forth x fruit, some thirty-fold, some sixty, and 16,17. some a hundred. w Is.5.2.4. 21 ¶ And he said unto them. Is a candle brought to be put under a y bushel, or under a bed? and not to x Ro.7.4. Col.1.10. be set on a candlestick? 2 Pe.1.8. 22 For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it y See on Mat. 5.15. should come abroad. 23 If any man have ears to hear, let him hear. z Ec.12.14. 24 And he saith unto them, Take heed what " ve Mat. 10. hear: with b what measure ve mete, it shall be mea-2si. Lat. 12.2 sured to you: and unto you that hear shall more be 1 Co.15 given. a 1 Pe.2.2 25 For he that hath, to him shall be given: and he that hath not, from chin shall be taken even that b Mat.7.2. which he hath. c I. 2 8.18. 26 ¶ And he said, So d is the kingdom of God, as if

Ver. i.e. A'one—That is, the multitude being gone.
Ver. i.e. That seeinx.—[Rather, "So that seeins they see, and do not perceive, and hearing they hear, and do not understand," &c. The expression appears to be proverbial; and relates to those who might see what they now
verlook through mattention and folly. See the parallel texts.—Bagstrow

27 And should sleep, and rise night and day, and the

a man should east seed into the ground:

4 Mat.13.

24.

Ver. 21. Is a cand'e brought, &c. - See Mat. v. 15, where we have the same sentiment spoken on another occasion.

seed should spring and grow up, he knoweth not how, [A. M. 403] 28 For the earth bringeth forth fruit of e herself; first the blade, then the car, after that the full corn e Gel! in the ear. 29 But when the fruit is a brought forth, immediately f Ec.; 1.11. he houtteth in the sickle, because the harvest is come. 30 \ And he said, Whereunto shall we liken the g or, inc. kingdom of God? or with what comparison shall we Re.14 15 compare it? 31 It is like a grain of mustard seed, which, when it!: Mar.13 is sown in the earth, is less than all the seeds that be Ln.13.15, in the earth: 32 But when it is sown, it groweth up, and becometh Pr. ! 19 greater I than all herbs, and shooteth out great 14.11.9. branches; so that the fowls of the air may lodge Da 2.44. Mal. 1.11. under the shadow of it. 33 And with many such parables spake he the word k Jn.16.12 ur to them, as k they were able to hear it. Mat. S.23 34 But without a parable spake he not unto them: La.8 22 and when they were alone, he expounded all things m Ps. 10.1. to his disciples. ls. 10 27 35 ¶ And the same day, when the even was come, he La.3.8. saith unto them. Let us pass over unto the other side. n Ps. 99.9. 36 And when they had sent away the multitude, La.3.31. they took him even as he was in the ship. And there 32. were also with him other little ships. o Ps.45.1,2 37 And I there arose a great storm of wind, and the ls.43.2. waves beat into the ship, so that it was now full. p Jo.1.10. 38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him. q Job 38.13 m Master, carest thou not that we perish? 39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And a the wind ceased, CHAP, 5 and there was a great calm. a Mat.8. 40 And he said unto them, Why are ye so ofearful? 25. &c. La.5.26 how is it that ye have no faith? &c. 41 And they feared pexceedingly, and said one to another, What manner of man is this, that even the B Gadara & Gergesa wind and the asea obey him? lay near CHAPTER V. toge her. 1 Christ delivering the possessed of the legion of devils, 13 they enter into the an Looth swine. 25 He healeth death Jairus's daughter. 25 He healeth the woman of the bloody issue, 35 and raiseth from had the same confines and ND a they came over unto the other side of the borders.

 A^{ND} they came of the β Gadarenes. Ver. 26-29. So is the kingdom of God.—This seems to us connected with

the parable of the tores, Mat. xiii. 24, &c.

Ver. 30-34. And he said, &c.-The parable of the mustard seed and following remarks, will be found Mat. xiii. 31-36, &c. - Mustard. - Mustard. is a well known plant of the tetradynamia silimosa class, distinguished by its yellow eruciform flowers, with expanding ealyx, and its pods smooth, square, and close to the stem. Its seed was probably the smallest known to the Jews; and though its ordinary height does not exceed four feet, yet a species grows to the height of from three to five cubits, with a tapering, lognous stalk, and specialize branches. See Scheuchzer.]—Bazster.

Ver. 36. Even as he was—That is, without rest or refreshment.—In the

ship.—Campbill renders the word bark: it was doubtless a small sailing ves-

sel Ver. 39. On a villow.—But Wesley renders it, "on the pillow in the stern;" understanding "a particular part of the vessel, near the rolder."

116	MARK, V.
A. M. 4031. A. D. 27.	2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,
b Is.65.4.	3 Who had his b dwelling among the tombs; and no man could bind him, no, not with chains:
c l'£723.	4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. 5 And always, night and day, he was in the mountained.
d A: 16.18. He.2.14. I Jn.3.8.	tains, and in the tombs, crying, and cutting himself with stones. 6 But when he saw Jesus afar off, he ran and worshipped chim,
e Mat.12.	7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. 8 For he said unto him, Come dout of the man, thou unclean spirit.
f Le.11.7,8. De.14.8.	9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. 10 And he besought him much that he would not send them away out of the country.
g Job 1.10, 12, 2.5,6.	11 Now there was there nigh unto the mountains a great herd of swine f feeding. 12 And all the devils besought #him, saying, Send us into the swine, that we may enter into them. 13 And forthwith Jesus gave h them leave. And the unclean spirits went out, and entered into the swine:
h Re.13.7. 1 Pe.3.22.	and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.
i Is.49.25. Col.1.13.	14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. 15 And they come to Jesus, and see him that was possessed with the devil, and ihad the legion, sitting, and clothed, and in his right mind: and they were lafraid.
j Job 13.11. Pa.11.5. 2 Ti 1.7.	16 And they that saw it told them how it befel to
moniacs v mention o the other i suppose. h	7. Ver. 2. A man with.—[St. Matthew gives a brief account of two de- cho were dispossessed on this occasion; but Mark and Luke omit die fone, (who was perhaps not so remarkable, in order to record that of more fully. That these wretched men were not merely mad, as some ut really possessed of vil spirits, appears clearly from the language as well as from the narrative itself. St. Matthew expressly affirms, were "possessed with devils," or demoniacs. St. Mark says, he had ean spirit," i. e. a fallen spirit; and St. Luke asserts, that he "had demons) a long time," and was called Legion, "because many centered into him." With supernatural strength the demons harst
as the "S into the sy	the chains and letters with which he was bound; they address crisi- tion of the most high God; "they beseech him to suffer them to enter- wine; and when he had given them leave, they "went out and en- the swine," &c.]—Bagster. Down a steep place.—Wesley, "down the steep;" i. e. the shelv

Swine .- [These swine were in all probability Jewish property,

	MARK, V.	117
	17 And they began to pray him to depart kout of their coasts.	A. M. 4031. A. D. 27.
	18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.	k Jon 21 14. La.5.8. Ac.16.39.
	19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and itell them how great things the Lord hath done for thee, and hath	Ps.60 16 1s.3s.19.
	had compassion on thee. 20 And he departed, and began to publish in Decapolish how great things Jesus had done for him: and all men did marvel.	m Mat.9 18 &c. Lu 8.41, &c.
ĺ	21 ¶ And when Jesus was passed over again by ship unto the other side, much people gathered unto him:	n Ps.107.18
	and he was nigh unto the sea. 22 And, mbchold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw	o Le.15.19, &c.
	him, he fell at his feet, 23 And besought him greatly, saying, My little daughter lieth at the point " of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.	p Job 13.4. Ps.105.12 Jer.30.12, 13.
	24 And Jesus went with him; and much people fol- lowed him, and thronged him. 25 ¶ And a certain woman, which had an issue of blood twelve years.	q 2 Ki.13. 21. Mat.14. 36. Ac.5.15.
	26 And had suffered many things of many physicians, and had spent all that she had, and was nothing P bettered but rather grew worse,	19.12
	27 When she had heard of Jesus, came in the press behind, and touched this garment: 23 For she said, if I may touch but his clothes, I shall be whole.	B found a manifest recovery of her strength.
	29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed	r Lu.6.19.
	of that plague.B 30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?y	but with
	31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?	eign, and with a t-neh of faith.
	and kept and uses in express violation of the law of God: and, the destruction was no more than a proper manifestation of the justice Bagster.	of God.]-
	Ver. 20. Decapolis-That is, the ten cities, a district of country	beyond Joi

dan, so called from its containing ten principal towns.

Ver. 22. One of the rulers.-Large synagogues had sometimes several el-

des, or aless: the name of this man is here given—dairus. mes several effects, or aless: the name of this man is here given—dairus. this account, when he considers the therapeuties of the Jewish Physiciaus, in ref-rence to diseases of this kind; (for an account of which, see Drs. Lightfoot and Clarke;) from some of their nostrums, she could not have been bettered; from others, she must have been made worse; from all, she must have suffered many things: and, from the persons employed, the expense of the medicaments, and the number of years she was allieted, if is perfectly credible that she had spen all that she had. She was, therefore, a lit patient for the Great Physician. Ver. 29. Of that plague.—Campbell, "Delivered from that scourse, meaning the very distressing complaint called by physician dysenteria sammaning the very distressing complaint called by

guinea.

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z Ac.9.40.

c.3.12

a Mat. 13. 51.&c.

Lu.4.16.

Lu.5.14 CHAP, 6.

A. M. 4031. 32 And he looked round about to see her that had A. D. 27. done this thing. 33 But the woman fearing and trembling, β knowing $oldsymbol{\mathcal{B}}_{ ext{teeling the}}$ most pro-found rewhat was done in her, came and fell down before him. and stold him all the truth. verence 34 And he said unto her, Daughter, thy faith thath and over-

comewith made thee whole; go u in peace, and be whole of thy gratitude to Christ, for this

35 \ While he vet spake, there came from the ruler demonof the synagogue's house certain which said, Thy stration of daughter is vdead: why troublest thou the Master his Divine

power. any farther? 36 As soon as Jesus heard the word that was spoken. Ps.30.2 he saith unto the ruler of the synagogue. Be not afraid. only w believe.

t c.10.52. 37 And he suffered no man to follow him, save Ac.14.9. * Peter, and James, and John the brother of James. 38 And he cometh to the house of the ruler of the u 1 Sa.1.17. 20.42. synagogue, and seeth the turnult, and them that wept

2 Ki.5.19. and wailed greatly. 39 And when he was come in, he saith unto them, v Jn.5.25.

Why make ye this ado, and weep? the damsel is not dead, but y sleepeth. 11.25. 40 And they laughed him to scorn. But when he

w 2 Ch.20. had put them all out, he taketh the father and the In.11.40. mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

x c.9.2 41 And he took the damsel by the hand, and said Damsel, I say unto thee, z arise. 14.33.

y Jn.11.11.. 42 And straightway the damsel arose, and walked; for she was of the age of twelve years. were astonished with a great astonishment.

43 And he charged them a straitly that no man should know it; and commanded that something a Mat. 8.4. should be given her to eat.

12.16..18. CHAPTER VI. 1 Christ is contemned of his countrymen. 7 He giveth the twelve power over unclean spirits. 14 Divers opinions of Ctrist. 18 John Baptist is beheaded, 29 and buried. 30 The apostles return from preaching. 34 The miracle of five loaves and two fishes. 48 Christ walketh on the sea: 33 and healeth all

that touch him. ND he went out from thence, and came into his own country, and his disciples follow him.

2 And a when the sabbath day was come, he began Ver. 35. Thy daughter is dead .- This message is not mentioned in the account of Matthew, but is perfectly consistent with it

Ver. 40. Them that were with him.-Namely, Peter, James, and John. [He took just so many as prudence required, and as were sufficient to prove the

reality of the cure; to have permitted the presence of more, might have savoured of ostentation.]—Barster.

Ver. 41. Talitha cumi.—The Syriac words rendered, "Damsel, arise."

Ver. 43. And commanded.—[This was to show that she had not only returned to life, but was also restored to perfect health; and to intimate, that

though raised to life by extraordinary power, she must be continued in existence, as before, by the use of ordinary means. The advice of a heathen, on another subject, is cut to applicable: "When the miraculous power of God is necessary, let it be resorted to; when not necessary, let the ordinary means be used. —Horace. To act otherwise would be to tempt God.]—Bag*eter. CHAP. V. Ver. 1-4. And he went out from thence, &c.—See Mat. Kill.

54—58.

to teach in the synagogue: and many hearing him | A. M. 4031. were astonished, saying, From b whence hath this man these things? and what wisdom is this which is b Jn.6.42 given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of c James, and Joses, and of Juda, and Simon? and are not his sisters here with us? and they were

offended dat him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And the could there do no mighty work, save that he laid his hands upon a few sick folk, and healed

them. 6 And he marvelled g because of their unbelief. h he went round about the villages, teaching.

7 \ And \ he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for their journey, save a staff only; no scrip,

no bread, no imoney in their purse:

9 But be shod k with 1 sandals; and not put on two

coats. 10 And he said unto them, In what place soever ye

place. 11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake m off the dust under your feet for a testimony against them. Verily I sav unto you, It shall be more tolerable for Sodom n and Gomorrah in the day of judgment, than for that

enter into a house, there abide till ve depart from that

city. 12 And they went out, and preached that men should

o repent. 13 And they cast out many P devils, and anointed

with oil q many that were sick, and healed them.

A. D. 27. c Gal.1.19. d Mai.11.6. e Mat 13.

In 4.44 f Ge.1920 c.9.23. g 1s.59 16. er.2.11. h Mat. 9.35. Lu.13.22 Ac. 10.38.

i Mat.10.1. åc. c.3.13, &c. Lu.9.1. &c.

10.3. & c. i The word signifies a piece of brass money, in value some-

what less than half a cent Mat.10.9. but here it is taken in general for mo-

ney: Lu.9.3. k Ep.6.15. 1 Ac. 12.8. m Ne.5.13. Ac. 13. 51.

o Lu.24.47. Ac.2.38. 3.19. p Lu.10.17.

q Ja.5.14.

Ver. 3. Is not this the carpenter?-Justin Martyr, in his dialogues with Trypho, expressly says, that Jesus assisted his father in his trade of a carpenter, making agricultural tools, &c.-It is also said that among the Jews it was infamous for a father not to bring up his children to some trade. (Grotius in Mat. xiii. 55.) But why then reproach Jesus on that account? It was probably on account of his mean line of business. He was not a master builder. Little did they think that this despised Jesus had made the world, and was born to judge it!

Ver. 5. And he could there do no mighty work, &c .- "We are not to understand . . . as if the power of Christ was here disarmed; but rather . . that they brought few sick people to him for cure." Doddridge; who remarks also, that, so far as appears, "he never after this returned to Nazareth."

Ver. 8. A staff only .- Not staves. [St. Matthew says, that they were to take neither two coats, neither shoes, nor yet staves;" but this precept plainly means, "Go just as you are; take no other coat, shoes, or staff, than what you already have."]-Bagster.

Ver. 9. But be shod with sandals .- [The sandal consisted only of a sole, fastened about the foot and ankle with straps.]-Bagster. Matthewinhibits Ver. 11. Sodom and Gomorrah.-Two of the four cities anciently situated

in the fertile vale of Siddim, which God overthrew for their wickedness, and left their places to be occupied by the Dead sea. Ver. 13. And anointed with oil many that were sick.—This is not men

 $\boldsymbol{\beta}$ they that

have got ove the

point of

action,

thing to consider.

but the

conveniency.

14 ¶ And r king Herod heard of him; (for his name A. M. 4031. A. D. 27. was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty r Mat.11.1. A.c. works do show forth themselves in him.

La: 9.7. 15 Others said. That it is Elias. And others said. &c. That it is a prophet, or as one of the prophets.

 Mat.16. 16 T But when Herod heard thereof, he said, It 14. c.5.23. is John, whom I beheaded: he is risen from the dead.

A. M. 4032. A. D. 28, 17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' t Le.18.15. sake, his brother Philip's wife; for he had married

her. u or, an inward 18 For John had said unto Herod. It is not lawful grudge.

t for thee to have thy I rother's wife. Ex.11.3. 19 Therefore Herodias had "a quarrel against him, Eze.25.. and would have killed him; but she could not:

20 For Herod feared v John, knowing that he was a wor, kept just man and a holy, and wobserved him; and when him or, he heard him, he did many things, and heard him sagad. him. gladly.

21 And when a B convenient day was come, that Herod on his x birth-day made a supper to his lords, high captains, and chief estates of Galilee;

22 And when the daughter of the said Herodias came ness in an in, and y danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of have the me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever 2 thou shalt ask of me, I will give it thee, unto the half of my

24 And she went forth, and said unto her mother, x Ge. 10.20. What shall I ask? And she said, The head a of John

y Is.3.16. the Baptist. 25 And she came in straightway with haste unto the z Es.5.3,6.

king, and asked, saying, I will that thou give me by and by in a charger the head of John the Bantist. a Ps.37.12, 26 And the king was exceeding sorry; yet for his

oath's sake, and for their sakes which sat with him, he would not reject her. b or, one of

27 And immediately the king sent ban executioner, his gunid tioned by either of the other Evangelists; but it is evident from James v. 14, that in the age of miracles, oil was thus employed; yet the reason of this, as

of many other things in Scripture, we are not able to assign.

Scripture, we are not able to assign.

Scripture, we are not able to assign.

Scripture, are not account of this tragical event may be found Mat. xiv. 6–12; some things are here stated more fully.

as mentioned in the following notes Ver. 20. And observed him. - Campbell. "Protected him;" i. e. from He-

rodias, by whose means he had been arrested .- Heard him gladly - The pleasure with which many hear the gospel, is no proof of the benefit they derive from it. He heard him gladly, perhaps, in all things but his reproofs, for Herodias still lay in his bosom.

Ver. 27. The king sent an executioner .- [As sentinels kept guard at the palaces of kings, and the residences of Roman governors, so they were emplayed in other offices besides guarding, and usually performed that of executioners. As, however, we lear a from Dosephus, that Herod was at this vertice opened in war with Arelas, king of Arabia, in consequence of Herod having divorced his daughter in order to marry Herodias, his brother Phi-ip's wife; and as this event occurred at an entertainment given at the castle of Macharus, while his army was on its march against his father in law, we are furmaked with an additional reason why a sentinel should have been employed as

MARK, VI. and commanded his head to be brought; and he went A. M. 4032. and beheaded him in the prison, A. D.28. 28 And brought his head in a charger, and gave it to c Ac. 8.2 the damsel: and the damsel gave it to her mother. 29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb. d Lu.9.10. 30 F And 4 the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. e 1 Ki.22.17 31 And he said unto then, Come ve yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so B destitute much as to eat. of faithful, skil-32 And they departed into a desert place by ship ful pasprivately. tors, to in-33 And the people saw them departing, and many struct and guide. knew him, and ran afoot thither out of all cities, them. and outwent them, and came together unto him. 34 T And Jesus, when he came out, saw much people, and was moved with compassion toward them, f. Mat.14. because they were as sheep not having a β shepherd: 1.1.9.12, and he began to teach them many things. &c. 35 And (when the day was now far spent, his disci-Jn.6.5. ples came unto him, and said, This is a desert place. δe. and now the time is far passed: 36 Send them away, that they may go into the country round about, and into the villages, and buy solutions, and buy solutions. themselves bread: for they have nothing to eat. 2 Ki.4.43. 37 He answered and said unto them. Give ve them to eat. And they say unto him, Shall swe go and buy two hundred apennyworth of bread, and give h See or Marla them to eat? 23 38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. Mat.15.

39 And the commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the 1 Sa.9.13 two fishes, he looked up to heaven, and i blessed, and brake the loaves, and gave them to his disciples to set an executioner; and are thus enabled to discover such a latent and undesigned coincidence, as clearly evinces the truth of the evangelical narrative. See Bp.

Mar. Sa

Marsh's Lectures. |- Bagster Ver. 30—36. And the aposites, &c.—The first two verses of this paragraph (not in Matthew) show that our Lord was much more anxious for the rest and retrieshment of his disciples than for his own. The parallel verses to the re-

mainder of the section may be found Mat. xiv. 13-36 Ver. 33. Saw them departing-That is, though they said nothing, and procecied as quietly as might be, still the people perceived they were preparing to sail.—Knew him.—Jebb and Priestley. "it." i. e. the place, or the first, that they were going.—A foot—O" "by land." See note on Mat. xiv. 13. Ver. 34. As sheep not having, &c.—See Mat. ix. 38. Ver. 40. They sat down in ranks.—Campbell, "In squares," like plats, or

square flower beds in a garden. See Ec. xxiv. 31.-[1t is generally supposed, that they were so arranged as to be a hundred in rank or depth, and fifty in front, or file; which would make the number just five thousand; and will reconcile this account with St. Luke's, who only speaks of their sitting down by fifties.]—Bagster.

122	MARK, VI.
A. M. 4032. A. 11, 25.	before them; and the two fishes divided he among them all.
k De.8.3.	42 And k they did all eat, and were filled. 43 And they took up twelve baskets full of the frag-
1 Mat.14. 22,&c. Jn.6.17, &c.	ments, and of the fishes. 44 And they that did eat of the loaves were about five thousand men.
mor, over against Bethsai da.	45 ¶ And ¹straightway he constrained his disciples to get into the ship, and to go to the other side before munto Bethsaida, while he sent away the people. 46 And when he had sent them away, he n departed into a mountain to pray.
n Mat.6.6, e.1.35, Lu.6.12.	47 And when even was come, the ship was in the midst of the sea, and he alone on the land. 48 And he saw them toiling on rowing; for the wind
o Jo.1.13.	was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the
p Lu.24.28.	sea, and would have passed P by them. 49 But when they saw him q walking upon the sea,
7 Job 9.8.	they r supposed it had been a spirit, and cried out:
1 Lu.24.37.	immediately he talked with them, and saith unto them, Be of good cheer: * it is I; be not afraid.
s Is.13.2.	51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in them-
t Ps.93.3,4 u Is.63.17.	selves beyond measure, and wondered. 52 For they considered not the miracle of the loaves:
v Mat.11. 34.	for their heart "was hardened. 53 ¶ And "when they had passed over, they came into the land of Gennesaret, and drew to the shore.
w Mat.4.21. e.2.13.	54 And when they were come out of the ship, straight- way they knew him, 55 And wran through that whole region round about,
x Mat.9.29. c.5.27,28. Ac.19.12	and began to carry about in beds those that were sick, where they heard he was. 56 And whithersoever he entered, into villages, or
y Nu.15.39 39.	cities, or country, they laid the sick in the streets, and besought him that they might *touch if it were but the border * of his garment: and as many as touched * him were made whole.
z or, it.	Were about.—Campbell says, "We have the authority of all the
best MSS. Ver. 45. the sea of	. editions, and versions, for rejecting the word (osc) "about." Bethsaida.—! Bethsaida, according to Josephus, was situated on Gennesareth, in the lower Gaulonitis. (consequently on the east of plants types) and at the beginning of the mountainous country.

Ver. 13. Betheaida.—Bethsaida, according to Josephus, was situated on the set of Gennesarch, in the lower Gaulontis, (consequently on the east of the late, as Piny states), and at the beginning of the mountainous country, and it was raised from a village to the honour of a city by Philip, and called Indias in honour of the emperor's daughter. Some harned men, however, are of opinion, that the Bethsaida mentioned in the gospels was a difficient place; and that it was situated on the western shore of the sea of Tiberias, in Gallee, near Chorazin and Capernaum, with which it is associated; (Mat. xi. 21, 30h xii. 21,) and Bishop Pécocké mentions the ruins of a town or large village in the plain of Huttin, about two miles west of the lake, still bearing the name of Baitsida, which he thinks occupies to site. [— Bagster.]

Ver. 51. Sore amazed, &c.—Doddridge, "Exceedingly amazed in themselves, and astonished beyond measure." Exceedingly amazed in themever. 52. Their heart was hardened.—Campbell, "Stupified," which is un-

doubtedly the sense.

Ownderly the sense. Ver. 54. They knew him-That is, the people of Gennesaret did. Ver. 55. Carry about in beds.—Not feather heds; but a sort of mats, mattresses, or common carpets, carried upon hurdles.

CHAPTER VII.

1 The Pharisees find fault at the disciples for eating with unwashen hands. 8 They break the commandment of God by the traditions of men. 14 Meat defileth not the man. 21 He health the Syrophanician woman's damplet of an unclean spint, 31 and one that was deaf, and stammered in his speech.

THEN a came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. 2 And when they saw some of his disciples eat bread with b defiled, that is to say, with unwashen, hands,

they found fault.

3 For the Pharisees, and all the Jews, except they wash their hands offt, eat not, holding the tradition of the elders.

4 And when they come from the market, except they e wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and f pots, brazen vessels, and of g tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of

the elders, but eat bread with unwashen hands?
6 He answered and said unto them, Well hath Esaias
brophesied of you hypocrites, as it is written, This
people honoureth me with their lips, but their heart is

far from me.
7 Howbeit in vain do they worship me, teaching

for doctrines the commandments of men.

8 For i laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

A. M. 4032 1. D. 23.

CHAP. 7. a Mat. 5.1,

h or, com-

c cr, dixgently: tir. with the fist up to the el-

Theophy act.
d Gal.1.14.
Col.2.3,
22.23.

e Job 9.30,

f Sextarins is about a pint and

a half.

h ls.29.13.

CHAP, VII. Ver. 1—23. Then came together, &c.—This passage is a somewhat enlarged account of our Lord's address to the Pharisees on their hypocrisy, and respecting their ceremonics and traditions, as we have already seen in Mat. xv. 1—20. In this controversy it is important to observe, that our Lord by no means opposes, personal cleantiness; but those ceremonial washings only, which they put in place of inward purity or holiness, as will appear in the following notes.

Ver. 2. Eat bread with defiled—i. e. with their hands in the usual state, without ceremonal cleansing. The object of the Jews was evidently a minute attention to traditional ceremonies, for which they had no warrant, either

of Scripture or common sense.

Ver. 3. All the Jeass—That is, generally.— Wash their hands oft.—See Marg. [Gr. the fist: which Dr. Lightfoot illustrates by a tualition from the Talmulical tracts, that when they washed their hands, they washed the fist up to the joint of the arm. The Jeass lad great stress on these teasibings or baptisms, considering eating with unwashen hands no otherary crime, and feigning that an evil spirit, called Shibta, has a right to sit on the food of him who thus eats, and render it hurthil.—Bayster. There is no doubt but the Pharisees washed often and with superstitious exactness. On comparing the different commentators, it appears to us that they washed either at some fountain, of which they had many, or under the stream of a pump, &c., first filling their hands, and then by raising and closing them, let the water run down "to the elbows." See Godroyn's Moses and Aaron, and Macknight's Harmony. Ver. 4, From the market.—The Greek term (agora) included all promiscuous ver.

Ver. 4. From the market.—The Greek term (agora) includes all promiseuous assemblies, as courts of judicature, &c. — Except they wash—Gr. baptize. Daily hathing was, and is, frequently practised in the East, and it is probable that all the richer Pharisees had baths in their own premises; when, therefore, they came from the markets, where they were compelled to mix with Gentiles, and thereby contract ceremonial deflement, they probably bathed before they dressed for dinner: those who had not these conveniences, must be content with bathing their hands and arms, up to their elbows.—The teasthing (Gr. baptizing) of exps (for drinking) and pots.—The Greek word here used is from the Latin Sextarius, holding about a pint and a half, as the

margin properly explains it.—Brazen ressels (probably culinary) and tables. Ver. 5. Eat bread.—"Bread" is often used by the Hebrews for food in general; but according to Dr. Wotton, there was an exception as to dried fruits.

a 1 Co.6.13. the belly, and goeth out into the draught, purging all r Ge.6.5

20 And he said, That which cometh out of the man, Ps.14.1.3. that defileth the man. 53 1.3. 21 For from within, out of the heart of men, pro-Je.17.9.

ceed evil thoughts, adulteries, fornications, murders, 22 Thefts, * covetousness, wickedness, deceit, lascis covetousnesses, viousness, an evil eye, blasphemy, pride, foolishness: 23 All these evil things come from within, and defile

> the man. 24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house,

21.&c. and would have no man know it: but "he could not u c.2.1. be hid. Doddridge, " Make void."

Ver 9. Ye reject .- So Campbell, &c. Ver. 10. Die the death-That is, surely die.

nesses.

t Mat.15.

Ver. II. Il is Corban .- See Mat. xv. 5. [Rather, "Let it be a corbin" a formula common among the Jews on such occasions; by which the Pharisees released a child from supporting his parents; and even deemed it sacrilege if he afterwards gave any thing for their use. See Lightfoot.]—Bagster.

Ver. 13. Of none effect.-i. e. void, as verse 9. Ver. 15. There is nothing .- [Though it is very true, says Dr. Doddridge, that a man may bring guilt upon himself by eating to excess, and a Jew, by eating what was forhidden by the Mosaic law; yet still the pollution would arise from the wickedness of the heart, and be just proportionable to it, which is all our Lord asserts.]-Bagster.

Ver. 22. Covetoussers, &c.—Poddridge, "Insatiable desires, malevolent affections."—An epit eye.—See note on Mat. xx. 1.
Ver. 21—30. And from thence, &c.—This incident is more fully related by Mat. chap. xv. 21, 28.

MARK, VIII.	125
25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at	
his feet: 1 26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would east forth	v or, Gen- tile. 1s.49.12
the devil out of her daughter. 27 But Jesus said unto her, Let the children first be filled: for wit is not meet to take the children's bread.	w Mat 7.6. 10.5,6.
and to east it unto the dogs. 28 And she answered and said unto him, Yes, Lord; yet * the dogs under the table eat of the children's	x Ro.15.8,9 E _I 2 12 14.
eramos. 29 And he said unto her, For 7 this saying go thy way; the devil is gone out of thy daughter.	y 1s.662.
30 And when she was come to her house, she found the devil gone 2 out, and her daughter laid upon the bed.	z 1 Jn.3 8.
31 \P And a again, departing from the coasts of Tyre and Sidon, β he came unto the sea of Galilee, through	a Mat.15. 20,&c.
the midst of the coasts of Decapolis. 32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.	β the ut- most bor- der of Pa lestine.
33 And he took him aside from the multitude, and put his fingers into his ears, and b he spit, and touch-	b c.8.23. Jn.9.6.
ed his tongue; 34 And clooking up to heaven, dhe sighed, and saith unto him, Ephphatha, that is, Be opened.	c c.6.41. Jn.11.41. 17.1.
36 And he charged them that they should tell no man:	d Jn.11. 33,38.
but the more he charged them, so much the more a great deal they published it ;	e Is.35.5,6. Mat.11.5.
37 And were beyond measure fastonished, saying, He hath done all things well: he maketh gboth the deaf to hear, and the dumb to speak.	f Ps.139.14. Ac.14.11.
CHAPTER VIII. Christ Sedeth the people miracolonaly: 10 refuseth to give a sign to the Pharises: 14 admonisherth his disciples to beware of the leaven of the Pharises, and of the leaven of Herolt 22 given bailing man his sight; 27 acknowledgeth that he is the Christ, who should suffer and rise again; 34 and exhorteth to patience in persecution for the profession of the word;	g Ex.4.10,

to patience in persecution for the profession of the gospel. CHAP. 8. N a those days the multitude being very great, and having nothing to eat, Jesus called his disciples a Mat.15.

unto him, and saith unto them, 32, & c. Ver. 26. A Greek.—Her nation is specified in the next word, "a Syrophenician." See note on Mat. xv. 22.

Ver. 28. Yes, Lord.—The same Gr. word (nat) is here used, as is in Mat. xv. 27, rendered 'truth," and should be rendered alike in noth places. Dodaridge and Campbell tender it 'true,"

Ver. 33. Put his fingers.-|This was clearly a symbolical action; for these remedies evidently could not, by their natural efficacy, avail to produce so worderful an effect. As the ears of the deaf appear closed, he applies his fine gens to intimate that he would open them; and as the tongue of the dumb seems to be tied, or to cleave to the palate, he touches it, to intimate he would give loose and free motion to it. He accommodated himself to the weakness of those who might not indeed doubt his power, but fancy some external sign was requisite to healing. It was also thus made manifest, that this salutiferous power came from Himself, and that He who by one word

had healed the man, must be Divine.]-Bagster. CHAP. VIII. Vei. 1-10. In those days .-Mat. xv. 32-36.

Ver. 8. And were filled.—[This was another incontestable miracle—four thousand men, besides women and children, (Mat. xv. 82.) fed with seven loaves (or rather cakes) and n few small tishes! Here there must by ve been a manifest creation of substance—for they all alte, and were filled.)—B. Ver. 10. Dalmanutha.—[Dalmanutha is supposed to have been a town east of the sea of Gennesarchi, in the district of Magdala, and not fir from the city!

Ver. 11-21. And the Pharisees, &c .- See the parallel passage, Mat. xvi.

of that name. 1-Bagster.

1 -12.

MARK, VIII.	127
20 And when the seven Pamong four thousand, how A.	M. 4032.
many baskets full of fragments took ye up? and they A.	D. 28.
said, Seven.	er.19.
21 . The he said different, 110 w is it that ye do in the	dat. 15. 438.
understand :	
22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.	Iat. 8.2,
23 And he took the blind man by the hand, and led	٠ ا
him out of the town; and when he had spit ron his	.7.32
eyes, and put his hands upon him, he asked him if he s J	u.9.36.
Cay pught	s.20.13. Co.13.
23 Thu he noticed up, and said, "I see men as trees, 1	1,12
walking.	
25 After that he put his hands again upon his eyes, t	Pr. 4.13. s. 52.3.
and made min look up and he was restored, and	Pe.2.9.
saw tevery man clearly. 26 And he sent him away to his house, saying, and	Mat. 16.
Neither go into the town nor tell it to any in the town 1	3.&c.
the state of the contract of the state of th	.a.9.13, kc.
the towns of Cesarea Philippi: and by the way he ask-	
ed his disciples, saying unto them, Whom do men	Ma: 14.2
say that I am?	n.1.41
25 And they answered, John the Baptist: but some 4	9. . 69 .
ray, ishas, and others, one of the prophets.	1.27.
	le.8.37. Jn.5.1.
Wart the Christ	
so that he absumed them there there about I tell and P.	plainl y in-l
man of him.	eddly,
at a And he began to teach them, that the Son of man	rithout my fear
must suffer many things, and be rejected of the elders,	ern for
and of the chief priests, and scribes, and be knied, and	he con-
after three days rise again. 32 And he spake that saying β openly. And Peter	equence of it
took him and hegan to rebuke him	
33 But whe i he had turned about and looked on his	Re.3.19.
	Co.5.5.
me. F Satan: for thou sayourest not the things that	
be of God, but the things that be of men	Mat. 10. 88.
34 ¶ And when he had called the people unco him with	6.24. 9.23.
	4.27.
come after me, let him deny himself, and take up his cross, and follow me.	rit.2.12
35 For a whospover will save his life shall lose it. a	Es. 4.14
but whosoever shall lose his life for my sake and the	Mat. 10. 39.
gospel's the same shall save it	16.25.
30 roi what shall it plott a man, it he shall gain;	Lu. 9.24 17.33.
	In. 12 25 Ti. 2 11.
37 Of what shall a man give mexchange for his source	1.6,8.
	Re.2.1 0. 7.141 7.
of him also shall the Son of man be ashamed, when he	
cometh in the glory of his Father with the holy angels.	Ln.129. 2 Ti.1.8.
Ver. 23. Led him out of the town.—Grotius thinks this was done to the Land's depleasure against the people of Batheaids	to shc #
our Lead's displeasure against the people of Bethsaida. was done over 26. Any in the toron—That is, if he should neet any of then in! Bethsaida was one of the places denounced by the Saviour.	his wey.
Bellisaida was one of the places denounced by the Saviour.	

A. M. 4032. A. D. 28.

CHAPTER IX. 2 Jesus is transfigured. 11 He instructed his disciples concerning the coming of Elias: 14 casteth forth a dumb and deaf spirit; 20 force/leth hie death and resurrection: 33 exhorteth his disciples to hundity; 35 bidding them not to prohibit such as be not against them, nor to give offence to any of the faithful.

CHAP. 9. Mat. 16.

ND he said unto them, Verily a I say unto you, That there be some of them that stand here,

Lu 9.27. Jn.8.52

which shall not b taste of death, till they have seen the kingdom of God come with power. 2 ¶ And cafter six days Jesus taketh with him Peter.

He.2.9. c Mat.17.1.

and James, and John, and leadeth them up into a hige mountain apart by themselves: and he was transfigured before them.

Lu.9.23 & c

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. 4 And there appeared unto them Elias with Moses. and they were talking with Jesus.

d Da.79 Mat.28.3.

5 And Peter answered and said to Jesus, Master, it is good for us to be "here: and let us make three tae Ps.63.2bernacles; one for thee, and one for Moses, and one

84.10. f Da. 10.15. Re. 1.17.

6 For he wist not f what to say; for they were sore afraid.

g Ps.2.7. Mat.3.17

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This s is my beloved Son : hear h him.

2 Pe.1.17. h De.18.15.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. 9 And as they came down from the mountain, he

i Ac.17.18.

charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

Mal.4.5. k Ps.22.1

10 And they kept that saving with themselves, questioning one with another what the rising from the dead should i mean.

&c. ls.53.3. Мe. Da. 9.26

11 ¶ And they asked him, saying, Why say the scribes that Elias I must first come?

Zec.13.7

Phi. 2.7.

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is 1 Pp.71.22. written k of the Son of man, that he must suffer many Lu.23.11. things, and be I set at nought.

CHAP. IX. Ver. 1. And he said, &c .- See Mat. xvi. 28.

Ver. 2-14. And after six days, &c .- The parallel history of the transfigura-Son, and the subsequent conversation respecting Elias, have been considered on Mat. xvii. 1-13.

Ver. 3. No fuller on earth—Or, "with earth." Dr. John Edwards. Ver. 4. Elias with Moses.—[Moses was the founder of the Jewish polity.

and Elias the most zealous reformer and prophet of the Jewish church; their presence implied, that the ministry of Christ was attested by the law and the

prophets. |-Bagster. Ver. 5. It is good, &c.-" Had it been possible for Peter to have gone to heaven directly, with Christ, and Moses, and Elias; all his usefulness would have been prevented. But he lived many years anulst conflict and suffering, and died on a cross; yet tens and hundreds of thousands were saved by his means, to the glory of God by him! And was not this well worth his while?"—T.

Ver. 12. And how it is written of the Son of man, &c.-Doddridge remarks, the construction of this verse in the original, is as perplexed as almost any in the New Testament. Campbelt, "satisfied that no proper meaning can be drawn from the works as they lie," follows a various reading (differing

MARK, IX.	129
13 But I say anto you, That m Elias is indeed come, and they have done unto him whatsoever they listed,	A. D. 35.
as it is written of him. 14¶ And when he came to his disciples, he saw a great multitude about them, and the scribes questioning	m Mat. 11. 14. Lu. 1.17.
with them. 15 And straightway all the people, when they behelu him, were greatly amazed and running to him, saluted him.	n or,a nong your- selves.
16 And he asked the scribes, What question ye with them? 17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath	o Mat 12 22 Lu.11.14
a dumb *spirit; 18 And wheresoever he taketh him, he P teareth him; and he Afoameth, and gnasheth with his teeth, and	eci nin
pineth away: and I spake to thy disciples that they should east him out; and they could not.	q Jude 13.
19 He answereth him, and saith, O faithless repera- tion, how long shall I be with you? how long shall I suffer you? bring him unto me. 20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell	r De.32.20. Ps 75.5. He.3.10.
on the ground, and wallowed foaming. 21 And he asked his father, How long is it ago since this came unto him? And he said, Of a *child.	s Job 5.7. Ps.51.5.
22 And oft-times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. 23 Jesus said unto him, If 'thou canst believe, all things' are possible to him that believeth. 24 And straightway the father of the child cried out, and said with "tears, Lord, I believe; help "thou mine unbelief.	1 2 Ch.20. 20. Mat.17. 20. c.11.23. Lu.17.6. Jn.11.40. He.11.6.
25 When Jesus saw that the people came running	u Ps.126.5.
together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and once no pore into him.	v IIe.12.2.

only in two letters.) which is supported by fourteen MSS., (three ancient.) and is adopted by Bus. Pearce, Marsh. &c., and produces the following translais an inverse of the son of man) must likewise suffer many things, and be contemned." So Boothroyd; who also transposes the last clause of verse 13 thus: 'Elias is indeed come, as it is written of him, and

they have done unto him whatsoever they listed," (or chose.)
Ver. 15. Were greatly amazed.—Campbell, "Struck with awe." Whitby,
Doddridge, and others, suppose, that as the face of Moses shone when he
came down from the mount, so did the countenance of Jesus. See 2 Co. iii 7.

Ver. 15-32. And straightway, &c .- See parallel, Mat. xvii. 14-23

of him, and enter no more into him.

Ver. 18. Foameth.-(As these symptoms accord very much with those 1 epileptic persons, some have ventured to assert that it was no real possession; but the Evangelist expressly affirms, that he had "a dumb spirit," whi him; that our Lord charged him to come out of him," &c.]-Bagster. which tare

"Threw him down and con-Ver. 20. The spirit tare him.—Doddridge, "Threw him dov vulsed hun;" Campbell, (better) "threw him into convulsions."

Ver. 24. Mine unbelief .- Literally. "want of faith," of which the most eminent believers find reason to complain.

Ver. 25. Thou dumb and deaf spirit, &c.—(If this had been only a natural disease, as some have contended, could our Lord with any propriety have thus addressed it? If the demoniacal possession had been false, or merely a ligar error, would our Lord, the Revealer of truth, have thus established falsenood, sanctioned error, or encouraged deception, by teaching men to ascribe effects

130 MARK. IX. A. M. 4032. 26 And the spirit cried, and rent whim sore, and A. D. 28. came out of him: and he was as one dead: insomuch that many said, He is dead. w Re.12.12. 27 But Jesus took him by the * hand, and lifted him up; and he arose. x 7a.41.13. 23 And when he was come into the house, his disciples asked him privately, Why could not we cast him out? y Ep.6.18. 29 And he said unto them, This kind can come forth by nothing, but by prayer and a fasting. 30 ¶ And they departed thence, and passed through s 1 Co.9.27. Galilee; and he would not that any man should know it. 31 For he taught his disciples, and said unto them. The Son of man is delivered into the hands of men, a In 16 19 and they shall kill him; and after that he is killed, he shall rise the third day. b Mat.18.1, 32 But they understood not that saving, and were &c. Lu.9.46. afraid to ask a him. 33 \(\) And \(\beta\) he came to Capernaum: and being in the house he asked them, What was it that ye dispu 22.24.&c. ted among yourselves by the way? 34 But they held their peace: for by the way they Mat.20. had disputed among themselves, who should be the 26.27. c.10.43. greatest. 35 And he sat down, and called the twelve, and saith unto them. If cany man desire to be first, the same d Lu.9.48. shall be last of all, and servant of all. 36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he e Nu.11.26 said unto them, ..23. 37 Whosoever'd shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. f 1 Co.12.3. 33 T And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he folg Mat.12. loweth not us. 39 But Jesus said, Forbid him not: for there f is no man which shall do a miracle in my name, that can lightly speak evil of me. h Mat. 10. 40 For s he that is not against us is on our part. 42. 25.40. 41 For h whosoever shall give you a cup of water to to the malice and power of evil spirits, which they had no agency in producing? Impossible! Such conduct is utterly unworthy the sacred character of the Redeemer.]—Bagster. Ver. 26. Rent him sore.—Campbell, "Severely convulsed him." Ver. 29. Can come forth - Doddridge, "Go forth." Campbell, "Be dis-Ver. 32. But they understood not .- They could not understand how the Son Their expectation of of God should suffer death, or rise again from the dead. a temporal kingdom completely warped their understanding on these subjects. Ver. 37. Receiveth not me—That is, "not me only."

Ver. 38. Casting out devils.—Greek, demons. It is difficult to account for the circumstance here related.

Our Lord will at last refuse to acknowledge some who plead that they have cast out devils in his name; Mat. vii. 22 Yet the man that wrought, or pretended to work miracles in his name, could scarcely at the time speak lightly of him, however he might afterwards desert

Ver. 41. A cup of water.—This is an instance of true Asiatic charity. Niebuhr mentions, that among the public buildings of Kalıra are places for

A. D. 28

I say unto you, he shall not lose his reward. 42 And whosoever shall offend ione of these little i Mat. 186. Lu.17.1.2 ones and believe in me, it is better for him that a millstate were hauged about his neck, and he were cast 1 De 13.6 into the sea. Mat. 5 29 43 And lif the hand k offend thee, cut it off: it is better for thee to enter into life maimed, than having k or, cause thee to oftwo hands to go into hell, into the fire that never shall fend : be quenched: and so 44 Where I their worm dieth not, and the fire is not ver.45,17. anenched. Is.66.24. 45 And if thy foot moffend thee, cut it off: it is better Re. 14.11. for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be m See ver. 43. anenched: 46 Where their worm dieth not, and the fire is not n ver.44.46. Lu.16.24. 47 And if thine eve moffend thee, pluck it out: it is o Le.2.13. better for thee to enter into the kingdom of God with Eze. 43.24 one eye, than having two eyes to be cast into hell fire: p Mat.5.13. 48 Where their worin dieth not, and the fire n is not Lu.14.34. quenched. 49 For every one shall be salted with fire, and every q Col.4.6. sacrifice o shall be salted with salt. r Ps.34.11. 50 Salt is good: but if the salt P have lost his salt-2 Co.13. ness, wherewith will ye season it? Have q salt in 11 yourselves, and have peace one with another. He.12.14. CHAPTER X. 2 Christ disputeth with the Pharisees touching divorcement: 13 blesseth the children that are brought unto him: 17 resolveth a rich man how he may in-

herit life everlasting: 23 telleth his disciples of the danger of riches: 25 promiseth rewards to them that forsake any thing for the gospel: 32 foretelleth his death and resurrection: 35 biddeth the two ambitious sustors to think rather of suffering with him: 46 and restoreth to Bartimeus his sight. ND a he arose from thence, and cometh into the

coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

CHAP. 10. A. M. 4033. A. D. 29.

a Mat.19.1. &c. Jn.10.40.

supplying water gratis to passengers, a cup being always placed ready in the window next the street.

Ver. 42. Whosoever shall offend.-The Greek means, literally, to put a

stumbling-block in their way.

Ver. 44. Their worm, &c.—See Isaiah lxvi. 24, for its literal meaning. This

figure in the text denotes great misery, and the certain and terrible and eternal destruction of the wicked.

Ver. 49. For every one shall be salted with fire.—[Whitby supposes this to ean, "Every wicked man shall be seasoned with fire itself, so as to become inconsumable, and shall endure for ever to be tormented; and therefore may be said to be salied with fire, in alliasion to that property of sait, which is to preserve things from corruption." Beca and Gilpin would read, "Every Christian is purified by the difficult and firery trials of like, in the same manner as every sacrifice with sait." Lightfoot and Doddridge, "He that is a true sait excited to God shall be seasoned with the sait of grace to the incorruption of Slory; and every victim to Divine justice shall be salted with fire to endure for ever."]—Bagster. Or, "for the fire." Macknight, Parkhurst, &c. Ver. 50. Salt is good.—Compare note on Mat. v. 13.—Have peace, &c.—

"Net 30. Sat 18 5006.—Compare note on that N. 10.—Interest, which is a commant of peace and amity, but salt itself was not the direct emblem of peace, but of integrity, the true foundation of peace. But of integrity, the true foundation of peace. CHAP.X. Vet. I—12. And he arose, &e.—For the parallel text, see Mat. xix. I—9. Vet. 1. Into the coasts of Judea.—Boothroyd, "Into the borders of Judea, by the side of the Jordan.

7		
۱	132	MARK, X.
	A. M. 4033. A. D. 29.	2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempi-
	b De.24.1. Mat.5.31.	ing him. 3 And he answered and said unto them, What did Moses command you?
	c Ge.1.27.	4 And they said, Moses b suffered to write a bill of divorcement, and to put her away.
	5.2. Mal.2.15	5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept:
	d Ge.2.21.	6 But from the beginning of the creation, God made them male and female. 7 For 4 this cause shall a man leave his father and
	e 1 Co.6.16 Ep.5.21	mother, and cleave to his wife; 8 And they twain shall be one flesh: so then they are no more twain, but one flesh.
ľ		9 What therefore God hath joined together, let not man put asunder. 10 And in the house his disciples asked him again of
	f Mat.5.32. 19.9. Lu.16.18. Ro.7.3. 1 Co.7.10,	the same matter. 11 And he saith unto them, t Whosoever shall put away his wife, and marry another, committeth adul-
	n.	tery against her. 12 And if a woman shall put away her husband, and be married to another, she committeth adultery.
	g Ma .19.13 Lu-18.15.	13 ¶ And s they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.
	h Ep.4.26.	14 But when Jesus saw it, he h was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.
	1 Mat.13.10 1 Co.14.10 1 Pe.2.2	15 Verily I say unto you, Whosoever shall not receive
	Re.14.5.	16 And he took them up in his arms, put his hands upon them, and blessed them. 17 ¶ And j when he was gone forth into the way,
	1 Mat. 19. 16, & c. Lu. 18.18, &c.	there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

Ver. 11. Against her—That is, his former wife; or it may apply to the latter, since he causes her to live in adultery with him.

Ver. 12. And if a woman shall put away her husband.—"It may be inferred from hence (says Dr. Lardner) that the Jewish women, as well as men, (though contrary to the law.) did then (i. e. in our Lord's time) practise divorces, and after that, marry to others." He produces the instances of Fernakas, and three of her daughters; and adds., "We may be assured their estimple would be followed by others, and it is likely, were supported by many precipints. If the women took this license, what would not the men do? Our historian, Josephus, alfords a double example of this practice. His first wife left him, and he married another. Her he divorced, after having had three children by her, because he was not pleased with her manners; and then married a third, by whom also be had children."

Ver. 13-16. And they brought young children, &c.-Parallel to this, see Mat. xix. 13-15; with which compare chap. xviii. 3, &c.

Ver. 15. As a little child, &c.—With that humility, neglect of the werld, freedom from malice, which is in little children. Ver. 17. And when he was gone forth, &c.—Corresponding with this sec-

tion, see Mat. xix. 16—30.

MARK, X.	133
18 And Jesus said unto him, Why callest thou me good? there is none good but k one, that is, God.	A. M. 4033. A. D. 29.
19 Thou knowest the ! commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father	k Ps.86.5 119.68.
and mother. 20 And he answered and said unto him, Master, all these have I observed from my youth. 21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell) Fx.20. + 0.13.9
whatsoever thou hast, and give to the poor, and thou shalt have treasure oin heaven: and come, take up the cross, and follow nie. 22 And he was sad at that saying, and went away	m Is.5S 2 Ez 33.31, 32. Mal.3.8.
grieved: for he had great possessions. 23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches	Ro.7.9. Ph.3.6.
enter into the kingdom of God! 24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust P in riches	n Ja.210.
to enter into the kingdom of God! 25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.	20. 1.u.12.33. 16.9.
26 And they were astonished out of measure, saying among themselves, Who then can be saved? 27 And Jesus looking upon them saith, With men it is impossible, but not with God: for 9 with God all things are possible. 28 ¶ Then Peter began to say unto him, Lo, we have	p Job 31.24. Ps.52 7, 62.10, 11ab.2.9, 1 Ti.6.17 Re.3.17.
left all, and have followed thee. 29 And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or	q Ge.18.14. Job 42.2. Jer.32.17.
lands, for my take, and the gospel's, 30 But he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.	Lu.1 37
31 But many that are first shall be last; and the last first. 32 M And they were in the way going up to Jerusalem and Jacus went before from and they were	Lu. 13.30.

And he took again the twelve, and began to tell them what things should happen unto him. Ver. 23. How hardly, &c .- When Garrick showed Dr. Johnson his fine house, gardens, statues, pictures, &c., at Hampton Court, what ideas did they awaken in the mind of that great man? Instead of a flattering compli-ment, which was expected, "Ah! David, David," said the doctor, "these are things which make a death-bed terrible !"

lem; and Jesus went before them: and they were amazed; and as they followed, they were afraid.

Lu. 18.43.

Ver. 30. A hundred fold—Not in kind, but in value. See 2 Co. vii. 4. Ver. 32—45. And they were in the way, &c.—Here Mark begins to relate our Lord's going up to Jenysalem the last time, which is related in nearly the

same terms by Matthew, chap. xix. 17—28.

You say They vere amazed—To see our Lord going to meet his death with such cool intrepidity. and they were afraid to follow him, lest they should be involved in the same calamities; or, perhaps, their amazement refers to a

134	MARK, X.
A. M. 4033.	33 Saying, Behold, we t go up to Jerusalem; and the
A. D. 29.	Son of man shall be delivered unto the chief priests,
t Ac.23.22.	and unto the ser bes; and they shall condemn him to
	death, and shall deliver him to the Gentiles:
u Pε.22.6 1,	34 And "they shall mock him, and shall scourge
13.	him, and shall spit upon him, and shall kill him: and
	the third day he shall rise again.
v Ja.4.3.	35 ¶ And James and John, the sons of Zebedee, come
	unto him, saying, Master, we would that thou
w Lu.12.50	shouldest do for us whatsoever we shall desire.
	36 And he said unto them, What would ye that I
	should do for you?
x Mat.10.	37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy
Jn.17 14.	left hand, in thy glory.
	38 But Jesus said unto them, Ye know not what ye
у с.14.36.	ask: can ve drink of the cup that I drink of? and
J C.11.00.	be baptized with the baptism withat I am baptized with?
	39 And they say unto him, We can. And Jesus said
z Mat.25. 31.	unto them, Ye x shall indeed drink of the cup y that
He.11.16.	I drink of; and with the baptism that I am baptized
	withal shall ye be baptized:
a Lu.22.25.	40 But to sit on my right hand and on my left hand
	is not mine to give; but it shall be given to them for
b or, think	whom it is z prepared.
good.	41 And when the ten heard it, they began to be much
	displeased with James and John.
c Mat.20. 26.28.	42 But Jesus called them to him, and saith unto
c.9.35.	them, Ye a know that they which b are accounted to
Lu.9.48.	rule over the Gentiles exercise lordship over them;
. 7 10.14	and their great ones exercise authority upon them. 43 But so shall it not be among you: but c whoso-
d Jn.13.14. Ph.2.7.	ever will be great among you, shall be your minister:
	44 And whosoever of you will be the chiefest, shall be
e 1s.53.11,	servant of all.
12. Da. 9.26.	45 For even the Son of man came not to be minis-
Da.9.26. 2 Co.5.21.	tered unto, but d to minister, and to e give his life a
Ga.3.13.	ransom for many.
1 Ti.2.6. Tit.2.14.	46 ¶ And f they came to Jericho: and as he went out
	of Jericho with his disciples and a great number of
f Mat.20.	people, blind Bartimeus, the son of Timeus, sat by the
29 & c	Eight man eide begging

highway side begging. Lu.18.35, 47 And when he heard that it was Jesus of Naza-

sort of indefinable awe which the apostles began to feel for Jesus, which the mighty miracles he wrought, and the air of majesty and authority he now assumed, was calculated to inspire.

Ver. 35. James and John.—[St. Matthew says that this request was made

by Salome their mother; but though she made the request as from herself, yet it is evident that they had set her upon the business; and therefore Jesus, knowing whence it came, immediately addressed the sons.]—Bagster. Ver. 40. But it shall be given, &c.—Except it shall be given.

Ver. 46 And they came to Jericho, &c. - [Luke says that this took place, "as he was come nigh unto Jericho," and afterwards records an event which took place in that city. But his words may be rendered. "When he was nigh Jericho," which is equally true of him who is gone a little way from it, as of him who is come near it. Matthew mentions two blind men who received their sight on this occasion; but Bartimeus was probably the more remarkable of the two, and therefore mentioned by name.]-Bagster. On this naracle, see some farther remarks on Luke xviii. :5, &c.

MARK, XI. reth, he began to cry out, and say, Jesus nou son of A.M.4033. A. D. 29. David, have mercy on me. 48 And many charged him that he should hold his g .e.29.13. peace: but he cried the more sa great deal, Thou son of David, have mercy hon me. h Pa 62 12 49 And Jesus stood still, and commanded him to be And they call the blind man, saying unto him, Be of good comfort, rise; he i calleth thee. i Jn.11.28. 50 And he, casting laway his garment, rose, and came to Jesus. i Ph.3.7..9. 51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man k Mat. 9.22 said unto him, Lord, that I might receive my sight. c.5.34. 52 And Jesus said unto him, Go thy way; thy k faith hath I made thee whole. And immediately he received his sight, and followed Jesus in the way. l or, saved thee. CHAPTER XI.

1 Christ rideth with triumph into Jerusalem: 12 curseth the fruitless leafy tree:
15 purgeth the temple: 20 exhorteth his disciples to steadfastness of faith, and
to forgive their enemies: 27 and defendeth the lawfuluess of his actions, by the witness of John, who was a man sent of God. ND a when they came nigh to Jerusalem, unto CHAP. 11. A Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, a Mat.21.1, 2 And saith unto them. Go your way into the village over against you: and as soon as ye be entered into Lu. 19.29. it, ye shall find a colt tied, whereon never man sat; &c. Jn.12.14. loose him, and bring him. &c. 3 And if any man say unto you, Why do ye this? say ye that the Lord hath need b of him; and straightb Ac.17.25. way he will send him hither. 4 And they went their way, and found the colt tied c Zec.9.9. by the door without in a place where two ways met; and they loose him. β as they used to do

5 And certain of them that stood there said unto them. What do ve, loosing the colt? 6 And they said unto them even as Jesus had com-

manded: and they let them go. 7 And they brought the colt to Jesus, and cast their

garments on him; and che sat upon him. 8 And many spread their garments in the way: and

others cut down branches off the trees, and strewed them in the way. 9 And they that went before, and they that followed,

cried, saying, & Hosanna; Blessed a is he that cometh in the name of the Lord:

for the Messiah. l Ps.113.26.

at the feast of

taberna-

cles. Le.

signs the eople

tock him

23.40. by which

Ver. 52. Made thee whole.—Campbell, "Cured thee." CHAP. XI. Ver. 1-11. And when they came nigh, &c.—The parallel text of Matthew occurs chap. xx. 16. The limits of Bethany reached to the mount of Olives, and joined to those of Bethphage, which reached from the mount to the walls of the city.

Ver. 3. And straightway he will send him.-An evidence of the Lord's

omniscience and power over the hearts and wills of men.

Omniscience and power over the hearts ard whils of men. Ver. 8. Branches off the trees.—It is probable, from different kinds of trees. John, chap, xii. 13, mentions "palm trees." The late Mr. David Levi gives an extract from the Talmud, which mentions that at the feast of Tabernacles they carried branches of viillow, and cried "Hosanna I" and the willows thus employed were called Hoshanuth.—Lingua Sara, in Oreb. Morier, in his travels through Perse, mentions the ceattering of rose leaves, and Harmer overwing the state of the state o conceives they 'nie o' make a part of this ceremony.

10 Blessed be the kingdom e of our father David, that A. M. 4033. A. D. 29 cometh in the name of the Lord: Hosanna in the ¢ highest.

e 1s.9.7. Je.\$2.17.

11 And Jesus entered into Jerusalem, and into the temple: and g when he had looked round about upon f Pa.143.1. all things, and now the even-tide was come, he went

out unto Bethany with the twelve. g Zep.1.12. Eze.3.9.

12 \ And \ on the morrow, when they were some from Bethany, he was hungry:

h Mat.Cl. 13 And seeing a fig tree afar off having leaves, he 13, &c. came, if haply he might find any thing thereon: and i Is.5.7. when he came to it, he found nothing i but leaves; for

the time of figs was not uet.

i Mat 21. 14 And Jesus answered and said unto it, No man cat 12,&c. fruit of thee hereafter for ever. And his disciples Lu.19.45. heard it. &c.

Jn.2.14. 15 ¶ And I they come to Jerusalem: and Jesus went See into the temple, and began to east out them that h sold and bought in the temple, and overthrew the k De.14.25, 26.

tables of the k money-changers, and the seats of them that sold doves: B making it 16 And would not suffer that any man should carry a tho-

any vessel through β the temple. roughfare for com-17 And he taught, saying unto them, Is it not! written, My house shall be called mof all nations the house of mon use.

prayer? but we have made it a den n of thieves. Is.56.7.

18 And the scribes and chief priests heard it, and mor, a sought how they might destroy him: for they feared house of him, because all the people was astonished out his prayer for all doctrine.

nations. 19 And when even was come, he went out of the city. n Je.7.11. 20 \ And in the morning, as they passed by, they

saw the fig tree dried up from the roots. o Mat.7.28. 21 And Peter calling to remembrance saith unto him,

c.1.22. Lu.4.32. Master, behold, the fig tree which thou cursedst is withered away.

p or, have the faith of God. 22 And Jesus answering saith unto them, P Have faith in God.

Ver. 11. And now the even-tide was come, &c .- Our Lord and his disciples went to lodge at Bethany-probably at the house of Lazarus.

went to lodge at Benhamy—proposity at the house of Lazarus. Ver. 12—14. And on the morrow—(That is, "Next morning") when they veer come from Bethamy, &c.

Ver. 13. If haply—That is, if it might so happen.—For the time of figs toas not yet—i. e. of gathering figs; Campbell, "The fig-harvest." So we use the terms "hay-time, or hay-harvest, longing-fine," &c. This was the season to expect fruit. [This declaration as Dr. Campbell observes, "cannot be seen to expect fruit. be the reason why there was nothing but leaves on the tree; for the fig is of that class of vegetables wherein the fruit appears before the leaf. But if the words be read as a parenthesis, the aforestal declaration wi. be the reason of what immediately preceded, that is, of our Lord's looking for fruit on the tree. The leaves showed that the first should not only be formed but well advanced; and the season of reaping being not yet come, removed all suspicion that they had been gathered." 1-Bagster.

Ver. 20. And in the morning, &c .- [St. Matthew informs us that this tree grew by the way-side; and was therefore not private, but public property; so that the destruction of it really injured no one.—Our Lord was pleased to make use of this miracle to prefigure the speedy ruin of the Jewish nation, on account of its unfruitfulness under greater advantages than any other people enjoyed at that day; and, like all the rest of his miracles, it was done with a racious intention-to alarm his countrymen, and induce them to repent.]-

Bagster. The passage parallel to this is Mat. xxi. 19-22.

v Nu.16.3.

14.5.

y Is.1.3.

29.14. Je.8.7.

Ho.4.6.

z Lu.10.21,

CHAP. 12.

Ln.20.9,

c.6.20.

MARK, XII. 23 For verily I say unto you, That whosoever 9 shall A. M. 4033. say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, q Mat. 17. but shall believe that those things which he saith Lu. 17.6. shall come to pass; he shall have whatsoever he 24 Therefore I say unto you, "What things soever r Mat. 7.7. ye desire, when ye pray, believe that ye receive them, Lu. 11.9. and ye shall have them. 18.1. Jn.14.13. 25 And when ye stand praying, s forgive, if ye have 15.7. ought against any: that your Father also which is in 16.24 Ja. 1.5.6. heaven may forgive you your trespasses. 26 But tif ye do not forgive, neither will your Father which is in heaven forgive your trespasses. s Mat 6.14. 27 T And they come again to Jerusalem: and u as he Col.3.13. was walking in the temple, there come to him the chief priests, and the scribes, and the elders, t Mat.18 28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? u Mat.21. 29 And Jesus answered and said unto them, I will 23,&c. also ask of you one wquestion, and answer me, and I Lu.20.1. will tell you by what authority I do these things. &c.

30 The baptism of John, was it from heaven, or of

men? answer me. 31 And they reasoned with themselves, saving, If we

shall say, From heaven; he will say, Why then did wor, thing. ve not believe him? 32 But if we shall say, Of men, ney feared the x Mat. 3.5, people: for all men counted John, that he was a

prophet indeed. 33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do 2 I tell you by what authority I do these

things.

CHAPTER XII.

I in a parable of the vineyard let out to unthankful husbandmen, Christ fore-telleth the reprobation of the Jews, and the calling of the Gentiles. I 3H avoideth the snare of the Pharises and Herodians about paying tribute to Cesar: IS convinceth the error of the Sadducees, who denied the resurrection: 2S resolveth the scribe, who questioned of the first commandment: 3S refuteth the opinion that the sentes held of Christ: 3S bidding the people to beware of their ambition and hypocrasy: 41 and commendeth the poor widow for her two mites, above all-

ND he began to speak unto them by parables. A * certain man planted a vineyard, and set a hedge about it, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and a Mat 21.

went into a far country. 2 And at the season he sent to the husbandmen a

Ver. 23. Be thou removed, &c.-[This appears to have been a proverbial form of speech, to signify the removing or conquering great difficulties.

reoter up of mountains, was a common epithet applied to any Rabbin who was an eminent and learned man.]-Bagster. Ver. 27-33. And they come again to Jerusalem, &c.-Paral'el text, Mat.

xxi. 23-27 CHAP. XII. Ver. 1. Built a tower .- Mr. Buckingham, in his late travels, "was particularly struck with the appearance of several small and detached towers in the midst of vine-lands, from which watchmen looked out to guard the produce of the lands, even in the present day.'

A. M. 4033. servant, that he might receive from the husbandmen

of the b fruit of the vineyard.

3 And they caught him, and beat him, and sent him

Mi.7.1. away empty.

Juliana 4 And again he sent unto them another servant; and at him they east c stones, and wounded him in the

head, and sent him away shamefully handled.

d N.9.3.0 Je.7.27, &c.

ad again he sent another; and him they killed, and d many others; beating some, and killing

e Mat.23.
6 Having yet therefore one son, his well-beloved, he f sent him also last unto them, saying, They will re-

f He.1.1,2 Verence my son. β there shall 7 But those husbandmen said among themselves, between the This is the heir come let us kill him and the inherence.

betone to control us in what ritance shall be ours. B and theinhed in what ritance shall be ours. B as And they took him, and killed him, and cast him

g He 13.12. Out gof the vineyard.

9 What shall therefore the lord of the vineyard do?
he will come and h destroy the husbandmen, and will

1.5.5.7. I give the vineyard unto γ others.
10 And have ye not read this scripture; The j stone

y set up his corner:

(burch | 11 This was the Lord's doing, and it is marvellous in

among dur eyes?

12 And k they sought to lay hold on him, but feared the people; for they knew that he had spoken the

j Palls.20 the people for they knew that he had spoken the kc.11.8 their way.

1 Mar. 22. and of the Herodians, to catch him in his words.

15. La. 20.20, ac. Master, we know that thou art true, and carest for no man; for thou regardest, not the person of men,

but teachest the way of God in truth: Is it lawful to
give tribute to Cesar, or not?

Hodis, as 15 Shall we give, or shall we not give? But he, knowMut. 22.

Why teams to

Mau.22 ing their hypocrisy, said unto them, Why tempt ye me? bring me a mpenny, that I may see it.

16 And they brought it. And he saith unto them,

Whose is this image and superscription? And they said unto him, Cesar's.

6 E.5.4.5. b. And Jesus answering said unto them, Render to Cesar unte things that are Cesar's, and to God one things that are God's. And they maryelled at him.

things that are God's. And they marveled at him.

18 ¶ Then P come unto him the Sadducees, which say q there is no resurrection; and they asked h m,

q Ac.23.8. | saying, r De.25.5. | 19 Master, Moses wrote runto us, If a man's brother

Ver. 10. The stone which.—|That this passage refers to the Messiah, some of the ancient Jews fairly acknowledge. It was literally fulfilled in our Lord, who was rejected by the Jewish builders, but is become the head of the conner; the head of principalities and powers, and of his body, the church.]—B:

Ver. 13—17. And they send—That is, the Pharisees, that were offended with this parable, as aimed at them, sent some of their disciples. Ver. 18—27. Then come unto him the Sadducees, &c.—This conversation is related by Matthew, chap. xxii. 23—32.

die, and leave his wife behind him, and leave no child- | A. M. 4633, ren, that his brother should take his wife, and raise up seed unto his brother. s Ru.1.11.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise. 22 And the seven had her, and left no seed: last of

all the woman died also.

her to wife.

23 In the resurrection therefore when they shall rise. whose wife shall she be of them? for the seven had = Ex.36

24 And Jesus answering said unto them, Do ye not! therefore err, because ye know not the scriptures.

neither the power of God? 25 For when they shall rise from the dead, they nei-

ther marry, nor are given in marriage; but care as the angel: which are in heaven.

26 And as touching the dead, that they rise: have ve not read in the book of Moses, how in the bush God spake unto him, saying, " I am the God of Abraham, an I the God of Isaac, and the God of Jacob?

21 He is not the God of the dead, but the God of the

living: ye v therefore do greatly err. 23 ¶ And w one of the scribes came, and having heard B every fathem reasoning together, and perceiving that he had saswered them well, asked him, Which is the first

commandment of all ? 29 And Jesus answered him, The first of all the comnandments is, * Hear, O Israel; The Lord our God is

one Lord : 30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy β strength: this is the first

commandment. 31 And the second is like, namely this, Thou y shalt There is none other y Le.19.13. love thy neighbour as thyself.

commandment greater than these. 30 32 And the scribe said unto him, Well, Master, thou Ro. 13.9.

Ver. 24. Do ye not therefore err .- [As the five books of Moses were the only Scriptures which the Sadducees admitted as divine, our Lord confutes them by an appeal to these Books, and proves that they were ignorant of those very writings which they professed to hold sacred. In Avoda Zara, and San-hedrim, it is said, "These are they which shall have no part in the wor a to come: those who say, the Lord did not come from heaven; and those who say, the granteeling cannot be proved out of the Law". Our Lord not only rectified their opinions, but so explained the doctrine, as to overthrow the erroneous decision of the Pharisees, that if two brother's married one woman, she

should be restored at the resurrection to the first.]—Bagster. Ver. 29. The Lord our tied is one Lord.—This passage in the Greek is one-ted literally from the LXX. of Deut. vi. 4. The word Lord in Greek is Ku-rios, but in Hebrew Jehovah. The passage in both Testaments is translated Too, and a Tonew Scallar. The passage in both Jessadient's classical as a single proposition; but the best critics in both places divide it into two, three: "Jehovah our Elehim, Jehovah is one." So Almstorth: or is in the LXX. and this verse, "The Lord is one God; the Lord is one; "Katrios here, as generally, answering to Jehovah. So Vitringa, Campbell, Doddridge, &c. Dr. Lightfoot remarks, that our Lord here quotes to the Lews one of the

texts inscribed on their phylacteries. Ver. 32. Well, Muster, thou hast said the truth. - Doddridge, "Truly, Master, thou hast spoken well." - For there is one God. - "God" (Theos) is wanting in the Alexandrian and three other ancient MSS., besides many others;

t 1 Co.15 42.53.

x De.6.4.5.

Lu.10.27.

should be employed, every energy of the sonl

rouse), in the feeling and expression of love to Him.

Mat. 22.

MARK, XIII.

140

A. M. 4033. hast said the truth: for there is one God; and there
A. D. 29. is none other but he:

A. D. 29 is none other but he:

2 De 130 33 And to love him with all the heart, and with all the lists 56, understanding and with all the soul and with all the

1845.56, understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is a 1841.522 a more than all whole burnt-offerings and sacrifices.

2 18a.1522 a more than all whole burnt-olderings and sacrifices.

16.6.6. 34 And when Jesus saw that he answered discreetly,
the said unto him, Thou art not far from the kingdom
of God. And no man after that durst ask him b any

t Mat.22 of God. And no man after that durst ask him b any question.

6 Mat.22 41.

35 % And 6 Jesus answered and said, while he Lu.20.1. Itaught in the temple. How say the scribes that Christ

Linguist, taught in the temple, How say the scribes that Christ is the son of David?

d 28a.23.2 36 For David himself said by 4 the Holy Ghost, The

d 28x.22.2 36 For David himself said by 4 the Holy Ghost, The 2Th.316 Loss said to my Lord, Sit thou on my right hand, e ps.110.1 lill I make thine enemies thy footstool.

f 2.4.2 37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

g Mat. 31. heard him gladly.
Lu. 20.46, 38 ¶ And he said unto them fin his doctrine, Beware
for the scribes, which love to go in long clothing, and
h Lu. 11.43. love salutations in the market-places.

h La. 11.43. love salutations in the market-places, i 2 Th. 36. 39 And he the chief seats in the synagogues, and the appermost rooms at feasts:

40 Which devour widows' thouses and for a pretence

40 Which devour widows' i houses, and for a pretence make long prayers: these shall receive greater damnation.

of that 1 And j Jesus sat over against the treasury, and beheld how the people cast k money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she

of that piece of brass and suith money.
money.
m2Co.82,

m2ccs2, widow hath east more in, than all they which have cast into the treasury:

12 cast into the treasury:

44 For all they did east in of their nabundance; but she of her want did east in all that she had, even all 2 ch24.

2 Ch.24 o her living.

O De.34.6 CHAPTER XIII.

I Christ foretelleth the destruction of the temple: 9 the persecutions for the gospel: 10 that the gospel must be preached to all rations: 14 that great calamites shall happen to the Jews: 24 and the manuer of his coming to judgment 32 the hour whereof being known to none, every man is to watch and pray, that we be not found upprovided, when he comet he cach one particularly by

CHAP 13.

a Mac211,

A ND a as he went out of the temple, one of his decth.

Luc 2.1.

A ND a as he went out of the temple, one of his decth.

a disciples saith unto him, Master, see what manner of stones and what buildings are here!

and in several ancient versions. It must, however, be necessarily understoodunless we supply, instead of it, Kurios, or Jehovah, as Parkhurst does. Ver. 41. Cast money into the treasury.—Marg. "Brass money;" answering to our copper; but it is difficult to state the exact value of these pieces, as they were of different sizes, and changed their value with time and circumstances. It is probable the Pharisers gave large pieces of brass, instead of small silver, as making a greater chink. These are supposed to be nearly of the value of our sixpence, and much, or many of these brass pieces, would

make a great sound.

Chap. XIII. Ver. 1—23. And as he event out of the temple, &c.—For the corresponding predictions of Matthew, see chap. xxiv. 1—23.

orresponding predictions of Matthew, see chap. xxiv. 1—23. Ver. 1. See what manner.—[Tacitus applies to the temple the terms im-

2 And Jesus answering said unto him, Seest thou A. M. 4033. these great buildings? b there shall not be left one stone upon another, that shall not be thrown b Laule 44 down.

3 \ And as he sat upon the mount of Olives over \ Jo. 29.8. against the temple. Peter and James and John and Andrew asked him privately.

4 Tell us, when shall these things be? and what shall be the sign when all these things shall be ful- d Ac. 536.

filled?

5 And Jesus answering them began to say Take c heed lest any man deceive you:

6 For many shall come din my name, saying, I am Christ; and shall deceive many.

7 And when ve shall hear of wars and rumours of wars, be e ye not troubled: for such things must needs

be; but the end shall not be yet. 8 For nation shall rise against nation, and kingdom

against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of f sorrows.

9 But take heed to yourselves: for they & shall deliver you up to councils; and in the synagogues ve shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And h the gospel must first be published among all nations.

11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be Ac.24. given you in that hour, that speak ye: for it is not ye that speak, but i the Holy Ghost.

12 Now the brother j shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put k 1,0.6.22.

to death.

13 And ye shall be hated k of all men for my name's sake: but he 1 that shall endure unto the end, the 1 Da. 1212.

same shall be saved.

mensæ opulentiæ: and Josephus says, "that it was, of all buildings he had seen or heard of, the most wonderful for its size, structure, and magnificence," and states that the "stones were white and strong, fifty feet long, twenty-four

and states that the "stones were white and strong, fifty feet long, twenty-four broad, and sixteen in thickness."]—Bagster.
Ver. 8. These are the beginnings of sorrees.—The margin of our bibles remarks, that the original word for sorrows imports "the pains of a woman in travail." See Rom. viii. 22.
Ver. 9. Councils.—[Sanhedrims, the grand national council, and smaller courts of judicature in each city: see on Mat. v. 22.]—Bagster.——For a testinony against them.—So Doddridge. But Campbell renders it "to them;" referring to Mat. xxiv. 14. Both senses are just. The first preachers of the gospel were witnesses for Christ to "rulers and kings;" and when their witness was neighted them by beganning witnesses grapingt them. See clan vi ness was rejected, then they became witnesses against them. See chap. vi. verse 1'..

Ver. 11. Take no thought beforehand .- See note on Mat. vi. 25. It would be a gross perversion of Scripture to apply this, as some have done, to ministerial studies, as an encouragement to idleness in preachers: but when prevented from study, either by the opposition of their enemies, or by the multi-plicity of the labours to which they have in providence been called, and still more under circumstances of persecution-these words have afforded rational support and consolation to many, and have been, in some instances, remarkably fulfilled.

Ep.5.6. Re.20.7,8.

I Jn.4 1.

e Ps 27.3. # 1 2 Pr.3.25 Ju.14.1, 27.

f The word in the original importetithe pains man in

travail. g Mat.10. 17, d.c.

Re.2.10. h Mat.28.

> Re.14.6. 4.8.31.

6.10. i Mi.7.6.

Jn.17.14.

Re.2.10.

142	MARK, XIII.
A. M. 4033. A. D. 29.	14 But when ye shall see the abomination of desolation, spoken of m by Daniel the prophet, standing
m Da.9.27.	where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:
n Da.12.1 Joel 2.2	15 And let him that is on the house-top not go down into the house, neither enter therein, to take any thing out of his house: 16 And let him that is in the field not turn back
, , , , ,	again for to take up his garment. 17 But wo to them that are with child, and to them that give suck in those days! 18 And pray ye that your flight be not in the winter.
e Lu.17.23.	19 For "in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.
p 2 Pe.3 17.	20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. 21 And then if any man shall say to you, Lo, ohere
q Da.12.1. Zep.1.15. 17.	is Christ; or, lo, he is there; believe him not: 22 For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the clect. 23 Bui P take ye heed: behold, I have foretold you all
r ls.13.10.	things. 24 T But in those days, after that a tribulation, the sun shall be darkened, and the moon shall not give her light, 25 And the stars of heaven shall fall, and the pow-
21.20,23. Je.4.23. 2 Pe.3.10, 12. Re.6.12. 14. 20.11.	ers that are in heaven shall be shaken. 26 And * then shall they see the Son of man coming in the clouds with great power and glory. 27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of
s Da.7.914 Mat.16. 27. 21.30.	heaven. 28 Now learn a parable of the fig tree; When her
c.14 62. Ac.1 11. 1 Th.4.16. 2 Th.1.7, 10. Rc.1.7.	things come to pass, know that it is nigh, even at the doors. 30 Verily I say unto you, that this generation shall not pass, till all these things be done.
: ls.40 9	31 Heaven and earth shall pass away: but 'my words shall not pass away. 32 ¶ But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son but the Father.
Ver. 32. not hesita and nacie	the Son, but the Father. Of that day and that hour.— Campbell, "or hour:" which he does te to admit as the true reading, supported by the most and best MSS., not versions. Hour being distinguished from day, marks the precise Neither the Son.—This is parallel to Matthew's expression, "But only no set to be only no se

time.—Netter the Son.—Ins is paramet to Matthew's expression. But the Father ONLY;" the only question is, can this the explained in consistency with the doctrine of Christ's divinity! Many solutions of this difficulty have been proposed.

The more general, and, as we think, just interpretation is, that though the hu man nature of Christ was joined to the divine; yet, as infinite attributes could

33 Take uye heed, watch and pray: for ye know not A. M. 4033 when the time is.

34 For the Son of man is as a man taking a far ourney, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight. or at the cock-crowing, or in the morning:

36 Lest coming suddenly he find you vsleeping.

37 And what I say unto you I say unto all, w Watch.

CHAPTER XIV.

A conspiracy against Christ. 3 Precious cintment is poured on his head by a woman. 19 Judas selleth his Master for money. 12 Christ himself forcetleth new he shall the betrayed by one of his disciples: 22 after the passover prepared, and eaten, instituteth his supper: 26 declareth aforehand the flight of all his disciples, and Peter's denial. 43 Judas betrayeth him with a kiss. 46 He is apprehended in the garlen, 33 falsely accused, and implously commend of the Jews' council: 56 stannethig abused by them: 68 and turice 1 A conspiracy against Christ. w ver.33.35. CHAP. 14.

denied of Peter. FTER two days was the feast of the passover, and of unleavened bread: And the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast day, lest there be

an uproar of the people. 3 ¶ And a being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having b or, pure

an alabaster box of ointment of b spikenard very precious; and she brake the box, and poured it on his head.

not be communicated to a finite mind, so the soul of Jesus could be no more omniscient than omnipresent; and therefore might not, at this period, know the precise day and hour here spaken of. This sense is so ably defended by Dr. Pye Smith, that we shall present our readers with a short extract or two from his valuable work.

After remarking that the "intellectual attainments of Jesus were partly acquired by diligence in the use of proper means," but chiefly communicated by quired by difference in the use of proper means, "but emerly communication by the Holy Spirit Gas. xi. 2, 3.) he adds," All the knowledge which his offices required, or to the use of which his commission extended, he unquestionably enjoyed (on earth;) but beyond this sphere, there is an indefinite field for the acquisition of new knowledge, as well as of higher felicity in his glorified state. "The Scriptures appear to us, on the one hand, to teed the existence of

such a union as produces a personal oneness; and on the other, to exclude the notion of transmutation, or confusion, of the essential properties of either nature with respect to the other. It follows that, whatever communication of supernatural qualities, powers, or enjoyments, was made by the indwelling di-vinity to the man Christ Jesus," it was made in various degrees, and on successive occasions, as the divine wisdom judged fit: and this necessary limit ation would apply to times or seasons which the Father bas put in his own power, (Acts, 7.) "as much as to any other conceivable class of objects." Messiah, vol. ii.

It is no part of the prophetic office-nor of the ministry of angels, nor of the commission of Christ, to gratify men's curiosity. "After all, what more to indifficulty presents itself in this case, than in that where Losus is said to have increased in wisdom? Luke ii. 52. If he did possess a nature really "After all, what more human, that nature was capable, of course, of progressive improvement and knowledge. And there is no proper method, as it appears to me, of solving the difficulty, as the text stands, but by appropriating, as in other cases, the expression to that nature, of which the assertion made can be predicated." Stuart's Letters.

Ver. 35. At even, or at midnight, or at the cock-crowing, or in the morning.—"These are the four night watches, answering with us to the hours of

nne and twelve at night, and three and six in the morning?—Campbell.

CHAP. XIV. Ver. 1—11. After two days.—So Mat. xxvi. 2—16.

Ver. 3. An alabaster box.—So called, as Parkhurst links, from their being made of alabaster stone.—And she brake.—Campbell, "Brake open" the

A. D. 29.

2 Mat.24. 25.13. Lu.12.40 21.34. Ro. 13.11 10 1 Th.5.6.

Re. 16 15.

v Mat.25.5.

a Mat 26.

6,&c. Lu 7.37 Jn.12.1,

nard; or, nard.

MARK, XIV. 144

A. M. 4033, A. D. 29, 4 And there were some that had indignation within themselves, and said. Why was this waste of the

c See Mat. ointment made? 18.25

5 For it might have been sold for more than three hundred c pence, and have been given to the poor. d Dal5.11.

And they murmured against her.

6 And Jesus said. Let her alone; why trouble ve Bit she had her? she hath wrought a good work on me. known 7 For d ye have the poor with you always, and when-

any betsoever ye will ye may do them good: but me ye have ter way of exressing

not always. 8 She hath done what she could: she is come aforeher love

hand to anoint my pocy to the burying.

an l honour to 9 Verily I say unto you, Wheresoever this gospel shall me, she be preached throughout the whole world, this also would have that she hath done shall be spoken of for a memorial chosen it. B of her.

10 ¶ And e Judas Iscariot, one of the twelve, went Mat.26. unto the chief priests, to betray f him unto them. 14.&c. Lu.22.3. 11 And when they heard it, they were glad, and

&c. promised to give him s money. And he sought how he might conveniently betray him. f Jn.13.2. 12 ¶ And the first day of hunleavened bread, when

they i killed the passover, his disciples said unto him. g 1 Ki.21.20 Where wilt thou that we go and prepare that thou Pr.1.10.. 16. mayest eat the passover?

13 And he sendeth forth two of his disciples, and h Ex.128. saith unto them, Go i ye into the city, and there shall &с. meet you a man bearing a pitcher of water: follow

or, sacri-14 And wheresoever he shall go in, say ye to the ficed. good man of the house. The Master k saith, Where is

the guest-chamber, where I shall cat 1 the passover c.11.2.3. He.4.13. with my disciples? 15 And he will show you a large upper room furnish-

k Jn.11.28 ed and prepared: there make ready for us. 13.13. 16 And his disciples went forth, and came into the city, and found mas he had said unto them: and they l Re.3 20.

made ready the passover. 17 And in the evening he cometh with the twelve.

18 And as they sat and did cat, Jesus said, Verily I m Jn. 16 4.

box. Probably it was somehow sealed, as bottles often are with us, to prevent evaporation. See Harmer.

Ver. 5. Three hundred pence.—About \$41.50 of our money, Ver. 8. She hath done what.—I" It appears to me more probable," says Dr. Doddridge, "that Mathew and Mark should have introduced this story our of its place; that Lazarus, if he made this feast, (which is not expressly said by John.) should have made use of Simon's house, as more convenient; and that Mary should have poured this ointment on Christ's head and body, as well as on his feet; than that, within the compass of four days, Christ should have been twice anointed with so costly a perfume; and that the same fault should be found with the action, and the same value set upon the ointment, and the same words used in defence of the woman, and all this in the presence of many of the same persons: all which improbable particulars must be admitted, if the stories he considered as different." The rebuke which Judas received from Christ at this unction determined him in his resolution to betray his Master; and, therefore, Christ's rebuke, and Judas's revenge, are united, as cause and effect, by Mutthew and Mark . |- Bagster.

Ver. 12-26. And the first day of unlearened bread, when they killed, &c.

The passage parane, to this section is Mat. xxvi. 17-25.

MARK, XIV.	145
say unto you, One of you which eateth n with me shall	A. M. 4033 A. D. 20.
betray me.	
19 And they began to be sorrowful, and to say unto	n Ps.41.9. 55.13,14.
him one by one, Is it I? and another said, Is it I?	33.13,14.
20 And he answered and said unto them, It is one of	o Mat.15.
the twelve, that dippeth with me in the dish.	6,7.
21 The Son of man indeed goeth, as it is written of	
him: but wo to that man by whom the Son of man	p Mat.26. 26,&c.
is betrayed! good owere it for that man if he had	Lat 22.19.
never seen born. 22 ¶ And P as they did eat. Jesus took bread, and	1 Co.H. 23,&c.
blessed, and brake it, and gave to them, and said, Take,	۵,,۰۰۰
geat: this is my body.	q Jn.6.48
23 And he took the cup, and when he had given	58.
thanks, he gave it to them: and they all drank of it.	r 1 Co.10.
24 And he said unto them, This ris my blood of the	16.
new testament, which is shed for many.	Jatæ
25 Verily I say unto you, I will drink no more of the	
fruit of the vine, until that day that I drink it s new in	s Jo€ 5. €.
the kingdom of God.	Am.9.13,
26 T And when they had sung a thymn, they went	1
out into the mount of Olives.	t or,psalm.
27 And Jesus saith unto them, All ye shall be offend-	i or,pstam.
ed because of me this night: for it is written, " I will	u Zec.13.7.
smite the shepherd, and the sheep shall be scattered.	
28 But vafter that I am risen, I will go before you	v c.16.7.
into Galilee.	
29 But "Peter said unto him, Although all shall be	w Mat.26.
offended, yet will not I.	33,34.
30 And Jesus saith unto him, Verily I say unto thee,	La.22.33,
That this day, even in this night, before the cock crow	Jn. 13.37,
twice, thou shalt deny me thrice.	38.
31 But he spake the more vehemently, If I should	
die with thee, I will not deny thee in any wise. Like-	x Mat.26.
wise also said they all.	Lat. 22.39,
32 ¶ And x they came to a place which was named	&c. Jn. 18.1,
Gethsemane: and he saith to his disciples, Sit ye	&c.
here, while I shall pray. 33 And he taketh with him Peter and James and	
John, and began to be sore amazed, and to be very	y Ju.12.27.
heavy:	
34 And saith unto them, My soul is exceeding sor-	z He.5.7.
rowful unto death: tarry ye here, and watch.	
35 And he went forward a little, and fell on the	a Ro.8.15.
ground, and prayed z that, if it were possible, the hour	Ga.4.6.
might pass from him.	
26 And he gold & Abba Father all things are nossi.	b Ps.40.8.

36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: neverbless b not what I will, but what thou wilt. 37 And he cometh, and findeth them sleeping, and Ver. 22. This is my body-{That is, this represents my body; the substantive verb, whether expressed or understood, being often equivalent to signifies or represents.]-Bagster. Ver. 26. A hymn-or "Psalm." Ver. 27-42. And Jesus saith unto them. &c.—See the parallel text in Mat. xxvi. 26-46. But the order is somewhat different.

Verses 33, 34 Sore amazed, &c.—"Being seized with grief and horror, said to them, My soul is overwhelmed with a deadly anguish."

140	MARK, AIV.
A. M. 4033.	saith unto Peter, Simon, sleepest thou? couldest not
A. D. 29.	thou watch one hour?
c Ro.7.18.	38 Watch ye and pray, lest ye enter into temptation.
25. Ga.5.17	The spirit truly is ready, but the flesh is weak.
04.0724	39 And again he went away, and prayed, and spake
	the same words.
d Jn.7.30.	40 And when he returned, he found them asleep
8.20. 13.1.	again, (for their eyes were heavy.) neither wist they
13.1.	what to answer him.
	41 And he cometh the third time, and saith unto
e Mat.26.	them, Sleep on now, and take your rest: it is enough,
47. Lu.22 47	the dhour is come; behold, the Son of man is betray-
&c.	ed into the hands of sinners.
Jn.18.3,	42 Rise up, let us go; lo, he that betrayeth me is at
&c.	hand.
	43 ¶ And cimmediately, while he yet spake, cometh
6 P- 210	Judas, one of the twelve, and with him a great multi-
f Ps.3.1,2.	tude f with swords and staves, from the schief priests and the scribes and the elders.
g Ps.2.2.	44 And he that betrayed him had given them a token, saying, Whomsoever I shall h kiss, that same is he;
-	take him, and lead him away safely.
	45 And as soon as he was come, he goeth straightway
t. 2 Sa.20.9.	to him, and saith, Master, master; and kissed hir.
Ps.55 21. Pr.27.6.	46 And they laid their hands on him, and took hir i.
11.24.0.	47 And one of them that stood by drew a sworl,
	and smote a servant of the high priest, and cut off
i Lu.6.46.	his ear.
	48 And Jesus answered and said unto them. Are ve
	come out, as against a thief, with swords and with
Fs.22.1,	staves to take me?
&c. Is-53.3,	49 I was daily with you in the temple teaching, and
18-53.5, &c.	ye took me not: but the scriptures imust be fulfilled.
Lu.24.44.	50 And k they all forsook him, and fled.
	51 And there followed him a certain young man,
	having a linen cloth cast about his naked body; and
k Ps. 98.8.	the young men laid hold on him:
Is.63.3. ver.27.	52 And he left 1 the linen cloth, and fled from them
	naked.
	53 ¶ And m they led Jesus away to the high priest:
l c.13.16.	and with him were assembled all the chief priests and the elders and the scribes.
	54 And Peter followed him afar off, even into the
	palace of the high priest: and he sat with the ser-
m Mat.26.	vants, and warmed himself at the fire.
57,&c. 1.4.22 51,	55 And the chief priests and all the council sought
A:e. Ja. 33.13,	for witness against Jesus to put him to death 221
Ja. 3.13,	found none.

MARK. XIV

Ver. 51. A certain young man, &c.—"Though this incident may not appear of great moment, (says Dr. Campbell,) it is, in my opinion, one of those circumstances which we call picturesque; which, though in a manner unconnected with the story, calivens the narrative, and adds to its credibility. It must have been late in the night, when (as has been very probably conjectured) some young man, whose house lay near the garden, being roused out of sleep by the noise of the soldiers and armed retinue passing by, got up, and stimulated by curiosity, wrapped himself (as Casaubon supposes) in the cloth in which he had been sleeping, and ran after them. This is such an incident as is very likely to have happened, but most unlikely to have been invented."

MARK, XIV.	147
56 For amany bare false witness against him, but their witness agreed not together.	A. M. 4033 A. D. 28.
57 And there arose certain, and bare false witness	n Pastill.
against him, saying, 53 We heard him say, I will edestroy this temple that is made with hands, and within three days I will	o c.15.29. Jn.2.19.
build another made without hands. 53 But neither so did their witness agree together. 60 And P the high priest stood up in the midst, and	p Mat.26. 62,&c.
asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? 61 But 9 he held his peace, and answered nothing.	q Ps.39.9. Is.53.7. I l'e.2.23
Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? 62 And Jesus said, I am: and ve shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.	26 64. Lu. 22.69
63 Then the high priest rent shis clothes, and saith, What need we any farther witnesses? 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.	
65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the pulms	t Is.50.6. c.15.19.
of their hands. 66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest: 67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with	
Jesus of Nazareth. 63 But he * denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.β	13.
69 And a maid saw him again, and began to say to	Bychich

them that stood by, This is one of them. 70 And he denied it again. And a little after, they that malnight. Ver. 56. Agreed not together. - Campbell, "Was insufficient." So ver. 59. Ver. 53. Build another made without hands. - It is observable that Mat-

thew omits the latter clause, and in this probably the witnesses disagreed; though, had they agreed, it could not have amounted to a capital charge.

Yer, 61. Son of the Blessed.—The high priest used probably both noun and active.

Matthew records one, and Mark the other; but this makes no con-The Jews, when they name God, generally add blessed for ever, tradiction. and by the Blessed, they meant God the Father

Ver. 62. The Son of man .- (The passage of Daniel, to which our Lord refers, was always considered by the Jews as a description of the Messiah. In Zohar, it is said, referring to this prophecy, "This is the King Messiah." Our Saviour, therefore, now in his lowest state of humiliation, asserted his claimr as the Messiah, who shall appear in the clouds of heaven, as the judge of the world.]-Bagster.

Vet. 65. And to cover his face-Which Luke calls blind folding. See note

on Matthew xxvi. 68.

Ver. 66-72. And as Peter was beneath, &c.—The parallel text to this is Mat. xxvi. 69-75. If Peter had any superintendance of Mark's gospel, as our Introduction supposes, it is plain he wished not to conceal or palliate his guilt, for Mark records the three denials of his Master; the last time with oaths and

Ver. 68. Into the porch. - Doddridge, "Portico."

Ver. 63. And a maid—That is, as Matthew expresses it, "another maid."
Ver. 70. They that stood by.—Several by-standers seem to have accused him.—Thy speech agreeth thereto. ["Thy dialect," or mode of speech. From various examples produced by Lightfoot and Schoetgen, it appears that

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MARK, XV.

A. M. 4033. A. D. 29. w Ac 2.7.

stood by said again to Peter, Surely thou art one of them: for thou art a w Galilean, and thy speech agreeth thereto.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

x or, he wept alumdantly: or, he be ean to ween.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And x when he thought thereon, he r wept.
CHAPTER XV.

1 Jesus brought bound, and accused before Phinte.
15 Upon the clamour of the common people, the numberer Barabina is bossed, and Jesus delivered up to be crucified. If He is crowned with thorn, 19 spit on, and mookely 21 dentet.

in bearing his cross: 27 hangeth between two thieves: 29 suffereth the triumphing r proaches of the Jews: 39 but confessed by the centurion to be the y 2 Co.7.10. Son of God: 13 and is honourably buried by Joseph. ND straightway in the morning the chief priests

held a a consultation with the elders and scribes and the whole council, and bound Jesus, and carried

him away, and delivered him to Pilate. 2 And Pilate asked him, Art thou the King of the

Jews? And he answering said unto him, Thou say-CHAP. 15. 3 And the chief priests accused him of many things:

but he answered nothing. a Ps.2.2. 4 And Pilate asked him again, saying, Answerest Mat.27.1.

δc. thou nothing? behold how many things they witness Lu.23.1. against thee. &c. Jn.18.23. 5 But b Jesus vet answered nothing; so that Pilate

&c. Ac 3 13. marvelled. 4.26. 6 T Now at that feast he released unto them one

prisoner, whomsoever they desired. 7 And there was one named Barabbas, which law b 1s.537. bound with them that had made insurrection with Jn. 19.9. him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire him e Mat.27. to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I re-La.23.17. Jn.18.39. lease unto you the King of the Jews?

the Galileans used a very corrupt dialect and pronunciation; interchanging the unit danicuis used a vi) composition and point and point works as to render them unintelligible, or convey a contrary sense. Thus, when a Galilean world have asked, whose is this analy. The pronounced the first word so confusedly that it could not be known whether he meant channor, "an ass," channar, "wine," anar, "wool," or immar, "a lamb." A certain woman, intending to say to a pidee, "My lond, I had, a picture which they stole; and it was so great, that if you had been placed in it, your feet would not have touched the ground," so spoiled it by her pronunciation, that her words meant, "Sir slave I had a beam, and they stole thee away; and it was so great, that if they had hung thee on it, thy feet would not have touched the ground."]—Bagster.

Ver. 71. Began to curse and to swear.—Doubtless to prove thereby that he as not a disciple. Let all profane persons consider this!

was not a disciple. Yer. 72. Before the cock crow twice.-Peter denied his Master before the

cock crow the first time (ver. 68;) but he denied him three times before the tuck crew wice.—And when he thought thereon, he wept.—Cangbell says, "There are not many words in Scripture which have undergone more interpretations than this term (epibelon.) Our translators give two of these in the margin. 1. He wept abundantly. 2. "He began to weep." 3. Dod-dridge reads, "Covering this head) he went out," &c., and many more may he seen in Campbell, who, however, returns nearly to the sense of the commen version, and renders it. "He thought carefully thereon with tears."

CHAP. XV. Ver. 1. The whole council.—Doddridge and Campbell, "San-hedrim."

Ver. 5. Yet answered nothing-That is, to the charges of the Jews. He had only answered to the high priest and Roman governor. See ver. 2.

10 For he knew that the chief priests had delivered A. M. 4033. A. D. 19. him for denvy. 11 But the chief priests moved the people, that he a Pr 274 should rather crelease Barabbas unto them.

12 And Pilate answered and said again unto them. What will ve then that I shall do unto him whom ye call the King f of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil shath he done? And they cried out the more exceedingly, Crucify him.

15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he

had scourged him to be crucified. 16 T And h the s. 'thers led him away into the hall, called Pretorium; and they call together the whole

band. 17 And they clot'zed him with purple, and platted | a crown of thorns, and put it about his head,

18 And began to salute him. Hail, King of the Jews! 19 And they smote him on the head with a reed, and did spit i upon him, and bowing their knees worshipped him.

20 And when they had mocked thim, they took off

the purple from him, and put his own clothes on him, and led him out to crucify him. 21 And they compel one Simon a Cyrenian, who

passed by, coming out of the country, the father of it Ps 22.13. Alexander and Ruius, to bear his cross.

22 And k they bring him unto the place Golgotha. which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received it not. 24 ¶ And when they had crueified him, they I parted

his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him. 26 And the superscription β of his accusation was written over, THE KING OF THE JEWS.

Ac.13.15. Tit.3.3.

e Ac.3.14. f Ps 2.6. Je.23.5 Ac.5.31.

g_s:3.9.

h Mat 27. 27. Jn.13.23. 33; 19.9.

> Job 13 9. Ps.35.16. Mat. 20. 19. ~ 10.34. Lu.2z 63. 23.11.16.

k Mat.27. 33.&c. Lu.23 33. åε. Jn 19.17. άc.

Birwasa Roman custom to write the erime: and thus the judgas that

Jesus was for tins assumption.

Ver. 16. The Pretorium-[Was properly the tent or house of the prator, undescending a evid officer. This was a magnificent editie in the upper part of the city, which had been founcily Herod's palace, and from which there was an approach to the citadel of Antonia, which adjoined the tenule. -- Josephus. I-Bayster

Ver. 17. And they clothed him with purple.-Matthew says, "searlet." Wesley says the royal robes were partly of noth colours; but this was probably a single robe. By the frequent allusions of the ancient poets to the purple colour of blood, it should seem that the ancient purple had in it a predomi-nance of red, which when worn and soiled, would resemble such purple: but it is very difficult to ascertain the shades of difference between the scariet,

crimson, and purple dyes of the ancients Ver. 21. The father of Alexander and Rufus-Who afterwards proved emi-

nent Christians - Wesley.

Ver. 23. Were mingled with murrh.—This was a drink given to criminals doomed to suffer death, in order to stupify their feelings. Our Lord would no. consent to taste a drink, that brought relief by blunting the sonshifities of the soul. What a reproof to those who, in times of sorrow, betake themselves to strong drink-or to those who sacrifice their reason on the altar of intemper rance.

Ver. 25. The third hour-That is, nine in the morning. See note on John XIX. 14.

MARK, XV. 150 A. M. 4033. 27 And with him they crucify two thieves; the one A. D. 29. on his right hand, and the other on his left. m ls.53.12. 28 And the scripture m was fulfilled, which saith, And he was numbered with the β transgressors. 29 \ And " they that passed by railed on him, wag $oldsymbol{eta}$ treated an I dealt ging their heads, and saying, Ah, thou othat destroyest the temple, and buildest it in three days, with as one of 30 Save thyself, and come down from the cross. that rank: being put 31 Likewise also the chief priests mocking said to death among themselves with the scribes. He saved others. in the C 11130 himself he cannot save. place, and 32 Let Christ the King of Israel descend now from the at the same cross, that we may P see and believe. And they that time as. were crucified with him reviled him. the real malefac-33 ¶ And q when the sixth hour was come, there was tors. darkness over the whole land until the ninth hour. 34 And at the ninth hour Jesus cried with a loud n Ps.22.7. yoice, saying, r Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast thou o c.14.58. Jn.2.19. forsaken sine? 35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias. p Ro.3.3. 2 Ti.2.13. 36 And one ran and filled a sponge full of vinegar. and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take n Mat.27. him down. Lu.23.44. 37 And a Jesus cried with a loud voice, and gave up the ghost. r Ps.22.1. 38 \ And the veil of the temple was rent in twain from the top to the bottom. s Ps.42.9. 39 ¶ And when the centurion, which stood over 71.11. La.1.12. against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. t Ps.63.21. 40 There were also women looking on afar voff: among whom was Mary Magdalene, and Mary the n Mat.27. mother of James the less and of Joses, and Salome; 41 (Who also, when he was in Galilee, followed 1,0.53.46 Ju. 19.30. him, and ministered wunto him;) and many other women which came up with him unto Jerusalem. v Ps.33.11 42 I And now when the even was come, because 111 was the preparation, that is, the day before the sabbath,

v Lu 2.2.3 | 43 Joseph of Arimathea, an honourable counsellor, Ver. 34. My God, my God, while Jor. "My God, my God, to what sort of persons hast thou yel: me." So also the Syrne version; which Dr. A. Clarke is inclined to adop; though he observes, "Whatever may be thought of the above mode of inter, retation, one thing is certain, that the words could not be used by our Lord in it is some in which they are generally understood. This is sufficiently evident; for he well knew why he was come unto that hour, nor could be he forsaken of Gel, in whom dwelt all the futures of the Godhead holdly. The Detty, however, might restrain so much of its consolatory sapport, as to leave the human return fully sensible of all its sufferings; so that

the consolations might not take off any part of the keen edge of his passion; and this was necessary to make his safferings meritorious."]—Bassier. Ver. 37. Cried with a load tribe, &c.—viz. Father, into thy bands I com-

mend my spirit.

Ver. 42. When the enen was come.—The Hebrews speak of two evenings.

The former commenced about three o'clock, the latter at six. As the sabbath becan soon after this, the preparation must have begun soon after three (when Jesus died) on the Friday afternoon.

Ver. 43. An honourable counsellor .- Campbell, "Senator;" i. e. a mem-

which also x waited for the kingdom of God, came, 1 A. M. 4033. and went in boldly unto Pilate, and erayed the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him v c.16.34. whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a CHAP. 16 stone into the door of the sepulchre.

47 And Mary Magdalene and Mary the mother of a Mat 28.1, Joses beheld where he was laid.

CHAPTER XVI 1 An angel declareth the resurrection of Christ to three women. 9 Christ himsel' appeareth to Mary Magdalene : 12 to two going into the country : 14 then to the apostles, 15 whom he sendeth forth to preach the gospel: 19 and ascen leth into heaven.

ND a when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet b spices, that they might come and anoint him.

2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of

the sun. 3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is crisen; he is not here; behold the place where they laid him.

7 But go your way, tell his disciples and Peter β that

x Ln.2.25,

Lu.24.1. άc. Jn.20.1. åс.

b Lu.23.56.

c Ps.71.20.

B more esecially, st he should think Christ had rejected him for ected his denial of him; and because he had need of extraordinary comfort, by reason of his extraordina-

ry serrow

for his

fall.

ber of the Sanhedrim.— Waited for the kingdom of God-i. e for the ma-nifestation of the spiritual kingdom of the Messiah.

Ver. 46 And rolled a stone. - Doubtless by the assistance of his servant. Chap. XVI. Ver. 1. And when the sabbath was past-That is, soon after six on the Saturday evening. - Mary Magdatene, &c. - These verses are parallel with the first eight of the last chapter of Matthew.

Ver. 2. And very early. - West supposes, that the women made two different visits to the sepulchre; and in consequence of that, two distinct reports to the disciples;—that Mary Mazdalene, with the other Mary and Salome, set out not only early, but very early in the morning, before the time appointed to meet Joanna and the other women there. (Lu. xxiv. 10.) This interpretato meet Joanna and the other women there. (Lu. xxiv. 10.) This interpreta-tion, which is adopted by several eminent writers, is very probable, and recon-

ciles the apparent discrepancy in the Evangelists. 1-Bagster.

Ver. 5. A young man sitting. - This appears to have been a different angel from that mentioned by St. Matthew. The latter sat in the porch of the tomb, and had assumed a terrible appearance to over-awe the guard; (Mat. xxviii. 1.;) but this appeared as a young man, within the sepulchre, in the inner apartment. The two angels spoken of by St. John (chap, xx 11.) appeared some time after these; but whether they were the same or different cannot be ascertained; neither can it be affirmed that the angels which manifested thems lves to the second party of women, recorded by St. Luke, (ch. xxiv. 4.) were the same or different. |- Bagster.

Ver. 7. And Peter, &c.—Particularly tell Peter, "lest he be swallowed up with over much sorrow." 'Thus the Lord raises up the bowed down.

A. M. 4033. he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the c La21.56 sepulchre; for they trembled and were amazed: nei-

1 Co.15.5. ther said they any thing to any man; for they were afraid.

g La.21.25. 9 ¶ Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out

h Mat.28. 19. 19. 10. 2021. 10. 2021. 10. And she went and told them that had been with

him, as they mourned and wept.

1 Ro.10.18.
COLUMN 11 And they, when they had heard that he was alive,

1.03.18.38 Ag. 18.31. 2. What After that he appeared in another form unto 38. 4 two of them, as they walked, and went into the

Ra.10.9. 1 Pe.3.21. 13 And they went and told it unto the residue: nci-

k Ja. 12.13, 217...212 ther believed they them.
14 ¶ Afterward *he appeared unto the eleven as

Lacolis they sat fat meat, and upbraided them with their undecis. behef s and hardness of heart, because they believed

16-18. 19-12. 15 And he said unto them, Go by einto all the world,

m Ac.24. and preach the gospel to every i creature.

16 He j that believeth and is baptized shall be saved;
10,22. but k he that believeth not shall be damned.

n La.19.19 17 And these signs shall follow them that believe; Ac.23.3 In 1 my name shall they cast out devils; they shall speak " with new tongues:

18 They shall take up 's serpents; and if they drink Ja.5 4.75 any deadly thing, it shall not hurt them; they 'shall

p Ac.1.2.3. | lay hands on the sick, and they shall recover. Lu.21.51. | 19 ¶ So then P after the Lord had spoken unto them,

q Ps.10.1. 1.6.3.2.1 hand of God. 20 And they went forth, and preached every where,

r Ae.5.12. | 20 And they went forth, and preached every where, the r Lord working with them, and confirming the least word with signs following. Amen.

Ver, 9–20. Now when Jesus was risen, &c.—These twelve verses are wanting in many MSS, and in the canons of Eusetiers, but they are in the Alexandram MSS; seven of them, at least, in the Codex Bera; in the old Syrjac, the Alabe, the Vulcate, and the old Italia, and other ancient versions, and in the Commentaries of Theophytact. They are quoted by Ambrosz, and in the Commentaries of Theophytact. They are quoted by Ambrosz, and in the Commentaries of Theophytact. They are quoted by Ambrosz, and the Leo, styled the Genera; and verse 19 in perturbular, is so exted by Irena was in the second contray, as giving noon to believe they were all in his second contract when the Ambrosz and the second contract and the second contract when the second contract and the second cont

copy. See Horne's Introduction, 4th edition, vol. iv. p. 254, &c. yer 15. Every creature.—The commission itself is lacte somewhat more generally express d, than in St. Matthew; "Go ye into all the world, and

penerally express 0, man in St. Mardew. Go ye into do the huma, and preach the gaspel to ever ye creative?—i.e. of the human trace. Ve. 1s. They shalt take up serpents, &c.—III is fully asserted here, that the Apy-tey of our Load should not lose their life by poison, and there is neither record nor tradition to distrove it. But it is worthy of semark, that Mehammed, who styled humself the apostle of God, lost his life by poison; and, had he been a trac prophet, or a true apostle of God, he would not have fallen into the snate.]—Bagsier.

CONCLUDING REMARKS ON MARK.

MARK, the writer of the preceding Gospel, was doubtless born of Jewish parents, of the tribe of Levi, and the line of the priesthord. He was sister's son to Peter, and by some is thought to have been one of the 76 discales; while others suppose, that he was converted by Peter's ministry; but, perhaps, there is no other reason for this, than because he calls but his som. Mark

A. M. 4069 A. D. 64.

CHAP, 1

lie.23.

t Pe.5.1

2 Pe. 1, ti 1 Ju. 1.1.

4.11,12.

was constantly with Peter; he accompanied his apostolical progress, and preached the Gospel in Italy and at Rome; where, at the request of the Christians of those parts, he composed and wrote his Gospel. By Peter be was sent into Egypt, there to proclaim the glad tidings of salvation. Enschius says, that so great was the success of his ministry, that he was instrumental in converting multitudes of men and women. The vigilant enemy of the souls of men would not allow his success to be uninterrupted; accordingly, when at Alexandria, the multitudes being assembled for their idolatrous solemnities, broke in upon him during his engagements in the service of God's house, and binding his hands and feet with cords, dragged him through the streets until his flesh was dreadfully lacerated and his blood gushed out: nature sunk under st ch fortures, and he soon became a sacrifice to the rage of an informated and persecuting populace. Tradition states that Mark was of a middle size and stature, his nose long, his cyctorows turning back, his cyct graceful and nmiable, his head baid, his beard long and gray, his gait quick, and the constitution of his body strong and healthy.

THE GOSPEL ACCORDING TO ST. LUKE.

ILUKE, to whom this Gospel has been uniformly attributed from the earliest ages of the Christian Church, is generally allowed to have been "the beloved physician" mentioned by St. Paul; (Col. iv. 14.;) and as he was the companion of that Apostle, in all his labours and sufferings, for many years, (Acts xvi, 12, xx, 1-6; xxvii, 1, 2; xxviii, 13-16. 2 Ti, iv, 11. Phil. 24.) and wrote "the Acts of the Apostles," which conclude with a brief account of St. Paul's imprisonment at Rome, we may be assured that he had the Apostle's sanction to what he did; and probably this Gospel was written some time before that event, about A. D. 63 or 64, as is generally supposed. He would appear, from Col. iv. 10, 11., and his intimate acquaintance with the Greek language, as well as from his Greek name Loukas, to lave been of Gentile extraction; and according to Eusebius and others, he was a native of Antioch. But, from the Hebraisms occurring in his writings, and especially from his accurate knowledge of the Jewish rites, ceremonies, and customs, it is highly probable that he was a Jewish proselyte, and afterwards converted to Christianity. he may not have been, as some have affirmed, one of the seventy disciples. and an eye-witness of our Saviour's naracles, yet his intercourse with the Apostles, and those who were eye-witnesses of the works, and car-witnesses of the words of Christ, renders him an unexceptionable witness, if considered merely as a historian; and the early and unanimous reception of his Gospel as divinely inspired, is sufficient to satisfy every reasonable person.]- Bagster

CHAPTER I.

1 The preface of Luke to his whole gospel. 5 The conception of John the The preface of take to his whole governor of Elisabeth, and of Mary, concerning Christ. 57 The nativity and circumesion of John. 67 The prophecy of Zachary, both of Christ, 76 and of John.

ORASMUCH as many have taken in hand to set : Jn.152 forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning a were eye-witnesses, and ministers of b Ro. 15.16 b the word:

CHAP. I. Ver. 1. Have taken in hand—i. e. have undertaken. — To set fort in order.—Doddridge, "To compose the history;" Campbell, "a narrative: so Boothroyd.—Of those things that are most surely believed.-Dod-"Have been confirmed among us with the fullest evidence;"-Campbell and Boothroyd, "Which have been accomplished;"-Parkhurst,

ly proved," or, "confirmed with the fullest evidence." Ver. 2. Ministers of the word.—Gr. "The Logos," which term St. John, in the preface to his Gospel, applies personally to Christ; but as the same term is by all the Evangelists applied to the Gospel, either preached or written, we think it would be wrong here to restrict its meaning.

r Je.1.5.

3 It seemed good to me also, having had perfect A NI JOSS I A. I. 64. understanding of all things from the very first, to write unto thee in c order, most excellent d'Theophilus, c Ac.11.4. 4 That thou mightest know e the certainty of those d Ac.1.1. things, wherein thou hast been instructed. e Jn.20.31. HERE was in the days of Herod, the king I of Judea, a certain priest named Zacharias, of the course of g Abia: and his wife was of the A. M. 3999. B. C. 6. daughters of Aaron, and her name was Elisabeth. f Mat.2.1. 6 And they were both righteous h before God, walking in all the commandments and ordinances of the g 1 Ch.24. Lord blameless. 7 And they had no child, because that Elisabeth was Ne.12.4, barren, and they both were now well stricken in years. 8 And it came to pass, that while he executed the h Ge.7.1. 1 Ki.9.1. priest's office before God in the order of his course. 2 Ki.25.3. 9 According to the custom of the priest's office, his lot was I to burn incense when he went into the temple i 1 Co.11.2. of the Lord.

Ph.3.6. 10 And the whole multitude of the people were praying k without at the time of incense. Ex.30.7,8 11 And there appeared unto him an angel of the Lord

standing on the right side of the altar of incense. k Le.16.17. 12 And when Zacharias saw him, he was m troubled, 1 Ex.30.1. and fear fell upon him. Re.8.3.4.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth m Ju.13.22. shall bear thee a son, and thou shalt call his name ver.29. n John. n ver.60.63. 14 And thou shalt have joy and gladness; and many

shall rejoice oat his birth. o ver.53. 15 For he shall be great Pin the sight of the Lord, р с.7.23, and shall adrink neither wine nor strong drink; and

he shall be filled with the Holy Ghost, even from his mother's womb. g Nu.6.3. 16 And many of the children of Israel shall be turn to the Lord their God.

Ver. 3. Having had perfect understanding.-Doddridge und Campbell, "Having accurately (or exactly) traced all things from the first," or from their Having accurately to exactly traces an image and trace in order.—
origin.—It seemed good to me also... to notite unto thee in order.—
Campbell, "A particular account:" Doddridge, "An orderly account."
From this expression, some have understood that St. Luke meant to pay particular attention to the order in which the several events occurred; this, how ever, does not appear to have been the case in every instance; but he certainly gives a longer series of events, beginning from "the very linst," the vision of Zacharias, and continuing his narrative to the ascension of our Saviour into heaven, which neither Matthew nor John mention; which Mark indeed mentions, but Luke only describes. - From the very first. - Some render the Greek (anothen) "from above," and found thereon an argument for Luke's inspiraton; but as the term is equivocal, we think, with Doddridge, it is too week authority to support an inference so important. - Most excellent Theophites noted Christian, to whom Luke directs his Gospel and Acts of the Apost es.

Some think that this name means any tover of God.

Ver. 5. Herod, the kinz of Judea—That is, "Herod the Great."—Zacharias, of the course of Abia.—This was one of the 24 courses into which David divided the priests, and that of which Abia, of Abijah, was the head. Com-

pare t Ch. xxiii. 6; xxiv. 10. Ver. 13. John - This name, Heb. Johanan, occurs about thirty times in the Old Testament, and properly signifies the grace and favour of the Lord. Doddridge.

Ver. 14. Rejoice at his birth-As the forerunner of the Messiah.

Ver. 15. Even from his mother's womb .- See ver. 41.

a Ps.111.13

Mai. II.

Ro.4.21.

v I Pe.2.9.

w Ge.17 17.

ver. 26.

13.54.1.4.

19 26.

17 And she shall go before him in the spirit and A M 3899 power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom " of the Jul. 21. ust; to make ready a people v prepared for the Lord.

18 ¶ And Zacharias said unto the angel, Whereby tor, by.

shall I know this? for wI am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am

* Gabriel, that stand in the presence of God; and am sent y to speak unto thee, and to show thee these glad tidings.

20 And, behold, thou shalt be 2 dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which

shall be fulfilled in their season. 21 And the people waited for Zacharias, and marvel-

led that he tarried so long in the temple. 22 And when he came out, he could not speak unto z Da 3.16. them: and they perceived that he had seen a vision

in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his

24 T And after those days his wife Elisabeth concei- 2 Eze 3.25

ved, and hid herself five months, saying, 25 Thus bath the Lord dealt with me in the days

wherein he looked on me, to take a away my reproach among men. 26 T And in the sixth month the angel Gabriel was

sent from God unto a city of Galilee, named Nazareth, 27 To a virgin b espoused to a man whose name was A. M. 4000.

Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, Hail, b Mall.18

Ver. 17. To turn the hearts, &c.-This is a quotation from Mal. iv. 6, which co. The only doubt remaining in the text seems to be, whether the passage should be rendered as in our translation, which implies reconciliation and harmony among the people: or, as Doddridge renders it, to "convert the hearts of the fathers with the children," which implies the preparation of the people for Messiah. As these senses are not inconsistent, the question is not im-

Ver. 19. I am Gabriel-The same as appeared to Daniel (chap. viii. 16; ix. 21.) - That stand in the presence of God-Which implies high rank. See

note on Mat. xviii. 10.

Ver. 20. Thou shalt be dumb-[i. e. silent; for in this case there was no natural imperfection or debility of the organs of speech, as in dumitness, and the fillowing words, thou shalt not be able to speak, may be regarded as merely expletive. This was at once a proof of the severity and mercy of God: of severity, in condemning him to nine months' silence for his unbelief; of mercy, in rendering his punishment temporary, and the means of making others re-joice in the events predicted.]—Bagster

Ver. 22. Speechless.—Perhaps both deaf and dumb: for when the father came to the circumeision, instead of asking verbally by wat name he should

be called, they "made signs" to him, ver. 62.

Ver. 23. The days of his ministration—That is, his we'k, during which he

Ver. 23. The days of misministration—that is, in stress, using which was not allowed to leave the precine so of the temple.

Ver. 24. And after those days—That is, when he returned to his own house.

—And hid herself—Meaning, lived a very retired life, by a husband being deaf and dumb; and not disclosing her situation, probably, the any one, till sile reccived the visit of her cousin Mary.

Ver. 25. To take away my reproach-That is, of barrenness.

A. M. 400 thou that art chighly drayoured, the cLord is with

thee: blessed art thou among women.

29 And when she saw him, she was troubled at his c cr. cansaying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary : for

thou hast found favour with God. d Da.S 23. 31 And, behold, thou I shalt conceive in thy womb, and

bring forth a son, and shalt call his name JESUS. 32 He shall be g great, and shall be called the h Son e In.6 12.

of the Highest; and the Lord God shall give unto

him the i throne of his father David : Mat. 1.21. 33 And he shall reign over the house of Jacob for

ever; and J of his kingdom there shall be no end. g Mat.12. 34 Then said Mary unto the angel, How shall this

be, seeing I know not a man? 35 And the angel answered and said unto her, The h He.1.2.S. Holy Ghost shall come upon thee, and the power of

the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be i 2 So 7.11.

called k the Son of God. Is 9.6.7. 36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth

i Da.7.14, month with her, who was called barren.

37 For 1 with God nothing shall be impossible. Mi.4.7. 38 And Mary said, Behold the mhandmaid of the

Lord; be it unto me according n to thy word. k Ma.1.1. the angel departed from her.

39 ¶ And Mary arose in those days, and went into 1 Mad. 4.5.6. the hill country with haste, into o a city of Juda;

40 And entered into the house of Zacharias, and m Ps. 116. saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy n Ps.119.38.

Ghost: 42 And she spake out with a loud voice, and said, o Jos.21.9..

Blessed P art thou among women, and blessed is the fruit of thy womb. 43 And whence is this to me, that the mother of my

p Ju.5.24 Lord 9 should come to me? ver.2x

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb

q in 13 13 | for joy.

Ver. 29. She was troubled.—Doubtless alarmed at seeing a stranger in her apartment, and not less so, if the splendour which attended him (as is probable) marked him to be a messenger from heaven.

Ver. 32. He shall be great.—Son of the highest, the true and essential Son of God, the promised Messiah.—These words of the angel have evidently a re-

of God, the promised Messaal.—These words of the anger have evidency a reference to various prophecies of the Old Testament, particularly Ps. Evil. Ver. 35. That holy thing.—A noun is evidently to be understood: Dodridge supplies "offspring," and Campbell, "progen; i" but the simple term "child" is more in harmony with the style of Seripture.
Ver. 39. Acting of Juda.—This was most probably Hebron, a city of the priests, and situated in the hill country of Judea, about 25 miles south of Jecondary and sections to be about 25 miles with the priests.

rusalem, and nearly one hundred from Nazareth. Such was the intense desire of Mary's mind to visit and communicate with her relative Elisabeth, that she sempled not to undertake this long journey to effect her purpose. |-B|

Ver. 44. The babe leaped in my womb for joy .- This seems to justify a literal interpretation of ver. 15.

LUKE, L 45 And blessed is she that believed; for there shall A. M. 4000. be a performance of those things which were told her from the Lord. r or, which 46 ¶ And Mary said, My soul doth magnify the Lord, believed that there 47 And my spirit hath rejoiced in God my Saviour. stell be. 48 For he hath regarded the "low estate of his handmaiden : for, behold, from henceforth all generations & 1 % 21. 1 - 31.2.3 shall call me v blessed. 49 For he that is mighty whath done to me great Ps.35 9 * things; and holy y is his name. Hab 3.18 50 And this mercy is on them that fear him from L Ps. 1 6.23 generation to generation. 51 He a hath showed strength with his arm; he hath v Mal.3.12. scattered the boroud in the imagination of their hearts. c.11.27. 52 He chath put down the mighty from their seats, and exalted them of low degree. w Ge. 17.1. 53 He 4 hath filled the hungry with good things; and x 1's 71.21. the rich he hath sent empty away. 126.2.3. Ep.3.20. 54 He hath holpen his servant Israel, in eremembrance of his merev; y Ps.111.9. 55 As he spake f to our fathers, to Abraham, and to his seed for ever. z Ge.17.7. Ex.20.6. 56 And Mary abode with her about three months, and returned to her own house. Ps. 103.17. 57 T Now Elisabeth's full time came that she should a Ps.98.1. be delivered; and she brought forth a son. 1s.51.9. 52.10. 58 And her neighbours and her cousins heard how the 63.5. Lord had showed great mercy upon her; and they g rejoiced with her. b 1 Sa.2.9. 59 And it came to pass, that on the eighth day they Da.4.37. came to circumcise the child; and they called him Zacharias, after the name of his father. 60 And his mother answered and said, Not so; but he shall be called John. 61 And they said unto her, There is none of thy kindred that is called by this name. 62 And they made signs to his father, how he would f Ge.17.19. have him called. Ps. 132.11.

c Job 5.11. c.13.14. d 1 Sa. 2.5. e Ps.98.3.

g ver.14.

h ver.13.

tongue loosed, and he spake, and praised God. 65 And fear came on all that dwelt round about i ver.20. them: and all these I sayings were noised abroad throughout all the hill country of Judea. j or things.

63 And he asked for a writing table, and wrote, saying, His name is a John. And they marvelled all.

64 And his mouth i was opened immediately, and his

Ver. 45. She that believed.—Meaning Mary, who "stumbled not at the pro-nise through unbelief," as Zacharias seems to have done. Ver. 48. All generations shall call me blessed. - This has been literally ful-

fi.led, and in the church of Rome carried to idolatrois execuses, or snatched the right from their throne; "Mich is well expressed by Seneca," Who bestoweth kingdoms on the wretched, and plucketh them away fi m the noble" or exalted. |- Bagster.

Ver. 63. A writing table .- Doddridge, "Tablet;" Campbell, "Table book." This was a piece of board covered with wax, or, in some cases, with sand, on which they wrote with a metal or wooden style or pen .-- His name is JOHN. It was customary at the time of circumcision for the father to name the child; and this was not an uncommon name under the Old Testament, though our translators there render it Johanan.

66 And all they that heard them laid them up kin A. M. 4900.
B. C. 5. their hearts, saying, What manner of child shall this

And the hand 1 of the Lord was with him. k c.2.19.51.

67 I And his father Zacharias was filled with the 1 1's SO.17. Holy Ghost, and prophesied, saving,

68 Blessed in be the Lord God or Israel; for he hath m 15,72,18,

visited and redeemed his people. n Ps.111.9.

69 And hath raised up a horn of salvation "for us o Je 23.5 6 in the house of his servant David; Da.9. 11.

70 As he spake oby the mouth of his holy prophets. n Is.51.7.. which have been since the world began : 17.

71 That we should be saved P from our enemies, and Je.30.10. 11. from the hand of all that hate us:

72 To perform the mercy promised to our fathers, q Le.96.42. Ps. 105.8.. and to gremember his holy covenant:

73 The oath which he sware to our father Abraham. Eze. 16 60 74 That he would grant unto us, that we being delir Ge.22.16.

vered out of the hand of our enemies might serve him s without fear.

s Ro.6.22. 75 In tholiness and righteousness before him, all " the days of our life. : Th.2.11,

76 And thou, child, shalt be called the prophet of the i Pe.1.14, Highest: for thou shalt go before the face of the 15.

Lord to prepare his ways: n Re.2.10. 77 To give knowledge of salvation unto his people

v. Mal.3.1. w by the remission x of their sins, wor, for. 78 Through the y tender mercy of our God; where-

by the z day-spring from on high hath visited us, x Ac 5.31 79 To a give light to them that sit in darkness and in v or bowels

of the the shadow of death, to guide our feet into the way mercu. of peace. z or, sun-

branch.

Is 11.1.

Zec.3.8.

6.12

a Is.9.2 49.9.

80 And the child grew, and waxed strong in spirit, and rising;or, was in the deserts till the day of his showing unto Israel. CHAPTER IL

I Augustus taxeth all the Roman empire. 6 The nativity of Christ. 8 One angel relateth it to the shepherds: 13 many sing praises to del for it. 21 Christ is circumcasel. 22 Mary parified. 25 Simeon and Janua prophery of Ciristi. 40 who increaseth in wisdom, 46 questioneth in the temple with the doctors,

51 and is obedient to his parents. A ND it came to pass in those days, and all the ND it came to pass in those days, that there went CHAP, 2. a or, enworld should be a taxed. rolled.

Ver. 65. What manner of child.—It seems to have been a general opinion that children born under such remarkable circumstances, were intended for zonie great design.

Ver. 69. A horn of salvation .- 'A horn of salvation" is literally the

power that saves us, meaning, the Messiah Ver. 79. Since the world began.—Doddridge, "From the beginning of time." Prophecy seems to laye begalanest as early as language: for the first prediction seems to have been delivered from the Shekinah, immediately after the fall. Laucech used the roctic style; Enoch, the seventh from Adam, prophesied, and from his days to the destruction of Solomon's temple, the world was not, perhaps, without a prophet.

Ver. 78. Through the tender mercy.—Literally, "the boxels of mercy of our God" a strong Hebraism.—The day-spring—Or dawn, or, as some render it, "the rising sun;" alluding to Mai, iv. 2. The Greek term (anatole) answers to the Hebrew rendered branch; but properly signifies a new shoot arising from a decayed root, (see Isa, xi. 1.) and n.ay therefore well apply to the first streaks of day, which predict the returning sun.

CHAP, II. Ver. 1. That all the world should be taxed.—Two questions arise here: I. What is meant by "all the world?" The Greek word, (ORQE:

mene,) as Campbell remarks, strictly means, "the inhabited part of the earth,"

2 (And this taxing was first made when Cyrenius A. M. 4001 was governor of Syria.) 3 And all went to be taxed, every one into his own b Matl. 25.

city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David :)

5 To be taxed with Mary his espoused wife, being

great with child.

6 % And so it was, that, while they were there, the days were accomplished that she should be delivered. 7 And she b brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the

8 If And there were in the same country shepherds abiding in the field, keeping watch over their flock

by night.

. or. the nightuaiches.

all which the Romans had the arrogance to include within their empire; and, like other conquerors, when they came in contact with any nation which disputed their nutbority, they considered that they had a right to subdue them, because all the world was theirs! After reading, with some attention, the disquestions both of Drs. Campbell and Lardner, the Editor is inclined to think that Cesar meant to extend this decree to all his dominions, though he might begin with Judea. 2. What is meant by this reaction? As Herod was acknowledged King of Judea, though a tributary king, it seems unlikely that Cesar should key a direct tax upon his people; we think, therefore, that this was merely a census, or "enrolment," (as our margin interprets.) including a register both of the names and property of the inhabitants, with a view to fegister born of the names and property of the manufactures, with a result of titure taxation, and probably also to their reduction to a Roman province, which followed soon after. Cesar had doubtless views of revenue or agrandement; but Providence had higher views, as the sequel immediately dis-

utzement; but providence man ingore twent, as the seque immediately in-closes. See Doddridge and Campbell, in loc. and Lardner's Cred. Ver. 2. And this taxing—Doddridge tenders it, "This was the first enro-ment of Cyrenius, (Lat. Quirinius), offerwards governor of Syria."—[Ra-ther, as Dr. Campbell renders, "This first resister took effect when Cyrenius was prosident of Syria;" for at this time Quintlins Varias was governor of Syria; (Josephus, Aut. 1, xvii. e. 5, § 2.) and this enrolment, which was probably made with a view of levying a tax, (Ant. I. xviii. c. ix. § 1-3.) was not put in force tell Cyrenius was made president, about eleven years afterwards,

(Ant. 1 xviii. c. iv. Tacitus, l. iii. 1, 8.) - Bagster,

Ver. 3. His own city—That is, the city to which his family belonged. This was Bethlehem, where Joseph had formerly a paternal inheritance, which,

since the enptivity, had probably been lost.

Since in Control of the Processing State of the Control of the Processing State of the Processing State of the Control of the laid him in a manger, because there was no room for them in the inn.— The custorn inns, commonly called Caravanserais, are very large buildings, with domes, and a fountain in the centre, for the use of caravans; the benefits of which are allowed to all travellers, but afford only a lodging place for them-selves and cattle, without either food or bedding: but it is probable these Ca-ravanscrass are not of so high antiquity as the birth of Christ. The kataluma, inn, or "house allotted to strangers," (as Campbell renders it), as be some to a small country town, was probably of a humbler character, and alloring room for but few families, was soon filled by the first comers; and others, as Joseph and Mary, were obliged to take shelter in the out-buildings, intended for the cattle of travellers, but which we should hope might be cleared for them, as we read nothing in the Serjietures of their being herded with the cattle i indeed, we may safely infer the contrary, from the Holy Babe being laid in the crib, or manger. There is a radiation mentioned by Justin Martyr, in the middle of the second century, that this stable was a natural cave, (and with such Judea abounded.) adjacent to the inn; but that it was the same as now is shown for such, is uncertain and perhaps unlikely.

Ver. 8. Keeping watch over their flock by night.—Campbell, "Who tended

160	LUKE, II.
A. M. 1001. B. C. 4.	9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them:
d Is.9.6.	and they were sore afraid.
e Ps .03.20, 21. 1 Pe.1.12	10 And the angel said unto them, Fear not: for, he-hold, I bring you good tidings of great joy, which shall be to all people. 11 For unto you d is born this day in the city of David a Saviour, which is Christ the Lord. 12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. 13 And suddenly there was with the angel ta multi-
f Is.37.19.	tude of the heavenly host praising God, and saying, 14 Glory to God in the highest, and on earth f peace, good will toward men. 15 ¶ And it came to pass, as the angels were gone away from them into heaven, the #shepherds said
g the men the ship- herds.	one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.
h Le.12.3.	17 And when they had seen it, they made known abroad the saying which was told them concerning this child. 15 And all they that heard it wondered at those things which were told them by the shepherds. 19 But Mary kept all these things, and pondered
i Mat.1.21. c.1.31.	them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. 21 ¶ And when eight days were accomplished h for the circumcising of the child, his name was called JESUS, which was so named of the angel i before he was conceived in the womb. 22 ¶ And when i the days of her purification according to the control of the
j Le.12.2, &c.	ing to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; 23 (As it is written in the law of the Lord, Every

their flock by turns through the night watches;" Doddridge, literally, "keeping the watches of the night." Dr. Lardner (with whom agrees Dr. Shawe, the traveller) draws from this passage two powerful arguments in favour of the hypothesis which places the birth of our Lord about the autumnal equinox: 1. The latter end of December was by no means an eligible time for making ar enrolment, as it would be most inconvenient for travelling; neither, 2. is it likely that shepherds would be then watching their flocks in the open fields, b.t both circumstances would well agree with September.

Ver. 11. Christ the Lord.—The expected Messiah, the Lord or King of the Jews; and the Lord, the Creator and the Preserver of the whole universe.

Ver. 12. In a manger.—Campbell, "The manger;" i. o. of the inn.
Ver. 14. In the highest—That is, "the highest heaven;" Doddridge and Campbell.

Vec. 13. But Mary kept all these things, &c .- Doddridge, "But Mary treasured up all these things, entering into the meaning of them in her heart; Compbell, "Weighing them;" i. e. in her own mind. Campbell, "Weighing them;" i. e. in her own mind. Ver. 21. His name was called, &c.-It was customary to give male child-

ren their name at circumcision, as now at baptism.

Ver. 23. Every male that openeth the womb—That is, every first-born child, provided it be a male, but not otherwise.

LUKE, II.	161
k male that openeth the womb shall be called holy to the Lord:)	A. M. 4001. B. C. 4.
24 And to offer a sacrifice according to that which is	b. Fr. 12 10
said in the law of the Lord, A pair of turtle-doves, or	22.29.
two young pigeons.	Nu.8.17.
25 ¶ And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was	1 Ma.15.13 ver.38.
just and 1 devout, waiting for the consolation mof Israel: and the Holy Ghost was upon him.	m Is 49 1.
26 And it was revealed unto him by the Holy Ghost.	
that he should not see " death, before he had seen the Lord's Christ.	n Ps.89 48 He.H.5.
27 And he came by the Spirit into the temple: and	o Go.46.30
when the parents brought in the child Jesus, to do	
for him after the custom of the law,	p 1s.57.2
28 Then took he him up in his arms, and blessed	Re.14.13.
God, and said,	q Is 52.10.
29 Lord, now olettest thou thy servant depart in	e 3.6. Ac. 4.12.
F peace, according to thy word:	
30 For mine eyes have seen athy salvation, 31 Which thou hast prepared before the face of al.	r Is. 42.6.
people;	60.3.
32 A light to lighten the Gentiles, and the glory of	Ac. 13.47 43. e
thy people Israel.	
33 And Joseph and his mother marvelled at those	s Is 9 14. Ro.9.32
things which were spoken of him.	23.
34 And Simeon blessed them, and said unto Mary his	1 Co.1.23, 21.
mother, Behold, this <i>child</i> is set for the fall sand rising again of many in Israel; and for a sign which	2 Co.2.16.
shall be spoken t against;	1 Fe.2.7,8.
35 (Yea, a sword a shall pierce through thy own soul	
also,) that v the thoughts of many hearts may be re-	1 Ac.28.25
vealed.	u Jn.19.25.
36 ¶ And there was one Anna, a prophetess, the	
daughter of Phannel, of the tribe of Aser: she was of	v Ju.5.15,
a great age, and had lived with a husband seven	16.
years from her virginity;	1 Co.11. 19.
37 And she was a widow of about fourscore and four	10.
years, which departed not from the temple, but serv-	w Ac.557.
ed God with fastings and prayers w night and day.	F 7 i.5.5.
38 And she coming in that instant gave thanks like-	
wise unto the Lord, and spake of him to all them	x ver.25.

that * looked for redemption in y Jerusalem. 39 ¶ And when they had performed all things accord- y or, In act.

Ver. 24. A pair of turtle-doves .- One was for a burnt-offering, and the other for a sin-offering. The rich were required to bring a lamb; but the poor and middling classes were required to bring either two turtle-doves, or two young pigeons. This is a proof of the comparative poverty of Joseph and

Mary; and shows that this event occurred before the offering of the Magi, which would have enabled them to offer a lamb. |- Eagster. Ver. 25. The consolation of Israel.-A common name for the Messial. Gill, Ver. 26. Should not see death .- To see death, is a Hebraism for to die.

lxxxix. 49. !- Busster. Ver. 37. Fourscore and four years-That is, of her life, Doddridge refers it to the period of her widowhood, in which case she must

be above a century old. Ver. 28 That looked for redemption, &c .- i. e. who expected the coming of the Messiah.

Ver. 39. And when.-Campbell, "After" they had performed, &c .- To their own city Nazareth.-By comparing Mat. ii. it will be seen that Luke

LUKE, 11.

A. M. 4951. [ing to the law of the Lord, hey returned into Galilee, B.C. 4. [to their own city Nazareth.]

40. And the oblid grows and waved attempt in origin.

z Is.11.2,3. 40 And the child grew, and waxed strong in spirit, ver.32 filled z with wisdom: and the grace of God was upon

41 ¶ Now his parents went to Jerusalem every

a year at the feast of the passover.

42 And when he was twelve years old, they went up

A. M. 4012 to Jerusalem after the custom of the feast.

A.D. 3. 43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him

a Es. 23.15 among their kinsfolk and acquaintance.

De.15.1 45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the

doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his

Monto 2. 48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus 46. dealt with us? behold, thy father and I have sought

thee sorrowing.
49 And he said unto them, How is it that ye sought

me? wist ye not that I must be about omy Father's business?

o Jn.5.17. 50 And they understood not the saying which he spake unto them.

has omitted the whole narrative of the Magi, and the flight into Egypt, which probably ecupied two or three years at least; indeed, we have no farther account of Jesus till his attending the passover, ver. 22.—Nazareth, now Nassera, was a small town of Zebalun, in Lower Galilee, according to Eusebins, fifteen miles cast of Legio, near mount Tabor, and according to Parsebins, about egril leagues, or according to Munalett, seven hours, or about twenty miles south-east of Acre. It is one of the principal towns of the passatic of Acre, containing a pountation of about 2000 souls, of whom 500 are Turks, the remainder being Christians. It is delightfully situated on elevated ground, in a valley encouragescal by mountains — Razster.

in a valley, encompassed by mountains, J—Bagster.
Ver. 40. Strong in spirit.—See chap. 1. 80.—And the grace of God was upon him.—in other words, "filled with the Holy Ghost." meaning the spirit of wisdom and devotion; for it does not appear that the miraculous gifts of the Spirit were bestowed on the man Christ Jesus until his bagtism, ch. iv. 1. Ver. 41. His parents went.—The law obliged only the males to attend the

great feasts. (Exod. xxiii. 17.) yet females were not forbidden to attend.

Ver. 42. And when he was twoe've years old.—This is understood to be the
period at which youth were required to attend the temple worship, and from
which period they were brought under the yoke of the law, and were denomi-

naled "sons of the covenant." Witton and Lightfoot.

Ver. 44. Went a day's journey—That is, before they missed him: then they inquired among the party with whom they travelled, which probably was namerous, and on the third day, returning to the city, found him in the

temple, ver. 46.

Ver. 45. After three days.—That this phrase was to the Jews equivalent to

The triple and the supermental and the superme

as his father; which he was, both leadly and in courtesy, though not in fact.

Ver. 49 Wist 6. e. knew) ye not that I must be about my Father's business I—Doddridge and Campbell, "At my Father's." So the Syriac, and many able critics.

51 ¶ And he went down with them, and came to A. M. 4012 but his mo-Nazareth, and was subject unto them ther kept d all these sayings in her heart.

52 And Jesus increased ein wisdom and f stature.

and in favour with God and man. CHAPTER III.

1 The preaching and baptism of John: 15 his testimony of Christ. 20 Herod imprisoneth John. 21 Christ baptized, receiveth testimony from heaven-23 The age and genealogy of Christ from Joseph upwards.

TOW in the fifteenth year of the reign of Tiberius 1 Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region, of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas a and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in

the wilderness.

3 And blic came into all the country about Jordan, preaching the baptism of repentance c for the remis-

sion of sins;

4 As it is written in the book of the words of Esaias the d prophet, saving, The voice of one crying in the wilderness, Prepare ve the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall e be made straight, and the rough ways shall be made

smooth :

6 And e all flesh shall see the salvation of God. 7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath

warned you to flee from the wrath to come?

A. D. 8.

Da 7.23 ver %. e 1 Sa.2.96

ver. 40.

f or, age.

CHAP. 3.

A. M. 4030. A. D 26.

a Jn.11.49. 18.13. Ac. 4.6.

b Mat.3.1. Ma.1.4.

c c.1.77. d Is.40.3.

> Ps.99.2. Is. 10.5. 19.6. 52.10.

Ro. 10.12, 13

f Mat.3.7.

g or, meet

8 Bring forth therefore fruits & worthy of repentance, CHAP. III. Ver. 1. In the fifteenth year of Tiberius.-There is doubtless Lardner has con some difficulty in reconciling this with the Roman history. sidered the various solutions offered, at considerable length; and Doddridge, having reviewed his arguments, agrees with him that Christ was born in September, the year of Rome 749 (Julian Period 4709.) and reckons these 15 years, not from the death of Augustus, but from Tiberius being received into the government three years before, which brings John's entrance on his mission to the spring of 779; and supposing Jesus baptized about a year after, he would then be but a few months over 30 years of age, as Lardner calculates. — Pon-tius Pilate being governor (or procurator) of Judea.—Herod the Great, as we have seen. Mat. ii. 19, 22, dving soon after Christ was born, was succeeded by his son Archelaus; but he, being charged with various crimes, was deprived and canished, and thus Judea reduced to a Roman province, though Hered Antipas, and Philip, still retained Tetrarchies (or quarterings) of the Jewish monarchy—Huver—Huver—Hus a province of Syria east of Jordan, now called *Djedour*, according to *Burckhardt*, and comprising all the flat country south of Djebel Kessone as far as Nowa, east of Djebel el Sheikh, or nount Hurman and the state of Djebel el Sheikh, or mount Hermon, and west of the Hadj rond. Trachonitis, according to Strabo and Ptolemy, comprehended all the uneven country on the east of Auranitis, now Haouran, from near Damascus to Bozra, now called El Ledja and Diebet Haouran. Abilene was a district in the valley of Lehanon, so called from Abila its chief town, 13 miles N. of Damascus, according to Antoninus. |- Bagster.

Ver. 2. Anuas and Caiaphas being high priests: - Strictly, there could be but one high priest; but either Annas, having been high priest, still retained the title by courtesy; or Caiaphas was high priest, and Annas his deputy, or Sagan, but placed first (according to Selden) on account of his secular office,

as prince of the Sanhedrim.

Ver. 3. All the country about Jordan—That is, adjacent to, probably on

oth sides of the river.

Ver. 8. We have Abraham to our father .- Ahraham was the founder of

A. D. 26.

A. M. 4030, land begin not to say within yourselves. We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. 5 Mat 7.19.

c.13.7.9. c.11.41.

9 And now also the axe is laid unto the root of the trees: every h tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

2 Co.8.14. 1 Jn.3.17. Mat.21.

10 And the people asked him, saving, What shall we do then?

c.7.29. k c.19.8.

11 He answereth and saith unto them. He i that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

1 Co.6.10. l or, put n) manin fear.

12 Then came also publicans I to be baptized, and said unto him, Master, what shall we do? 13 And he said unto them, Exact k no more than

n Ex.23.1. Le. 19.11

that which is appointed you. 14 And the soldiers likewise demanded of him, say-

n 1 Ti.6.8.

ing. And what shall we do? and he said unto them. 1 Do violence to no man, neither accuse any m falsely; and be content " with your " wages.

o or, allow ance.

15 \ And as the people were P in expectation, and all men q mused in their hearts of John, whether he were the Christ, or not :

p or, in suspense.

16 John answered, saving unto them all, I indeed baptize you with water; but one mightier than I g or, reasoned; or, cometh, the latchet of whose shoes I am not worthy debated. to unloose: he shall baptize you with the Holy Ghost

r Je.15.7. 19.

and with fire: 17 Whose fan is in his hand, and he will thoroughly purge his floor, and swill gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

ь Mi.4.12. Mat.13.

18 And many other things in his exhortation preached he unto the people.

t Ps.1.4. u Ps.21.9. Ma.9.44,

19 T But 'Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, 20 Added yet this above all, that he shut up John in

v Mat.14.3. Ma.6.17. prison.

the Jewish nation, and is styled, on account of his confidence in the promises of God, the father of the faithful.

Ver. 14. Do violence to no man .- Daddridge, "Terrify no man." - - And be content with your wages. - It is well known that soldiers often mutimed And those who were the most ready tools to oppress others. I on this ground. were the most sturdy in resisting oppression, and even a just subordination to the higher powers. - (Soldiers here mean men actually under arms, or march-Now, as we learn from Josephus that Herod was at this time ing to battle. engaged in war with Arelas, a kine of Arabia. Michaetis concludes, that these military men were a part of Herod's army, then on its march from Gables, which must of necessity have passed through the country where John was baptizing. See on Ma. vi. 27.]—Bagster.

Ver. 16. He shall baptize you with the Holy Ghost and with fire.—Here is an evident allusion to the pouring down of the Holy Spirit upon the believers on the day of Pentecost. See Acts ii. 3. This, as many think, proves that the term laptism is at least not always used for immersion; but, sometimes at least, for effusion, or pouring down. But on this we speak with tenderness, as our object is to promote Christian harmony and affection; not controversy on the

non-essentials of religion. Ver. 18. He preached unto the people.—This version is defective; I rrdner remarks, the words may be rendered, "He evangelized (or preached the gospel) to the people." Campbell, "He published the good tidings (or gospel)

to the people."

21 T Now when all the people were baptized, it A. M. 4000. came to pass, that Jesus also being baptized, and praying, the heaven was opened, B the birth

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 T And Jesus himself began to be about thirty years of age, being (as was supposed) the son * of

Joseph, which was the son of Heli.

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was

the son of Esli, which was the son of Nagge,

26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,

27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was

the son of Salathiel, which was the son of Neri, 28 Which was the son of Melchi, which was the son

of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,

29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was x Mat. 13. the son of Matthat, which was the son of Levi.

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of Jesus Christ is

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form al from the fust letters. Annus crat regni Augusti, ti a year of Angustus's

reign. w Mat.3. 13. & c. Jn.1.32.

In 6.42

Ver. 21. Now when all the people were baptized-That is, great numbers of them.

Ver. 22. In a bodily shape.—Doddridge, "In a corpored form:" that i was in the form of a dove, however, many doubt. Dr. Daniel Scott supposes it to have been also as the state. it to have been a lambent flame, with a hovering motion; but the dove seer s so fine an emblem of the Holy Spirit, that we see no more exception to this

children are therefore reckoned.

form that that of a tongue of first Acts ii. 3.

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 Lardaer. But Campbell (following Grotius and others) reads, " Now Jesus was himself about thirty years in subjugation;" namely, to his pare its. -Being (as was supposed) the son of Joseph.-Joseph being his mother's esponsed husband, it was of course supposed by the world, that Joseph 1 just be his father; but this expression strongly implies the contrary.—[The real father of Joseph was Jacob, CMat. i. 16;) but having married the daught of the day, and being perhaps adopted by him, he was called his son, and as such was entered in the public registers; Mary not being mentioned, because the Hebrews never permitted the name of a woman to enter their genealogical tables, hat inserted her husband as the son of him who was, in reality, but his father in law. Hence, it appears that St. Matthew, who wrote principally for the Jews, traces the pedigree of Jesus Christ from Abraham, through whom the promise was given to the Jews, to David, and from David, through the line of Solomon, to Jacob the father of Joseph, the reputed, or legal lather of Clrist; and that St. Luke, who wrote for the Gentiles, extends his genealogy upwards from Heli the father of Mary, through the line of Nathan, to David and from David to Abraham, and from Abraham to Adam, who was the im mediate son of God" by creation, and to whom the promise of the Savious was eigen in behalf of himself and all his posterity. The two branches of descent from David, by Solomon and Nathan, being thus united in, the per sons of Mary and Joseph. Jesus the son of Mary re-united in himself all the blood, privileges, and rights, of the whole family of David, in consequence of which he is emphatically called "The son of David." |—Bagster. What may have thrown some considerable difficulty in the way of reconciling these ge

nealogies, is the Hebrew law, which obliged men, in certain cases, to marry the widows of their deceased brothers, (see Deut. xxv. 5, &c.) to whom the

son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, b Ge.11.12. 34 Which was the son of Jacob, which was the son of Isaac, which was ine son of a Abraham, which was c Ga.5.25. the son of Thara, which was the son of Nachor, 35 Which was the son of Sarneh, which was the son d Ge.1.26. of Ragau, which was the son of Phalec, which was the 2.7. 1s.61.8. son of Heber, which was the son of Sala, 1 Co.15. 35 Which was the son of Caman, which was the son 45,47. of b Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of c Lamech, 37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was CHAP, 4. the son of Maleleel, which was the son of Cainan, 38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son A. M. 4031. A. D. 27. of a God. CHAPTER IV.

1 The temptation and fasting of Clarist. 13 He overcometh the devil; 14 beginneth to preach. 16 The people of Neurotth admire his gracious words.

33 He cureth one possessed of a devil, 33 Peter's mother-in-law, 40 and divers a Mat.4.1. Ma. 1.12. other sick persons. 41 The devils acknowledge Christ, and are reproved for it. 43 He preacheth through the cities ver.14. ND a Jesus being full of the β Holy Ghost returned from Jordan, and was led by the Spirit into B manifestthe wilderness, ing him-self so to 2 Being forty days tempted of the devil. And bin be, havthose days he did eat nothing; and when they were ing comended, he afterward hungered. menced the public 3 And the devil said unto him, If thou be the Son of exercis: God, command this stone that it be made bread. of his office. 4 And Jesus answered him, saving, c It is written, That man shall not live by bread alone, but by every word of God. 5 Ex.51.28 5 And the devil, taking him up into a high mountain, 1 Ki. 19.8 showed unto him all the kingdoms of the world in a moment of time. c De.S.3. Ver. 36. Which was the son. o Cainan, which was the son of Arphaxad, &c.—This Cainan is not in the Hebrew genealogy, (Ge. xi. 12.) but is found in Whether it was here inserted by Luke, or by some copyist, is not the LXX. of great importance, since the only question arising from it is, whether Salah was the son or grandson of Arphaxad.—It may here be remarked, that though some of the same names occur here from Nathan downwards, as in Joseph's genealogy, yet there appears no sufficient evidence that the same persons were intended, different persons often bearing the same name.]-Bagster. Persons who wish farther to study these genealogies, will find abundant learned discussion in Dr. Clarke's Comments on Luke iii., and in Mr. Prebend. Townsend's New Testament arranged.

CHAP, IV. Ver. 5. In a moment.—Perhaps meaning, "at a glance," or in one view. It is remarkable that this scene from the mountain, which is placed

last in Matthew, is here placed second; for which we can give no reason.

LUKE, IV.

son of Jonan, which was the son of Eliakim,

20 Which was the son of Simeon, which was the son

of Juda, which was the son of Joseph, which was the

31 Which was the son of Melea, which was the son

of Menan, which was the son of Mattatha, which was the son of T Nathan, which was the son of David,

32 Which was the son of 2 Jesse, which was the son

of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

33 Which was the son of Aminadab, which was the

A. M. 4030.

2 Sa. 5.14.

z Ru.4.13.

9. Ge.11.54...

A. D. 25.

v Zec.12.

1.7

22.

LUKE, IV. 167 6 And the devil said unto him. All this power will I A. M. 4031. give thee, and the glory of them : for a that is deliver-A. D. 7. ed unto me; and to whomsoever I will give it. d Jr. 1231. 14 30. 7 If thou therefore wilt eworship me, all shall be thine. Ep. 2.2 8 And Jesus answered and said unto him. Get thee Re.13.2.7. behind me, Satan : for fit is written, Thou shalt woror, fall ship the Lord thy God, and him only shalt thou serve. down be-9 And he brought him to Jerusalem, and set him on a fore me pinnacle of the temple, and said unto him, If thou be f De 6.13. the Son of God, east thyself down from hence: 10 20. 10 For it is written. He s shall give his angels charge g Ps 91.11. over thee, to keep thee : 11 And in their hands they shall bear thee up, lest at h De 6.16. any time thou dash thy foot against a stone. i He. l. 15. 12 And Jesus answering said unto him, It is said. Thou h shalt not tempt the Lord thy God.

13 And when the devil had ended all the itemptai Jn.4.43. Ac. 10.37 tion, he departed from him for a season. k Mat. 2.23. 14 T And Jesus Freturned in the power of the Spirit into Galilee; and there went out a fame of him through 1 Mat.13. all the region round about. 51. Jn.18.20. 15 And he taught in their synagogues, being glori-Ac.13.14. fied of all. 16 ¶ And he came to k Nazareth, where he had been m Is.61.1. brought up; and, as his custom was, he I went into the synagegue on the sabbath day, and stood up for to read. n 2 Ch.34. 27. Ps.34.13. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, 51.17. he found the place where it was written, Is.57.15. 18 The m Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; o Ps.146.3. he hath sent me to heal then broken-hearted, to preach Ls.29, 13. deliverance to the captives, and recovering of sight p Is.42.3. to the blind, to set at liberty them that are P bruised, Mat.12 19 To preach the acceptable 9 year of the Lord. 20 And he closed the book, and he gave it again to

the minister, and sat down. And the eyes of all them q Is 61.2 that were in the synagogue were fastened on him. r Ps.45.2 21 And he began to say unto them, This day is this

scripture fulfilled in your ears. 22 And all bare him witness, and wondered at the gracious r words which proceeded out of his mouth. And they said, Is anot this Joseph's son? 23 And he said unto them, Ye will surely say unto s Jn.6.42.

Ver. 7. All shall be thine-That is, "All this glory." Campbell.

Is.50.4.

Mat.13.

c.247.

54. Ma.6.2

Ver. 8. Get thee behind me, Satan.—This clause is here wanting, not only in some of the best MSS, but several ancient versions. But it occurs Mat. iv. (ampbell.

Ver. 17. Opened the book .- [" Unrolled the book;" the Sacred Writings being anciently (as they are still in the synagogues) written on skins of parchment, and rolled on two rollers, beginning on each end, so that in reading from right to left, they rolled on with the left hand while they rolled on with

the infut. |-Bagster. Ver. 18. Because. - Campbell, "Inasmuch as." Ver. 20. The minister. - Campbell, "The servant;" namely, in waiting upon

the renders.

Ver. 22. The gracious words.—Doddridge, "Graceful words"—Campbell,
"Words full of grace."—Greek, "Words of grace;" referring more to the matter than the manner of his discourse.

Ver. 23. Done in Capernaum.-See Mark i. 21, &c. : John ii. 19, &c.

LUKE, IV. 168 A. M. 4031. me this proverb, Physician, heal thyself: whatsoever A. D. 27. we ha e heard done in Capernaum, do also here in thy country. Mat.4.13 11.23.&c. 24 And he said, Verily I say unto you, No u prophet is accepted in his own country. w Mat.13. 25 But I tell you of a truth, " many widows were in 57. In: 14 Israel in the days of Elias, when the heaven was slaaup wthree years and six months, when great famine v 1 Kı.17.9. was throughout all the land: 26 But unto none of them was Elias sent, save unto w Ja.5.17. Sarepta, a city of Sidon, unto a woman that was a widow. x 2 K.5.14. 27 And x many lepers were in Israel in the time of y or, edge. Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. z Ps.37.14. 39.33 28 And all they in the synagogue, when they heard these things, were filled with wrath, a In S.59. 29 And rose up, and thrust him out of the city, and 10.39. led him unto the brow of the hill whereon their city was built, that they might cast him down 2 headb Je.23,29.

Mat. 7.28, long. 29. 30 But he passing a through the midst of them went Tit.2.15

his way, He.4.12 31 And came down to Capernaum, a city of Galilee.

c Ma.1.23. and taught them on the sabbath days. 32 And they were astonished at his doctrine: for his d or, away.

word was with b power. 33 ¶ And c in the synagogue there was a man, which e Ja.2.19. had a spirit of an unclean devil, and cried out with a

loud voice, f ver.41. 34 Saving, d Let us alone; what chave we to do g Ps.16.10. with thee, thou Jesus of Nazareth? art thou come to

destroy us? f I know thee who thou art; the & Holv Da.9 24. c.1.35. One of God. Ac.3.14.

Ver. 25. Elias-Or, Elijah, 1 Kings xvii. 9, &c.

Ver. 25. Earspia.—18 earspia. a city of Phanicia, on the coast of the Mediterranean, is called Zarpnand by the Arabian geographer Sherif Ibn Idris, who places it 20 miles N. of Tyro, and 10 S. of Sidon; but its real distance from Tyre is about 15 miles, the whole distance from that city to Sidon being only 25 miles. Manufacell states, dat the place shown him for this city, called Sarphan, consisted of only a few houses, on the tops of the mountains, within about 1-2 a mile of the sea; between which there were ruins of considerable extent.]-Bagster.

Ver. 27. Eliscus—Or Elisha, 2 Kings v. 3. Ver. 29. The broto (margin, "edge") of the hill vohereon their city was built.—But modern travellers tell us that Nazareth was built in a valley, surrounded by hills. So Dr. Richardson compares it to a delightful basin of earth, surrounded by fifteen mountains. The village, he says, stands on an elevated situation, on the west side of the valley. Now, it appears by Godyour that the law required only an eminence of two cubits high, from which the person stoned must be thrown down, and such an eminence may be found almost my where. Perhaps the original term (ophrues) may be misunderstood. For the usual state of the bank of a river, which is generally slowing. See Jones's Lex.) The human eye-proxy, which seems the origin of the term. is not on the top of the forehead, but on the rise; perhaps, therefore, the true meaning may be, that the city was built on the slope of the hill, from the steepest part of which they meant to precipitate our Lord. What is now called the Mount of Precipitation is, however, full half a league from the village, and difficult of access, which is therefore very unlikely to be the place to which the Jews meant to drag our Saviour.

Ver. 33. A spirit of an unclean devil-That is, a demon, who was an unclean spirit: this seems utterly inconsistent with the idea of these demons be-

ing diseases.

35 And Jesus rebuked him, saying, Hold thy peace, A. M. 4031. and come out of him. And when the devil had thrown hun in the midst, he came out of him, and hurt him not. h 1 Pe.3.22 36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, h and they come out.

37 And the fame of him went out into every place of the country round about.

38 T And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they be sought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered

nnto them. 40 ¶ Now when the sun was setting, all they that i or, to say had any sick with divers diseases brought them unto

him; and he laid his hands on every one of them, and healed them. 41 ¶ And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not ito speak:

for they knew that he was Christ. 42 ¶ And when it was day, he departed and went k Ma.1.38. into a desert place: and the people sought him, and came unto him, and stayed him, that he should not

depart from them. 43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore k am

I sent. 44 And he preached in the synagogues of Galilee.

CHAPTER V.

Christ teacheth the people out of Peter's slip: 4 in a miraculous taking of fishes, showeth how he will make him and his partners fishers of men: 12 cleanseth the leper: 16 prayeth in the wilderness: 18 healeth one sick of the palsy: 27 calleth Matthew the publican: 29 cated with simers, as being the physician of souls: 34 foretelleth the fastings and afflictions of the apos-tles after his ascension: 36 and likeneth faint-hearted and weak disciples to old bottles and worn garments.

ND a it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret.

2 And saw two ships standing by the lake: but the

Ver. 37. The fame, &c.—[The sound; a very elegant metapher, says Dr. Adm Clarke. The people are represented as struck with ristonishment, and the sound goes out through all the coasts; in allusion to the propagation of

sound by a smart stroke upon any sulistance. — Bagster.

When it vest day.—Mark says, "A great while before day," which may refer to his rising at the first dawn; and when the day advanced, out pro-

had reter to his rising at the irist dawn; and when the day advanced, but probably before sun-rise, he went forth, &c.

Ver. 44. Galilee.—[Many of the Jewish traditions, in accordance with Is. ix. 1, 2, assert that Galilee was the place where the Messiah should first appear. Thus also Is. ii. 19. "When he shall arise to smite terribly the car th." is expounded in the book Zohar, as referring to the Messiah: "When he shall arise, and shall be revealed in the land of Galilee." See Schoetgen.]—Bagster.

CHAP. V. Ver. 1. And it came to pass.—No particular day or time is here pointed out; but one day, while he was preaching.—The lake of Gennesarge—Called also "the sea of Galliee," and "of Tiberias," called also in the Old Testament, "the Sea of Cimereth." Num. xxxiv. 11. Jos. xii. 3. Ver. 2. Thoo ships.—Evidently fishing-barks.—Standing—That is aground; not afloat.

15

Mat. 8 14.

Ma.1.29. &c.

to be

knew him Christ

CHAP, 5.

a Mat 4.18,

åс.

Ma.1.16.

170	LUKE, V.
A. M. 4031. A. D. 27.	fishermen were gone out of them, and were washing their nets.
b Jn.21.6.	3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught!
e Pa 127 1,2 Eze.37. 11,12	the people out of the ship. 4 \(\text{Now when he had left speaking, he said unto Simon, b Launch out into the deep, and let down your nets for a draught. 5 \(\text{And Simon answering said unto him, Master, we } \)
d Ec 11.6. (ia 6.9.	have toiled all the night, and have taken onething: nevertheless at thy word I will let down the net. 6 And 4 when they had this done, they enclosed a
e Rx.23.5. Ga.6.2 Pr.13.24.	great multitude of fishes: and their net brake. 7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships,
f Jn.13.22. 2 Sa.6.9. 1 Ki.17. 18. 1s.6.5.	so that they began to sink. 8 When Simon Peter saw it, he fell down f at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 9 For he was astonished, and all that were with him, at the draught of the fishes s which they had taken:
g Ps.S.6,8.	10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou
h Mat.4.20. 19.27. Phi.3.7.8.	shalt eatch men. 11 And when they had brought their ships to land, they forsook hall, and followed him. 12 ¶ And it came to pass, when he was in a certain
i Mat.S.2, &c. Ma.1.40, &c.	city, behold a man full of leprosy: who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou eanst make me clean. 13 And he put forth his hand, and touched him, say-
j 2 Ki.5.10, 14. k Le.14.4,	ing, I will: be thou clean. And immediately the le- prosy departed from him. 14 And he charged him to tell no man: but go, and show thyself to the priest, and offer for thy cleansing.

according as Moses k commanded, for a testimony &c.

Ma. 3.7.

unto them. 15 But so much the more went there a fame abroad Mat. 4.25. of him: and I great multitudes came together to hear,

Jn.6.2 and to be healed by him of their infirmities. Ver. 3. Thrust out a little.—So that the people on land might hear, without incommoding him. — Sat down, &c. — This account of the calsing of Peter and Andrew, James and John, will be found, as Dr. Townson observes, on a near inspection, to tally marvellously with the preceding ones of Matthew and Mark; and is one of the evidences, that the Evangelists vary only in the number or cheire of circumstances, and write from the same idea of the fact which they lay before or creamstances, and write from the same need of the fact which they lay let be us. Though St. Matthew and Mark do not exactly tell us, that St. Peter was in the vessel when he was called by Christ, they signify as much in sayine that he was casting a net into the sea; and though only St. Luke informs us that James and John assisted Peter in landing the fish, yet it is implied, for Mark says, that when Christ had gone a little father, he saw them mending their needs, which had been form by the weight of fish hadded on shore.]—Barster, War & Dentart from us. Se.—I am tability uncoughts of each manifester. Ver. 8. Depart from me, &c .- 1 am totally unworthy of such manifesta-

tions of the power and glory. See Is vi.5. A min of such manness to thou sof the power and glory. See Is vi.5. A min of such that the before, Gohn i 43.) but not so as to forsake all. Till now they wrought at

their ordinary calling." Wesley.

16 T And who withdrew himself into the wilderness, A. M. 4031. and prayed. 17 7 And it came to pass on a certain day, as he was

teaching, that "there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the B Lord was present to heal them.

18" And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to B Heneni bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in because of the multitude, they went upon the house-top, and let him down through the

tiling with his couch into the midst before Jesus. 20 And when he saw their faith, he said unto him,

Man, thy sins are forgiven thee. 21 And the scribes and the Pharisees began to reason. saying, Who is this which speaketh blasphemies?

Who can forgive P sins, but God alone? 22 But when Jesus perceived their thoughts, he an-

swering said unto them, What reason ye in your o Mat 9.2. hearts ?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and q take up thy

couch, and go unto thy house. 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own q Jn.5.8,12

house, glorifying God. 26 And they were all amazed, rand they glorified r Action

God, and swere filled with fear, saying, We have seen strange things to-day.

27 % And rafter these things he went forth, and saw a publican, named Levi, sitting at the receipt of cus- t Mat. 9.9.

tom: and he said unto him, Follow me. 23 And he left all, rose up, and followed him.

Ver. 16. Into the wilderness.—Literally, "Into the deserts;" Campbell, "Solitary places."

Ver. 1. And the power of the Lord was present to heal them .- Query, whom? Not the Pharisees and lawyers, surely. We apprehend that part of this passage should be read in a parenthesis, thus: Ver. 15. "Great multitudes came... to be healed, (and he withdrew, &c. And it came to pass on a certain day, as he was teaching, and there were Pharisecs, &c. sitting by ...) and the rewer of the Lord was (present) to heal them;" 'iz, the multitudes that came to be healed. So (for substance) Gassius Doddridys, Completh, and Beothroyd. It is erident enough, from what follows, that the Pharisees came not to be heated, but to cavil and find fault,

Ver. 18-26. And, behold, men brought in a bed, &c .- This is the same nagrative as in Mat. ix. 2-8, where we offered some general remarks; and in

Mark ii. 3—12.

Ver. 19. They went upon the house-top.—[The plain state of the case seems ver. 19. They went upon the house-top are Lord, necessity of the crowd, to have been this: not being at le to approach our Lord, recause of the crowd, they exceeded the flat roof by the outer stairs, and, uncovering the roofing, whether of tiling or thatching, about the place where Jesus sat, they let down the couch by the ornice. In all this there appears no difficulty; and the damage, considering the slight structure a d thin roofing of eastern houses could not Mave been great.]—Bagsler. Ver. 21. Forgue sins.—See note on Mark ii. 7.

Filled with fea:-i. e. with a reverential sense of the divine power,

A. D. 27. in Mat.14.

n Jn.3.21.

fested Lie Divine power and compassion in readily healing those numerous sick perwere orought

to him. Ma.2.3,

&c.

p Ps 32.5. 103.3130.4. Is.1.13.

43.25.

Gar. 1.24.

Ma.2.13.

A. M. 4031. 29 T And Levi made him a great feast in his own A. D. 27. house, and u there was a great company of publicans and of others that sat down with them. u c.15.1. 30 But their scribes and Pharisees murmured against Sec. his disciples, saying, Why do ye eat and drink with publicans and sinners? L. 9 22 3: And Jesus answering said unto them. They that are whole need not a physician; but they that are sick. w La.15 c. 32 I came not to call the righteous, but sinners w to 10 1 Co.C.9.. repentance. 'n. 33 T And they said unto him, Why do the disciples 1 Ti.1 15. of John fast often, and make prayers, and likewise 2 Pe.3.9. the disciples of the Pharisces; but *thine eat and drink? x c.7.31.35 34 And he said unto them, Can ve make the children of the bride-chamber fast, while the bridegroom is with v 1s22.12 35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast y in those days. z Mat.9.13. 36 If And zhe spake also a parable unto them; No Ma.2.21, man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not a with the old. a Le.19.19. 37 And no man putteth new wine into old bottles: De.22.11. else the new wine will burst the bottles, and be spilled. 2 Co.6.16. and the bottles shall perish. 38 But new wine must be put into new bottles; and both are preserved. b Je.6.16. 39 No man also having drunk old wine straightway desireth new: for he saith. The old b is better. CHAPTER VI 1 Christ reproveth the Pharisees' blimbess about the observation of the subbath, by scripture, reason, and miracle: 13 cho seth twelve apostles: 17 healeth the diseased: 20 proached to his disciples before the people of blessings and curses: 27 how we must love our enemies: 46 and join the obelience of good CHAP. 6. works to the hearing of the word: lest in the evil day of tempration we fall like a house built upon the face of the earth, without any foun lation. ND ait came to pass on the second sabbath after the first, that he went through the corn fields; 8 Mat. 12.1. and his disciples plucked the ears of corn, and did cat, Ma.2.23 rubbing them in their hands. &c. 2 And certain of the Pharisees said unto them, Why do ye that which bis not lawful to do on the sabbath b Ex.20 fc. days? ls 58.13. 3 And Jesus answering them said, Have ye not read so much as this, what c David did, when himself was a hungered, and they which were with him; 4 How he went into the house of God, and did take c 1 Sa.21.6. Ver. 30. Their scribes, &c .- That is, the scribes and Pharisees of that place. Campbell. CHAP. VI. Ver. 1-5. And it came to pass, &c .- The same conversation is Vet. 1. On the second substate after the first.—Campbell, "On the salbath after the first.—Campbell, "On the sabbath (called) second prime;" this is literal, but the learned commentator confesses the exact meaning to be unknown. Doddridge renders it, "On the first substate the called t bath after the second (day of unleavened bread.") So Lightfoot, Newcome, &c.

LUKE, VI.

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LUKE, VI.	173
and eat the shew-bread, and gave also to them	that A. M. 4031 for A. D. 27.
were with him; which it is not lawful 4 to eat but	101
the priests alone?	d Le.21.9.
5 And he said unto them, That the Son of ma	n is
Lord also of the sabbath.	e Mat.12
6 ¶ And cit came to pass also on another sabbath, t	that 10,&c.
he entered into the synagogue and taught; and the	here, &c.
was a man whose right hand was withered.	e.t3.11.
7 And the scribes and Pharisces watched I	11111,
whether he would heal on the sabbath day;	f Jn.9 16.
they might find an accusation against him.	
8 But he knew their s thoughts, and said to the r	and g Job 122
which had the withered hand, Rise hup, and st	anu
forth in the midst. And he arose and stood forth.	h ls.12.4
9 Then said Jesus unto them, I will ask you one thi	ng; Ac.26.16.
Is it lawful on the sabbath days to do good, or to) (IO)

10 And looking i round about upon them all, he said Ps.2.1.2 anto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. k Mat 14. 11 And they were filled with madness; and communed Jone with another what they might do to Jesus. 12 T And kit came to pass in those days, that he went 1 Mat. 6.6.

i Ma.3.5.

Ma.3.13

67.

n Jn.1.12

o Jude 1.

p. Mat. 4.25

Ma.3.7.

Mar. 14.

&c.

out into a mountain I to pray, and continued all night in Mat. 10.1, in prayer to God. 13 And when it was day, he called unto him his disciples: and of them he chose m twelve, whom also he

evil? to save life, or to destroy it?

named apostles : 14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholo-

15 Matthew and Thomas, James the son of Alpheus and Simon called Zelotes.

16 And Judas othe brother of James, and Judas Iscariot, which also was the traitor.

17 T And he came down with them, and stood in the Q Ps 103.3. plain, and the company of his disciples, and P a great multitude of people out of all Judea and Jerusalem, r Nn.21.8,9. and from the sea coast of Tyre and Sidoa, which came to hear him, and to be healed q of their diseases;

18 And they that were vexed with unclean spirits: and they were healed. 19 And the whole multitude sought to touch r him: | M1.530.

for sthere went virtue out of him, and healed them all. c. 5.46

ver. 9 Is at laughtl, &c.,—Campbell, "What is lawful to do on the sathath? Good or ill? To save, or to destroy?" So a great many MSE, and practed editions. They change only in the pointing.

1. They were filled with madness.—This is well explained, and in a few

words, by Mr. Henry. "They were mad at Christ, mad at the people, mad at themselves. Anger is a short madness; malice a long one."

Ver. 13. Apostles.—[An Apostle properly denotes one sent, exactly corresponding to the Chaldee and Syriac, shehach, and shelicha, probably the very word. employed by our Lord, from shelach, "to send." It was employed by the Jews to denote any one deputed to act for another, especially on public business, as ambussadors, legates, or envoys; in which sense Herodotus also uses the word.]-Banster.

Ver. 15. Simon called Zelotes .- Called also the Canaanite, from the Hebrew word Kana, to be zealous. See note on Mark ii. 18.

Ver. 16. Judas Iscariot.—That is, "the man of Carioth," a town of Judah:

others explain Iscanot as Issachariothes, of the tribe of Issachar. Calmet.

A. M. 4031. 20 T And the lifted up his eyes on his disciples, and A. D. 27 said, Blessed be ye u poor: for yours is the kingdom of Mat 5.2 God. &c. 21 Blessed are we that hunger v now; for ve shall be u Ja.2.5. w filled. Blessed are we that weep x now; for ve shall laugh. v Is.55.1. 22 Blessed are ye, when men shall hate you, and w Ps.107.9. when they shall separate 2 you from their company, x Is.61.3. and shall reproach you, and cast out your name as Re.21.4. evil, for the Son of man's sake. v Jn.17.14. 23 Rejoice a ye in that day, and leap for joy: for, bez 1 Pe.2.19. hold, your reward is great in heaven: for in the like 20. 3.14. manner b did their fathers unto the prophets. 4.14. 24 But we unto you that are crich! for ye have rea Ac.5.41. ceived d your consolation. Col. 1.24. Ja.1.2 25 Wo unto you that are 'full! for ye shall hunger. Wo unto you that laugh f now! for ye shall mourn b Ac. 7.52 He.11.32. and weep. 39. 26 Wo unto you, when all men shall speak well g of c 11a.2.9. you! for so did their fathers to the false prophets. Ja.5.1. 27 T But I say unto you which hear, Love hyour ened c.16.25. mies, do good to them which hate you, e Is.23.7. 28 Bless them that curse you, and ipray for them 65.13. which despitefully use you. f Pr.14.13. 29 And Junto him that smiteth thee on the one cheek Ep.5.4. g Jn.15.19. offer also the other; and him k that taketh away thy 1 Ju.4.5. cloak forbid not to take thy coat also. h Ex.23.4.5 30 Give to every man that asketh of thee; and of Pr.25.21. him that taketh away thy goods ask them not again. Mat.5.44. ver.35. 31 And mas ye would that men should do to you, do Ro.12.20. ve also to them likewise. c.23.31. 32 For if ye love them which love you, what thank Ac.7.60. have ye? for sinners also love those that love them. Mat.5.39. 33 And if ye do good to them which do good to you, k 1 Co.6.7. what thank have ye? for sinners also do even the 1 De.15.7.8. 34 And if ye lend to them of whom ye hope to receive,

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m Mat. 7.12

Pr.19.17. what thank have ye? for sinners also lend to sinners, 21.26. Mat.5.42, to receive as much again. &c. 35 But love ye your nenemies, and do good, and

olend, hoping for nothing again; and your reward shall be great, and p ye shall be the children of the Highest: n ver.27. for he is kind unto the unthankful and to the evil. o Pa.37.25. 36 Be ye therefore merciful, as your Father also is

112.5. merciful. 37 Judge anot, and ye shall not be judged : condemn

p Mat.5, 45. not, and ye shall not be condemned: forgive, and ye q Mat.7.1 shall be forgiven:

Ver. 22. When they shall separate you-From their company; that is, "expel you from the synagogue; excommunicate you." Campbel.

Ver. 29. Take thy coat.—[The coat was a tunic, or under garment, over which the Jews and other nations threw a cloak or gown, when they went

abroad, or were not at work. |-Bagster. Ver. 35. Hoping for nothing again. -The Greek word is only here used in the New Testament, where some render it, to despond; and then the sense is, lend without despondency, i. e. without being weary; but the true meaning probably is, lend even to those from whom you cannot reasonably expect any recompense.

A. M. 4031. 38 Give, and it shall be given runto you; good measure, pressed down, and shaken together, and running For with | Pr. 19.17. over, shall men give into your s bosom. the same measure that we mete withal it snall be measured to you again.

39 And he spake a parable unto them, Can " the blind lead the blind? shall they not both fall into the ditch?

40 The 'disciple is not above his master: but every one wthat is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eve?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thon hypocrite, x cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For y a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For z every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble

bush gather they a grapes. 45 A b good man out of the good treasure of his heart bringeth forth that which is good; and an evil man

out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye me c Lord, Lord, and do not b Mat.12. the things which I sav?

47 Whosoever cometh to me, and heareth my savings, and doeth them, I will show you to whom he is like: 48 He ais like a man which built a house, and digged

deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and "could not shake it: for it was founded upon a frock.

49 But he s that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it ifell; and the ruin of that house was great.

CHAPTER VII. I Christ for leth a greater faith in the centurion a Gentile, than in any of the Comes in the a greater from it me economia a contact, that it may on the Jewes 10 breatch his servant being about 11 trainers from death the widow's son at Nam; 19 converted bursh emessengers with the declaration of his na-racles; 24 breatch to the people what opinion he held of John; 20 investigates account the Jews, who with neither the manners of John nor of Jesus could be won; 36 and showeth by coession of Mary Machelene, how he is a friend to

sinners, not to maintain them in sins, but to forgive them their sins, upon their faith and repentance.

TOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.

Ver. 33. Shall men gire into your bosom.—The eastern garments being long, folded, and girded with a girdle, admit of carrying much corn in the bosom. Ver. 40. Every one that is perfect shall be as his master. - Campbell, Every finished disciple shall be as his teacher."

Ver. 44. For of thorns.-[So Seneca, "Good can no more be produced out of evil than a fig from an olive. The produce corresponds to the seed." |—B. ver. 47—49. Whosever. heareth my sayings. &c. —The parallel pussage to this, is Mat. vii. 24—27, and the parable is there illustrated.

A. D. 27.

Mat. 10.

s Ps.79.12. 1 Mrt.7.2

Ma. 1.24. Ja.2.13 u Mat.15.

v Mat.10.

Ju. 13.16. 15.20. w or, shall be per-

fected as his master x Pr.18.17.

Ro.2.1.21 άc. v Mat.7.16,

17. z Mat.12

a Agrape.

35. c Mal.1.6. Mat. 7.21. 25.11.

c.13.25. G.L. 6.7. d Mat.7.25. 26.

e 2 Pe.1.10. Jude 24.

f Ps.46.1..3 62.2.

g Ja.1.21.. 26.

h Pr.23.13. lios. 4 14.

CHAP. 7.

a Mat.8.5

76	LUKE, VII.
A. M. 4031.	2 And a certain centurion's servant, who was dear
A. D. 27.	b unto him, was sick, and ready to die.
b Job 31.15.	3 And when he heard of Jesus, he sent unto him the
Pr.29.21.	elders of the Jews, beseeching him that he would come
e 1 Ki.5.1.	and heal his servant.
Gal.5.6. 1 Jn.3.14.	4 And when they came to Jesus, they be sought him instantly, saying, That he was worthy for whom he
5.1,2.	should do this:
d c.8.49.	5 For he loveth cour nation, and he hath built us a
e Ps.107.20.	synagogue.
f This man.	6 Then Jesus went with them. And when he was
-	now not far from the house, the centurion sent friends
eta therefore,	to him, saying unto him, Lord, trouble a not thyself:
nmch more	for I am not worthy that thou shouldest enter under my roof:
canst	7 Wherefore neither thought I myself worthy to come
Thou, who hast	unto thee: but say ein a word, and my servant shall
supreme	be healed.
power and au-	8 For I also am a man set under authority, having
thority,	under me soldiers, and I say unto fone, Go, and he
command the palsy	goeth; and to another, come, and he cometh; and to
to be gone, and	my servant, Do this, and he doeth it. \$\beta\$
health to	9 When Jesus heard these things, he marvelled at
come.	him, and turned him about, and said unto the people
g or, coff.n.	that followed him, I say unto you, I have not found
g or, comm.	so great faith, no, not in Israel.
Y what a	10 And they that were sent, returning to the house, found the servant whole that had been sick.
tender scene! a	11 \ And it came to pass the day after, that he went
son, an	into a city ealled Nain; and many of his disciples
only son, his mo-	went with him, and much people.
ther a widow,	12 Now when he came nigh to the gate of the city,
and he in	behold, there was a dead man carried out, the only
the bloom of his	son of his mother, and she was a widow: and much
days.	people of the city was with her.
	13 And when the Lord saw her, he had compassion
h c.8.54.	on her, and said unto her, Weep not.
Ac 9.40. Ro.4.17.	14 And he came and touched the spice: and they that bare him stood still. And he said, Young man, y I
	say unto thee, h Arise.
i 2 Ki.4 32	say unto thee, "Anse. 1 15 And he that was dead i sat up, and began to speak.
10.01	15 Thin he mat was dead . Sat up, and began to execut

i c.21.19.

k c.1.63.

13.21. And he delivered him to his mother. Jn.11.44 16 And there came a fear on all: and they glorified

God, saying, That a great prophet jis risen up among us; and, That & God hath visited his people.

17 And this rumour of him went forth throughout

Chap. VII. Ver. 5. Us a synagogue.—Campbell, "Our synagogue? implying that there was but one in the town. Campbell.

Ver. 8. (io, and he goeth.-Intimating that diseases are Christ's servants, so completely under his control, that they come and go at his bidding, as the

soldiers of a general. Ver. 11. Nain-|Called Naim by the Jewish writers, was a town of Galilee, in the neighbourhood of Endor and Scythopolis, and two miles south of mount Tabor, according to Eusebius. Borchard says, "Two leagues from Naza-eth, and not above one south of mount Tabor, is the lesser mount Hermon, on the north side of which is the city Nain. |- Bagster.

Ver. 11. Touched the bier .- Among the Jews, as well as Romans, in those times, the corpse was carried to the grave on a kind of litter, or bier, without any other covering than a cloth. Rosenmuller. Orient. Lit. No. 1290.

all Judea, and throughout all the region round A. M. 4031. about. A. D. 27.

18 ¶ And the disciples of John showed him of all these things.

19 And 1 John calling unto him two of his disciples, sent them to Jesus, saying, Art thou he that should m come? or look we for another?

20 When the men were come unto him, they said,

John Baptist hath sent usunto thee, saying, Art thou he that should come? or look we for another?

21 And in the same hour he cured many of their infirmities and plagues, and of evil spirits; and unto p c.4.13.

many that were blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell " John what things ye have seen and 9 188.14.15. Mat.11.6. heard; how othat the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor P the gospel is preached.

23 And blessed is he, whosoever shall not be offended

q in mc.

24 ¶ And when the messengers of John were depart-|r 28a.19.35. ed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' r courts.

26 But what went ye out for to see? A sprophet? Yea, I say unto you, and much more than a prophet.

27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God

is greater than he. 29 And all the people that heard him, and the publicans, justified " God, being baptized v with the baptism of John.

30 But the Pharisees and lawyers wrejected the counsel x of God y against themselves, being not baptized of him

31 T And the Lord said, Whereunto then shall I

Ver. 19. Or look we for another? - Doddridge, "Are we to expect another?" That is, Art thou the Christ? or must we wait for another? - [When we remember the Baptist's solemn testimony to Christ, the sign from heaven, and the miraculous impulse which made him acknowledge Jesus the Messiah, we shall be constrained to think that he sent to Christ, not for his own satis-faction, but for that of his disciples. |— Eagster.

Ver. 29. And all the people that heard him—Namely, John. Grotius,

Doddridge, and Campbell, all consider these as the words of Jesus, (not of the Evangelist,) in reference to John the Baptist.

Ver. 30. Rejected the counsel of God against themselves-That is, against

their own interests. Doddridge renders it, "Rejected the counsel of God to them," Campbell, "With regard to them." Ver. 31. And the Lord said.—These words are wanting in almost all the Greek MSS, and many of the Latin; in all the ancient versions and commentators; and are rejected by Gratius, Mill, Wetstein, and even Doddridge. Campbell supposes them to be inserted by some transcriber, who took the two preceding verses for the words of the Evangelist.

m Zec. 9.9. n Jn.1.45

o ls.35 5.6

Ja-2.5.

13.57. c.2.34. Jp.6.66 1 Co.1.21

..28. Es.1.3,11.

s c.1.76. t Mal.3.1. c.1.15..17.

u Ps.51.4. Ro.3.4.

v Mat. 3.5, c.3.12

w or, frus-trated. x Ac.20.27.

y or, within Utemselves.

z Mat.11.

16.&c.

LUKE, VII. 178 liken the men of this generation? and to what are A. M. 4031. A. D. 27. they like? 32 They are like unto children sitting in the marketa Mat.3.4. Ma 1.6. place, and calling one to another, and saying, We have 2.1.15. piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. L In.22. 33 For John the Baptist came a neither eating bread 15.2. ver.36. nor drinking wine; and ye say, He hath a devil. 34 The b Son of man is come eating and drinking; and ve say, Behold a gluttonous man, and a wincc Pr.8.32. bibber, a friend of publicans and sinners! 17.16. 35 But c wisdom is justified of all her children. 36 T And done of the Pharisees desired him that he would eat with him. And he went into the Pharisce's € Mat.26 5. &c. Ma.14.3, house, and sat down to meat. 37 And, behold, a woman in the city, which was a &c. Jn.11.2. e sinner, when she knew that Jesus sat at meat in the &c. Pharisce's house, brought an alabaster box of ointment, 38 And stood at his feet behind him weeping, and e c.5.32. began to wash his feet with tears, and did wipe them 1 Ti.1.15. with the hairs of her head, and kissed his feet, and anomited them with the ointment. f Jn.9.24.

39 Now when the Pharisce, which had bidden him, saw it, he spake within himself, saying, This man, if the were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a g sinner. 40 And Jesus answering said unto him, Simon, I have h See Mat. somewhat to say unto thee. And he saith, Master,

41 There was a certain creditor which had two debt-Ps.49.7.8. Re.5.6. ors: the one owed five hundred beence, and the other

42 And when they had nothing i to pay, he frankly Ps.116.16 forgave them both. Tell me, therefore, which of them 1 Co.15 9. will love him most? 2 Ca 5 14. I Ti 1.13 43 Simon answered and said, I suppose that he, to ..16.

whom he forgave most. And he said unto him, Thou has rightly i judged.

Ver. 26. And sat down to meat.—The word means strictly, to recline; CampleC (probably to avoid the apparent strangeness of the word reclining) readers it "Placed himself at table." That the reclining posture is intended, is perfectly clear from ver. 38.

to periority coen noin vet. 55.
Vet. 37. Which was Doddridge, "had been"—a sinner—That is, nototionsly so. —An a'ebaster box.—See Mat. xxv. 7.
Vet. 38. An! stood at his feet behind—The meients placed themselves
along a couch on their sides, supporting their heads with one arm, bent at the ellow, and resting on the couch: with the other they took their food and were supported at the back by cushions. Their feet, of course, were accessible to pay one whe came behind the conch. Wakefield. - To wash his feet with terms.—Doddridge, "To water his feet with a shower of tears;" Campbett, "Bathed them with tears, and wiped," &c., which we prefer. It should be remarked, that the sandals were adwars taken off at neals.——Ind did to the them with the hairs of her head.—Doddridge, "Tresses of her hair." Polybius tells us, that when Hannibal drew near to Rome, the Roman ladies went to the temples to supplicate the gods, washing the floors of them with their hair; which (he adds) was their enstom on such occasione. - And kissed his feet.-This was no unusual practice with the Jews.

Ver. 41. Five hundred pence-That is, Roman denarii, equal to seven-

.y-two dollars.

g c.15.2

13.28.

44 And he turned to the woman, and said unto Simon, A. M. 4081. Seest thou this β woman? I entered into thy house, thou gavest me no water for my feet: but she hath B who has washed my feet with tears, and wiped them with the

hairs of her head. 45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. 46 My k head with oil thou didst not anoint : but this

woman hath anointed my feet with ointment. 47 Wherefore, I say unto thee, Her sins, which are

many, are forgiven; for she loved much: but to whom

little is forgiven, the same loveth little.
48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who his this that forgiveth sins also? k Ps.23.5.

50 And he said to the woman, m Thy faith hath saved thee; go in peace.

CHAPTER VIII.
4 Christ, after he had preach-3 Women minister unto Christ et their substance. women mainter unto carrat of their seristance. 4 Christ, after he had preach-el from place to place, attended with his specieties, propounded the paratite of the sower, 16 and of the can lie; 24 declareth who are his mother, and bre-ther; 122 relationship this winds; 25 caseful the legion of devils out of the mon-ino the hard of swine; 37 is rejected of the dealarenes; 43 headed the woman of her bloody issue, 49 and raised from death daring 4 angalear.

ND it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the

twelve were with him, 2 And a certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene,

out b of whom went seven devils, 3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto

him c of their substance. 4 T And when much people were gathered together, and were come to him out of every city, he spake by a

parable: 5 A d sower went out to sow his seed: and as he e Ps. 119. sowed, some fell by the way-side; and it was trodden

e down, and the fowls of the air devoured it.

Ver. 44. Thou gavest me no water.—Washing the feet before meals is frequently mentioned in the Old Testament, Gen. xibi. 24. 1 Sam. xxv. 41; so 1 Tim. v. 10. This was done by the master of a family. Herner, Shaw. Ver. 45. I came in.—Some MSS. with the Vulgate, both the Syriac and the Coptic versions read, "She came in." Campbell. So Doddridge, Evoltroyal, &c. Compare ver. 37.—IMany have supposed, that this person was Mary Magdalene, and Mary the sister of Lazarus. But there is no indication in the gospel history, that Mary Magdalene was the sister of Lazarus; but on the contrary, it would answer that they are nerfectly distinct persons the sister of gosper instory, that Anny Sanghaene was the sixty of Lazaria, but of interest contrary, it would appear that they are perfectly distinct persons, the sixter of Lazarias residing at Bethany, while Mary Magdalene appears to have resided at Magdala, cust of Jordan, a distance of nearly 90 miles. Add to this, that our Saviour seems to have been now either in or pear Nain, nor at Bethany; and the woman appears from the occital to have been previously unknown to

him. 1- Bagster. THE CHAP, VIII. Ver. 2. Mary called Magdalene—From Magdala, a town of Galilee, where she lived. Doddridge.—Out of whom went seven devils—Or demons; that is, who had been dispossessed. Some suppose this was the same woman that is mentioned in the preceding chapter as a sinner, (ver. 37.) but this is very doubtful. If her having seven demons implied her being a great sinner, what must the Gadarene have been, who was possessed by a le-gion-below, ver. 30? But to us it is not evident that possession had any con-

nexion with moral evil.

shown these extraordipary tokens of her singular love to L.3. she has chtained pardon, and being par loned. she is tilled with love to me

1 Mat.9.2,3. Ma 2.7. m Ha.2.4. Mat. 9, 22. Ma.5.34. 10.50 c. 5.13

18.42 Ep.2.8. CHAP. 8.

a Mar.47. b Ma.16.9.

ver.30. c 2 Co.8.9. d Mat.13.3.

> Ma.4.3, &c.

Mat.5.13.

	180	LUKE, VIII.
-		6 And some fell upon a frock; and as soon as it was sprung up, it withered away, because it lacked
1	f Je.5.3. g Je.4.3.	moisture. 7 And some fell among 5 thorns; and the thorns
	h Ge.26.12	sprang up with it, and choked it.
1	Je. 13. 15.	8 And other fell on good ground, and sprang up, and bare fruit a hundred-fold. And when he had said
Ì	j Is.6.9.	these things, he cried, He that hath ears to hear, let him; hear.
ĵ	k Mat.13.	off tell: Problems bullion assists What might

9 ¶ And his disciples asked him, saying, What migh! 18. Ma.4.14. this parable be? &c. 10 And he said, Unto you it is given to know the mys-1 1 Pe.1.23. teries of the kingdom of God: but to others in para-

ın Pr.4.5. Is.65.11. bles; that I seeing they might not see, and hearing they might not understand. Ja.1.23, 9.1 II T Now k the parable is this; The ! seed is the

word of God. n Ps. 106.12. 13. 12 Those by the way-side are they that hear; then Is.53.9 cometh the devil. and taketh away m the word Ga. 3.1.4. 4.15. out of their hearts, lest they should believe and be

o Pr.12.3. saved. 110.6.4. 13 They on the rock are they, which, when they hear, p 1 Ti.6.9, receive " the word with joy; and these have no oroot, 10. 2 Ti.4.10. 1 Jn.2.15 which for a while believe, and in time of temptation

fall away. .. 17. 14 And that which fell among thorns are they, which, q Jn.15.6. when they have heard, go forth, and are choked with r Je.32.39. P cares and riches and pleasures of this life, and bring s 11e.10.36. no fruit q to perfection. Ja.1.4.

15 But that on the good ground are they, which in an Mat. 5.15. honest and good heart, having heard the word, keep Ma.4.21. c.11.33. it, and bring forth fruit with spatience. a Ec. 12.14.

16 ¶ No man, when he hath lighted a candle, cover-Mat. 10. eth it with a vessel, or putteth it under a bed; but set-23. c.12.2. teth it on a candlestick, that they which enter in may 1 Co.4.5. see the light. v Ja.1.21..

25.

12. 25.29.

y Mat.12

46,&c. Ma.3.32.

17 For a nothing is secret, that shall not be made maw Mat.13. nifest; neither any thing hid, that shall not be known and come abroad.

c.19.26. 18 Take heed therefore how ye hear: for wwhosoever hath, to him shall be given; and whosoever hath x or, thinketh that not, from him shall be taken even that which he he hath. x seemeth to have.

> 19 Then yeame to him his mother and his brethren, and could not come at him for the press. 20 And it was told him by certain, which said, Thy

Ver. 15. An honest and good heart—Is a heart prepared by divine grace; in allusion to the labour of the husbandman in preparing his ground for seed; this is, the ground that is ploughed and harrowed by the means of grace, in distinction from that which is rocky, or in the public path, or full of thorns and briefs.—And bring forth fruit with patience.—Campbell says, the Greek word usually signifies "perseverance," or "a patient continuance in Ver. 18. Take head, therefore, HOW ye hear.—But the parallel passage in Wark iv. 34, reads, "Take care WHAT ye hear." Both precepts were probably

connected in our Lord's discourse, as they are in the paraphrases of Dr. Doddridge. The one seems to refer to the spirit with which we hear, the other to the care with which we should retain it. The promise is, that in proportion mother and thy brethren stand without, desiring to A. M. 4331. see thee

21 And he answered and said unto them. My mother 2 May 8.23. and my brethren are these which hear the word of God, and do it.

22 ¶ Now z it came to pass on a certain day, that he went into a ship with his disciples; and he said unto them. Let us go over unto the other side of the lake. And they lannched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were fill-

ed with water, and were in jeopardy.

24 And they came to him, and a awoke him, saying, a Pa44.23. Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them. Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And b they arrived at the country of the Gada-

renes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said. What have I to do with thee, Jesus, thou Son of God most high? 1

beseech thee, torment c me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught c 1s.27.1. him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were en-

tered into him.

31 And they be sought him that he would not com-

mand them to go out into the deep.

32 And there was there a herd of many swine feeding on the mountain: and they be sought him that he d Re 20.3 would suffer them to enter into them. And he suffered them

33 Then went the devils out of the man, and entered

as we receive and retain divine instruction, more will be communicated: for chospever hath. &c.

Ver. 22-25. Now it came to pass, &c .- Compare Mat. viii. 23-27. [As the agitation of the sea was merely the effect of the wind, it was necessary to remove the cause of the commotion before the effect would cease.

primply any experience of the commonon before the eject would cease. But Who, by simply saying, Peace, Bestill, (Ma. viii. 39), could do this but God? One word of our Lord can change the face of nature, and calm the troubled ocean, as well as restore peace to the disconsolate soul. —Bagster.

Ver. 31. The deep, Gr. Abyss—That is, hell: not the sea; for they went there of their own accord. Ver. 33. See Rom. x. 7—!"The abyss, "says Dr. Daddridge, "the prison in which many of these fallen spirits are detained; seed to abstile forms who may like those boxes been contributed for which to and to which some, who may, like these, have been permitted for a while to range at 'arge, are sometimes by Divine justice and power remanded."]-B.

Ver. 33. Then went the deviis. - [By this was fully evinced the sovereign

åc. & a

1s.51.9.10.

b Mat.8.28.

Ma.5.1, δεc.

Ja.2.19. Re.20.10.

LUKE, VIII. 182 A. M. 4031. Into the swine: and the herd ran violently down a A. D. 27. steep place into the lake, and were choked. 34 When they that fed them saw what was done. e Ac. 19.16. they e fled, and went and told it in the city and in the country. 35 Then they went out to see what was done; and f Pa.51.10. came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his f right mind; and they were afraid. e Ac. 16.39. 36 They also which saw it told them by what means he that was possessed of the devils was healed. 37 Then the whole multitude of the country of the a 13e.19.20, Gadarenes round about besought him g to depart from Ps 116.12. them; for they were taken with great fear: and he went up into the ship, and returned back again. 38 Now the man out of whom the devils were departed besought him that he might be with h him, but i 17.5.8. Jesus sent him away, saving. 39 Return to thine own i house, and show how great things I God hath done unto thee. And he went his Ps.126.2, way, and published throughout the whole city how great things Jesus had done unto him. 40 And it came to pass, that, when Jesus was returnk Mat.9.18. &c Ma.5.22. ed, the people gladly received him: for they were all waiting for him. &c. 41 ¶ And, behold, there k came a man named Jairus. and he was a ruler of the synagogue: and he fell 1 2 Ch. 16. down at Jesus' feet, and besought him that he would come into his house: Is.55.2. 42 For he had one only daughter, about twelve years of age, and she lav a dving. But as he went the people m Job 13.4. thronged him. 43 ¶ And a woman having an issue of blood twelve years, which had spent 1 all her living upon physin Mat.8.3. 20.34cians, m neither could be healed of any, c.13.13. 44 Came behind him, and touched the border of his garment: and n immediately her issue of blood o c.6.19. stanched. 1 Pe.2.9. 45 And Jesus said, Who touched me? When all denied. Peter and they that were with him said, Master,

P Ps. 3.9. hied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

46 And Jesus said. Somebody hath touched me: for

46 And Jesus said, Somebody nath tour square of ne.

Ho.13.1. 47 And when the woman saw that she was not P hid, she came a trembling, and falling down before him,

power of our Lord, and the reality of diabolical agency; for, says Dr. Doedridge, "it was self-evident that a herd of swine could not be confiderates in any fraud; their death, therefore, in this instructive circumstance, was ten thousand times a greater blessing to mankind, than if they had been slain for food, as was intended."—Bagseter

food, as was intended."]—Barssier.

Ver. 40—56. Came to pass, &c.—See the parallel passages, Mat. ix. 18—26.

Ver. 45. Who touched met—I" Not that he was ignorant who had touched him," says Epiphanius, "but that he might not be himself the divulger of the miracle, and that the woman, hearing the question, and drawing near, might testify the singular benefit she had received, and that, in consequence of her declaration, she might presently hear from his lips, that her faith had saved her; and that, by this means, others might be excited to come and be healed of their disorders.—Bagster.

she declared unto him before all the people for what A. M. 4031. cause she had touched him, and how she was healed immediately.

48 And he said unto her. Daughter, he of good comfort: thy faith hath made thee whole; go in

49 \ While I he yet spake, there cometh one from the

ruser s of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard it, he answered him, say-1, Ja. 11.25. ing, Fear i not : believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but " sleepeth.

53 And they laughed him to vscorn, knowing that

she was dead 54 And he put them all out, and took her by the hand.

and called, saving, Maid, warise. 55 And her spirit came again, and she arose straight-

way: and he commanded to give her meat. 56 And her parents were astonished: but he charged * them that they should tell no man what was done.

CHAPTER IX. 1 Christ sendeth his apostles to work miracles, and to preach. 7 Herod desired Christ seriegum ins appaises to Work miraters, and to preach. I Heroid desired to see Christ. If Carist fee beth five thousand: I stinguireth what explain in the world had of him: 22 foretelleth his passion: 23 proposeth to all the pattern of his patience. 23 The transfiguration. 37 He healeth the lumait: 43 again forewarned his disciples of his passion: 46 commendeth humility: 51 hiddeth

them to show mildness towards all, without desire of revenge. 57 Divers would follow him, but upon conditions. HEN a he called his twelve disciples together, and gave them power and authority over all devils, and

to cure diseases. 2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take bnothing for your iourney, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake coff the very dust from your feet for a testimony against them.

d Mat.11.1, 6 And they departed, and went through the towns, preaching the gospel, and healing every where. 7 ¶ Now 4 Herod the tetrarch heard of all that was

Ver. 55. Her spirit came again.—This expression, thus used of one who had been dead, strongly implies, that at death the soul not only exists separately, but returns and is re-united to the body, when it is raised from the dead. Chap. IX. Ver. 4. And thence depart.—Doddridge and Campbell, "Till ye leave the place."

Ver. 5. For a testimony.—How so? When their feet were covered with dust on leaving a town, it proved that no one had received them, and washed their feet.

Ver. 7. The tetrarch.—IA tetrarch properly signifies a printee, or rubrr, over a quarter of any region; and had its origin from Galatia, which was governed by four princes. In the New Testament, however, it denotes a printee or king, who reigns over the fourth part of a former kingdom. By Herod's will, his kingdom was thus divided among his sons. Archelaus had one half,

A. D. 27.

r Mat.9.23. &c.

Ma.5.35. Sec

s ver. 42.43. Ro.4.17.

n Jn.11.11.

v Ps.22.7.

c.16.44. w c.7.14.

Jn.11.43. x Mat.8.4.

Ma.5.43.

CHAP, 9.

a Mat.10.1, Ma.3.13. &c. 6.7, Sc.

b c.10.4.&c. 12.22

c Ne.5.13. Ac.13.51. 18.6.

A. M. 4932. A. D. 28.

Ma.6.11.

was said of some, that John was risen from the dead: 8 And of some, that Elias had appeared; and of

others, that one of the old prophets was risen again.

e c.23.8.

9 And Herod said, John have I beheaded: but who f Ro.10.14. is this, of whom I hear such things? And e he desired to see him. g Ja.6 17. 10 \$\text{ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to a Ac.25 31. the city called Bethsaida. 11 And the people, when they f knew it, followed him: c.1.53 5.31. and he received 5 them, and spake unto them of the He.4.16. kingdom b of God, and healed them that had need i of healing. Mat.14. 12 T And I when the day began to wear away, then 15.&c. came the twelve, and said unto him, Send the multi-Ma.6.35, &c tude away, that they may go into the towns and Jn.6.5. country round about, and lodge, and get victuals: for kс. we are here in a desert k place. 13 But he said unto them, Give ye them to eat. And they said, we have no more but five loaves and two k Ps.78.19, Eze.34.25. fishes; except we should go and buy meat for all this Ho.13.5. people. 14 For they were about five thousand men. And he 1 1 Co.14 said to his disciples, 1 Make them sit down by fifties 40 in a company. 15 And they did so, and made them all sit down. B gratitude 16 Then he took the five loaves and the two fishes, and thanksand looking up to β heaven, he blessed them, and brake, giving beand gave to the disciples to set before the multitude. come every oc-17 And they did eat, and were mall filled: and there casion. was taken up of fragments that remained to them twelve baskets. m Ps.107.9. 18 ¶ And it n came to pass, as he was alone praying, his disciples were with him: and he asked them, sayn Mat.16. ing, Whom say the people that I am? 13,&c. 19 They answering said, John the Baptist; but some Ma.8.27, &c. say, Elias; and others say, That one of the old prophets is risen again. o Mat.14.2. 20 He said unto them, But whom say ye that I am? Peter Panswering said, The Christ of God. ver. 7,8. 21 And he straitly charged them, and commanded p Jn.6.69. them to tell no man that thing; 22 Saying, The q Son of man must suffer many q Mat. 16. things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. 17.22. 23 I And he said to them all, If rany man will come r Mat.10. after me, let him deny himself, and take up his cross daily, and follow me. 16.:24. Ma.8.34. 24 For whosoever will save his life shall lose it: bu? c.11.27. whoseever will lose his life for my sake, the same shall Col.3.5 Isave it. consisting of Idumea, Judea, and Samaria; Herod Antipas, one fourth, consisting of Galilee and Perea; and Philip the remaining fourth, consisting of Batanea, Trachonitis and Auranitis. Josephus.]-Bagster .- Of some. Doddridge, "By some." So ver. 8.

LUKE, IX.	185
25 For what is a man advantaged, if he gain the	A 31 4000
whole world, and lose himself, or be cast away?	A. D. 23.
26 For whosoever shall be ashamed of me and of my	s Mat.10.
words, of him shall the Son of man be ashamed, when	33.
he shall come in his own glory, and in his Father's,	Ma. 8.38. 2 Ti. 2.12.
and of the holy angels.	
27 But 'I tell you of a truth, there be some standing	t Mat.16.
here, which shall not "taste of death, till they see the	28.
kingdom of God.	Ms 2.1.
28 ¶ And vit came to pass about an eight days after	u Jn.8.59,
these wsayings, he took Peter and John and James, and went up into a mountain to pray.	11e.2.9.
29 And as he prayed, the fashion of his countenance	
was altered, and his raiment was white and glistering.	v Mat. 17.
30 And, behold, there talked with him two men, which	1,&c. Ma.9.2,
were Moses and Elias :	âc.
31 Who appeared in glory, and spake of his decease	
which he should accomplish at Jerusalem.	w or,things.
32 But Peter and they that were with him were	
heavy x with sleep: and when they were awake, they	x Da.3.18.
saw his y glory, and the two men that stood with him.	10.9.
33 And it came to pass, as they departed from him,	
Peter said unto Jesus, Master, it is 2 good for us to be	y Jn.1.14.
here: and let us make three tabernacles; one for thee,	D 07.4
and one for Moses, and one for Elias: not knowing a what he said.	73.23.
34 While he thus spake, there came a cloud, and	
overshadowed them: and they feared as they entered	a Ma.10.38.
into the cloud.	
35 And there came a voice out of the cloud, saying.	b Mat.3.17.
This bis my beloved Son: hear chim.	2 Pe.1.17, 18.
36 And when the voice was past, Jesus was found	
alone. And they kept it close, and told no man in	c De.18.15.
those days dany of those things which they had	Ac.3. 22.
seen.	
37 ¶ And eit came to pass, that on the next day, when	d Ec.3.7.
they were come down from the hill, much people met him.	e Mat. 17.
38 And, behold, a man of the company cried out, say-	14,&e.
ing, Master, I beseech thee, look upon my son: for he	Ma. 9.17,
is mine f only child.	
39 And, lo, a spirit taketh him, and he suddenly	f Zec.12.10.
crieth out; and it teareth him that he foameth again,	
and bruising him hardly departeth from him.	g Ac.19 13
40 And I besought thy disciples to cast him out; and	
they could a not.	h Jn.20.27
41 And Jesus answering said, O faithless h and per-	He.4.2.
verse i generation, how long shall I be with you, and	
suffer you? Bring thy son hither. 42 And as he was yet a coming, the devil threw him	i De 32.5 Ps.78.8.
Ver. 26. Come in his own glory.—Not in the mean condition a	is now, but
in his own nature, glory and majesty, attended with innumerab	ic nosts of

In his own nature, giory and majesty, attended with inhumerable nosts of holy ancels as his retinues tanding here, &c.—See note on Mat. xvi. 28.

Ver. 27. There be some standing here, &c.—See note on Mat. xvi. 28.

Ver. 31. Of his decease.—Greek, Exodus; i. e. departure or decease. See 2 Pet. i. 15.

Ver. 41. O faithless.—Doddridge, "Incredulous."

	men.
m 2 Sa.21.14	45 But "they understood not this saying, and it was hid from them, that they perceived it not: and they
n Ma.9.32	feared to ask him of that saying.
c.2.50.	46 Then othere arose a reasoning among them,
18.34.	which of them should be greatest,
. 31-4 10 1	47 And Jesus, perceiving the thought of their heart,
o Mat.18.1,	took a child, and set him by him,
Ma.9.34,	48 And said unto them, P Whosoever shall receive this
ác.	child in my name receiveth me: and whosoever shall
p Mat. 10.	receive me receiveth him that sent me: for the that:
40.	is least among you all, the same shall be great.
Jn.12.41.	49 ¶ And John answered and said, Master, we saw
13.20,	one casting out devils in thy name; and we forbade
q Mat.23.	him, because he followeth not with us.
11,12.	50 And Jesus said unto him, Forbid him not: for 5 he
c.14.11.	that is not against us is for us.
	51 ¶ And it came to pass, when the time was come
B shall be	that he should be received tup, he steadfastly set his
highly va-	
Gol, and	face to go to Jerusalem, 52 And sent messengers before his face: and they
all judi- cious per-	
Eons.	
1	to make ready for him. 53 And they did not receive him, because his face was
r No.11.27	as though he would go to Jerusalem.
29.	
• Mat.12.	54 And when his disciples James and John saw this,
30.	they said, Lord, wilt thou that we command fire to
c.16.13.	come down from heaven, and consume them, even as
14. 10.10	Elias v did?
M v. 16.19,	55 But he turned, and rebuked them, and said, Ye
1	know not what manner of spirit ye are of.
u Jn 4.4.	56 For wthe Son of man is not come to destroy
li	men's lives, but to save them. And they went to an-
v 21 i.1.10,	other village.
12	57 ¶ And x it came to pass, that, as they went in the
	way, a certain man said unto him, Lord, I will follow
w.Jn.3.17. 12.47.	thee whithersover thou goest. 58 And Jesus said unto bim, Foxes have holes, and
	birds of the air have nests; but the Son of man hath
- Mat 9 10	not where to lay his head.
T Mat 8 19	59 And he said unto another, Follow me. But he said,
	Lord, suffer y me first to go and bury my father.
y I Ki.19.	60 Jesus said unto him, Let the dead bury their dead:
1 .0	but go thou and preach the kingdom of God.
	four go mon and preach the kingdom of cou.
Ver. 45	It was hid from them Campbell, "It was veiled to them."
Ver. 49.	He that is least.—" Before bonour is lumility."
Ver. 51.	When the time was come Doddridge, (more literally,) "As the
days were heaven.	fulfilled," (or nearly so,) that he should be received up; i e. into
licaren.	

LUKE, IX.

down, and tare him. And Jesus rebuked } the unclean

spirit, and healed the child, and delivered him again to

43 ¶ And they were all amazed k at the mighty power of God. But while they wondered every one at all

44 Let these sayings sink down into your cars: for

the Son of man shall be delivered into the hands of

things which Jesus did, he said unto his disciples,

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A. M. 1032. A. D. 28.

Ma.1.27.

k Ps.139.14.

Zec.8.6.

1 Mat.17.

his father.

LUKE, X.	187
(1) And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at	A. M. 40% A. D. 28.
my house. 62 And Jesus said unto him, No man, having put his	CHAP. 10.
hand to the plough, and looking back, is fit for the kingdom of God.	a Mat.10.1, &c. Ma.6.7, &c.
Christ sendeth out at once seveny disciples to work miracles, and to preach: If almonished them to be humble, and wherein to regice: 21 dismonished them to be humble, and wherein to regice: 22 humanified; the happy estate of his church: 25 teached the lawyer how to attain eternal life, and to take every one for his neighbor that needed his mercy: 41 reprehended Martha, and commended Mary her sister.	b Mat.9 37. Jn.4.35
A FTER a these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.	c 1 Co.5.9. 1 Ti.5.17.
2 Therefore said he unto them, b The harvest truly is great, but the c labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.	e Ge.24.33,
3 Go your ways: behold, I send you forth as lambs among wolves.	f 1s.9.6.
4 Carry 4 neither purse, nor scrip, nor shoes: and salute no man by the way. 5 And into whatsoever house ye enter, first say Peace	g Ja.3.19. 2 Th 3.16
be to this house. 6 And if the son of peace be there, your peace shall rest g upon it: if not, it shall turn to you again.	

Ver. 62. No man having put his hand to the plough.—No one who pro-fesses to follow me, and yet suffers himself to be withdrawn from my service, can be admitted to the heavenly kingdom. A proverbial expression. Jahn's Bib. Arch. A passage in Hesiod strikingly illustrates this: of the ploughman he says

"Let him attend his charge, and careful trace

7 And in the same house remain, eating and drinking such things as they give: for h the labourer is worthy

Go not from house to house.

The right-lin'd furrow; gaze no more about, But have his mind intent upon the work,"-Orient. Lit. No. 1293.

A Jewish plough was so small and light, that it required the constant care of

the ploughman to keep it in the ground, or to make a straight furrow. CLLP, X. Ver. 1. Other seventy—Doddridge and Campbell, "Seventy other;" i. e. beside the twelve apostles. These "seventy" were, however, probably 72. So we call the Septuagint version. "The LXX," though it is generally admitted to have been the work of 72. i. e. twelve from each tribe of

Israel.

of his hire.

Ver. 4. Salute no man by the roay.—This direction evidently impiges baste: not that they were to renounce the courtesies of civil life; but the Eastern salutations were formal, and often accompanied with impertinent inquiries. which occasioned great hinderances. Niebuhr, Horneman, aid other travellers particularly complain of this among the Arabs. Orient. Cust. No. 443, 1262.

Ver. 5. Peace be to this house.—"When a Persian enters an assembly. (having left his shoes without,) he makes the usual salutation, Peace be unto you! which is addressed to the whole assembly, as it were, saluting the

house." Morier's 2d Journey.

Ver. 6. If the son. - Campbell, "A son;" the Greek article being wanting in many MSS, the best editions, and the comments of several fathers. A son of peace, means a friendly, hospitable man; but "the son of peace" has been explained (thoush improperly) of the Son of man himself. The parallel text of Matthew x. 13, says, "If the house be worthy: "i. e. fit, suitable, and willing to receive you. The term "house" is frequently used for family

188	LUKE, X.
A. M. 4632. A. D. 23.	8 And into whatsoever city ye enter, and they receive you, eat 1 such things as are set before you:
j 1 Co.10. 27.	9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.
k Mat.3.2.	to But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and sav.
1 c.9.5.	11 Even! the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be
m Mat.11. 21,&c.	ye sure of this, that the kir gdom of God is come nigh unto you.
n Eze.3.6.	12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. 13 ¶ Wo munto thee, Chorazin! Wo unto thee, Beth-
o Is.14.13. 15. Je.51.53.	saida! for n if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.
Am.9.2,3. p Eze.26.20.	14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. 15 And thou, Capernaum, which oart exalted to hea-
31.18.	ven, shalt be thrust P down to hell.
q Jn.13.30.	despiseth you despiseth me; and he sthat despiseth me despiseth him that sent me.
r Ac.5.4. s Jn.5.23.	17¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.
t Re.12.8,9.	18 And he said unto them, I beheld Satan tas light- ning fall from heaven.
u Ma.16.18. Ac.25.5.	19 Behold, I give unto you power to tread on serpents u and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.
v Ex.32.32	20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your
Ps.69 23. Is.4.3. Da.12 I. Ph.4.3. He.12-23. Re.13.3.	names are written vin heaven. 21 VIn that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent
20.12. 21.27.	and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

Ver. 13. We unto thee, Chorazin.—[Chorazin is generally supposed to have been situated on the western shore of the lake of Tiberias, near Capernaum. These cities were so totally destroyed by the Romans, that their sites

cannot now be identified.]—Bagster. Ver. 18. I beheld Satan, &c.—See John xii. 31; xvi. 11. Rev. xii. 8, 9. This is generally understood to refer to the sudden and precipitons fall of Satan's kingdom by the preaching of the Gospel; but Erasmus understands it as a santion to the disciples against spiritual pride, as if our Lord had warned them

of Satan's late. Compare I Tim. iii. 6 of Satan's late. Compare I Tim. iii. 6 Ner. 39. Rather rejoire.—The word rather, according to Campbell, is want-urg in almost all the MSS. Editions, Versions, &c. But the context seems to

favour it, and Doddridge, Boothroyd, &c. retain it. Either way the sense remains the same.

Ver. 21. That thou hast hid .- The ground of our Lord's rejoicing here, is evidently not so properly that the gospel was concealed, or not reverted to any, as that it was revealed to some, and those the most insignificant and unworthy. Cumpbell renders it, "Because, having hidden these things from sages and the learned, thou hast revealed them to babes;" and Doddridze. though he retains the common version, inserts in his paraphrase the word while; ("While) thou hast hid these things," &c.; perhaps the conjunction although would be still better. See Rom. vi. 17.

22 w All things x are delivered to me of my Father: and no y man knoweth who the Son is, but the Fa-	A. M. 4062 A. D. 28.
ther; and who the Father is, but the Son, and he to	
whom the Son will reveal him. 23 ¶ And he turned him unto his disciples, and said	ancient
privately, Blessed are the eyes which see the things	turning
that ye see:	to his dis
24 For I tell you, that many prophets and kings have	said.
desired to see those things which ye see, and have not	y Mat.28
seen them; and to hear those things which we hear,	18 Ja: 3-35
and have not heard them. 25 ¶ And, behold, a certain lawyer stood up, and	y In 5.44,
tempted him, saying, Master, a what shall I do to in-	±6.
herit beternal life?	z 1 Pr.1 10.
26 He said unto him, What is written in the law? how readest thou?	a Ac.16.30, 31.
27 And he answering said, Thou shalt love the Lord	b Ga.3.13.
thy God with all thy heart, and with all thy soul, and	e De.6.5.
with all thy strength, and with all thy mind; and thy	d Le.19.18.
d neighbour as thyself.	e Lc.18.5.
28 And he said unto him, Thou hast answered right:	Ne.9.29.
this do, and thou shalt live. 29 But he, willing to justify thimself, said unto Jesus,	Eze. 20. 11,21.
And who is my s neighbour?	Ro.10.5 Ga.3.12.
30 And Jesus answering said, A certain man went	
down from Jerusalem to Jericho, and fell among	e. 16. 15. Ro. 4.2.
thieves, which stripped him of his raiment, and wound-	Ga.3.11. Ja.2.24.
ed him, and departed, leaving him half dead. 31 And by chance there came down a certain priest	
that way: and when he saw him, he passed by hon	g Mat.5.43,
the other side.	h Ps.38.11.
Ver. 22. All things. &c "And turning to these disciples, he said, A	all things,"
&c. So Campbell. The all things delivered to the Son, may, in the intend the doctrines and mysteries of the Gospel, but are not, we con-	
confined to these. See Mat. xxviii. 18.	
Ver. 23. Blesved are the eyes, &c.—Compare the parallel text, M and 1 Peter i. 10, 11, which seems a full illustration of the passage	before us
Ver. 25. And, behold, a certain lawyer; i. e. a student or doctor saic law, stood up, and tempted him; Doddridge, "to try him.	of the Mo-
incidents occur Mat. XIX. 16; XXII. 39; but the party is not though	" Similar t to be the
same. Ver. 25. How readest than ?—Vitringa observes, that the text qu	oted by the
lawyer, in the next verse, was read daily in the temple.	-
Ver. 30. A certain man.—In this parable, the duties we owe to bour are forcibly defined, and the extent of those duties pointed	our neigh-
shated. We are taught that not only our acquaintance, our fr	ends, and
countrymen, are included under this term; but that our very enemic distress, are entitled to our sympathy, our mercy, and our best ex-	s, when in
distress, are entitled to our sympathy, our mercy, and our best extheir relief. — And fell among thieves.—From the testimony of J.	osephus, it
appears, that not only was Judea at that time miserably infested wi but that this road, in particular, was deplorably harassed by these l	anditti oo
it lay through wild and dreary solitudes. Hence Jerome tells as it	was called
it lay through wild and dreary solutudes. Hence Jerôme tells as it "the bloody way." Mr. Buckingham in his late travels, says, he wounds, and death, would be accomparied with double terror. Iron	the fright-
i iui aspect of every thing arollio : nere t is unfeebbg act of passing t	av a tellow i
creature in distress, strikes one with horror, as an act more than and here, too, the compassion of the good Samaritan is doubly virtually	uduman , nous, from
the purity of the motive which must have led to it, in a spot who	re no eyes
a man's exposing himself, by such delay, to the risk of a similar fat	o admit of e.
were taken upon min, and from the pravery which was necessary to a man's exposing himself, by such delay, to the risk of a similar fat Ver. 31. By chance.—Doddridge, "It happened:" Wesley, "I pass;" who adds, "There is no such thing in the universe as either feature."	t came to
pass;" who adds, "There is no such thing in the universe as either fortune."	chunce or

LUKE, X. 199 32 And likewise a Levite, when he was at the place, A. M. 4032. A. D. 23. came and looked ion him, and passed by on the other Pa 109, 25 Pr.27.10. 33 But a certain 1 Samaritan, as he journeyed, came where he was: and when he saw him, he had compas-I Jn. 4.9. sion kon him. 34 And went to him, and bound tup his wounds. k Ex.2.0 pouring in oil and wine, and set him on his own beast, 1 41.5 and brought him to an inn, and took care of him. ÷ ... 6. 35 And on the morrow when he departed, he took out two m pence, and gave them to the host, and said m See Mat. 20.2. unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay n Pr 19.17. n thee. c.14.14. 36 Which now of these three, thinkest thou, was o Pr.14.21. neighbour unto him that fell among the thieves ? Ho.6.6. Mi.6.8. 37 And he said, He that showed mercy on him. Then Mat.23. said Jesus unto him, Go, and do thou likewise. 23. 38 ¶ Now it came to pass, as they went, that he enp Jn.11.1. tered into a certain village: and a certain woman na-12.2,3. med P Martha, received him into her house. 39 And she had a sister called Mary, which also sat ς c.8.35. at Jesus' feet, and heard his word. Ac.22.3. 40 But Martha was cumbered about much serving, r Ma.4.19. and came to him, and said, Lord, dost thou not care c.21.31. that my sister hath left me to serve alone? bid her 1 Co.7.32. therefore that she help me. 41 And Jesus answered and said unto her, Martha, s Ps.27.4. 73.25. Martha, thou art reareful and troubled about many Ec.12.13. Ma.8.36. c.18.22 42 But one thing s is needful: and Mary hath chosen 1 Co.13.3. that good part, which shall not be taken away from her.

Ver. 32. Came and looked.—Curiosity might induce the Levite to do this; but the priest passed on without even stopping to bok.

Ver. 33. A certain Samaritan.—From the Len-volence of character here exhibited, the principal person in the fable has been distinguished by the epithet of good, and a desire to honour the Saviour of mankind, no doubt led the ancient fathers, and from their time the allegorical pracehers of every succeeding age, to apply this character to Jesus Christ, though he was neither a Samaritan nor a sectary. To complete the allegory, the Jew is supposed to represent Adam; his going down from Jerusalem to Jericho, the fall, the discreption of the lill, the miserable state of man since the fall. The priest and Levite who passed him by, the moral and ceremonial law; the inn, the clurch; the host, the ministers of the gospel; the two pence, the two dispensations, oil and wine, the sacraments, &c. and the repayment, the rewards of another world. We shall often on this interpretation, because we shirk it is the transferred; but we shall not the more than interpretation, because we shirk it is the same transferred; but we

believe it is ancient as Origen, and as modern as Win. Huntington. Ver. 34. Oil and wine—Mingled together, were used medicinally by the ancients.—To an inn.—Of the eastern inn, see note on chap. ii. 7. But this inn is not described by the same term, but was probably a mere resting place, (as the original implies.) and where some person attended, here called the host, or innkeeper, to assist strangers. To him the good Samaritan gave two

pence, about 28 cents of our money, with a promise of more, if needed. Ver. 39. Which also sat.—This conjunction (also) does not imply that Martha sat with her, for it is evident from the next yerse that she did not. The

also is therefore omitted both by *Doddridge* and *Campbell*.

Ver. 41. Careful and troubled.—Doddridge, "Anions and disturbed."

Ver. 42. One thing is needful.—What this is, has been almost as much dis-

puted as the *summum b mum* among the ancients. Some have suggested, that one dish might be incended; but surely one dish would not serve Jesus and his apostles, to say nothing of the seventy disciples. This, besides, supposes, when Mary chose the *better part*, that she had taken care to secure

a Mat 69

A. M. 4033. CHAPTER XI. A 1), 29, . 3: AP. 11.

I Christ teacheth to pray, and that instantly: 11 assuring that God so will give us good things. 14 He, easting out a dumb devit, retuketh the blasphemous Pharisees: 23 and showeth who are blussed: 29 preacheth to the people: 37 and reprehended; the outward show of holiness in the Pharisees, scribes, and lawyers.

ND it came to pass, that, as he was praying in a

certain place, when he ceased, one of his disciples said unto him. Lord, teach us to pray, as John also

taught his disciples.

2 And he said unto them, When ye pray, say Our a Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us b day by day our daily bread.

4 And forgive us our sins; for ewe also forgive every Ma.II. one that is indebted to us. And lead us not into temp-

tation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say a or, out of

unto him, Friend, lend me three loaves;

6 For a friend of mine d in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble e c.18.1..8. me not: the door is now shut, and my children are

with me in bed; I cannot rise and give thee. 8 I say unto you, Though he will not rise and give

him, because he is his friend, yet because of his im- if Mat.7.7. portunity e he will rise and give him as many as he needeth.

9 And I sav unto you, f Ask, and it shall be given you;

21.22. Jn.15.7. Ja.1.5. 1 Jp.3.22.

that dish to herself: a most degrading interpretation! When the sacred writers speak of one thing as particularly important, it is something of a spiritual and sublime nature. See Ps. xxvii. 4. Prov. iii. 13; iv. 7. Mark x. 21.

CHAP, XI, Ver. 2. When ye pray.—Part of the address, and the petitions, "Thy will be done," and "deliver us from evil," being wanting in some copies, MSS, and Versions, Campbell and others have sup tosed they do not belong to this copy of the prayer; but have been inserted from Matthew by some transcribers; we are, however, more inclined to think they have been dropped in the deficient copies, than inserted in the others. At any rate, the words ware uttered by our Lord on one occasion; if not the extension.

words were uttered by our Lord on one occasion, if not the other.

words were uttered by our Lord on one occasion, if not the other.

- Cury a day by day. - Campbell, "Each day." — Our daily bread.

- The word is peculiar to the LXX. and New Testament. Chrysostom and Chrusostom and

Theophylact explain it of bread convenient, or sufficient for our subsistence. Ver. 4. Deliver us from evil.—" The adjective evil being preceded by the definitive article, and having no substantive expressed in the same sentence to agree with it, is rendered by the article a personal substantive, and of course is applicable, in the first place, to that personal character, which is most notorious for evil or malice : viz. the evil one, or prince of demons,"

ville Sharp on the two last Petitions in the Lord's Prayer. For the correctness of this version, Dr. Whitby (who adopts it) cites Tortulian, Origen, and Chrysostom, three of the most learned among the Christian Fathers. Mr. Sharp also cites Beza, the Reformer, two learned Jesuits, and Dr. Lort. Doddridge, Campbell, &c. And in eight passages out of eleven. in which the same word occurs, the translators have rendered it as here proposed.

Ver. 5. Go unto him at midnight.—The eastern journeys are often performed in the night; this circumstance, therefore, of a friend arriving at midwhich is very probable. Harmer, vol. 1, p. 488.

Ver. 6. In his journey.—Campbell, "Off his road." The most corresponding English phrase is, "Off his journey." that is, just arrived.

Ver. 7. My children are with me in bed.—Sir John Churdin says, it is

usual for a whole family to sleep in the same room especially those in lower li'e, laying their beds on the ground.

Ver. 9-13. I say unto you, Ask.-These five verses literally correspond

LUKE, XI.

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A.M. 4033. Iseek, and ye shall find; knock, and it shall be opened A. D. 29. unto you.

g give.

10 For every one that asketh receiveth; and he that seeketh fir deth; and to him that knocketh it shall be

h Mat.9.32. 1222 &c.

opened. 11 If a son shall ask bread of any of you that is a fa-

i Beelzelryl. so v.18,19

ther, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? 12 Or if he shall ask an egg, will he soffer him a

Mat.12. 16.1.

scorpion?

k In 2.25

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Fr ther give the Holy Spirit to them that ask him? 14 I And the was casting out a devil, and it was

1 Mat.12.

dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. 15 But some of them said, He casteth out devils

Ma.3.24

through i Beelzebub the chief of the devils. 16 And others, tempting him, I sought of him a sign m Ex.8.19.

 β the visible controlling powis com

sight

from heaven. 17 But he, knowing & their thoughts, said unto them, Every 1 kingdom divided against itself is brought to desolation; and a house divided against a house fall-

eth. into your

18 If Satan also be divided against himself, how shall his kingdom stand? because ve say that I cast out devils through Beelzebub. 19 And if I by Beelzebub cast out devils, by whom do

y so long as the devil meets with no opposi-

your sons cast them out? therefore shall they be your indges. 20 But if I with the finger mof God cast out devils, no

tion, the heart remains in carnal security.

doubt the kingdom of God is come upon you. β 21 When a strong man armed keepeth his palace, his goods are in peace:v

n Is.53.12. Col.2.15.

22 But when a stronger n than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

with Mat. vii. 7-11, except that in the last verse of Mat. for "good things," Luke substitutes "the Holy Spirit:" one of the best gifts certainly that we can implore, or God bestow.

Ver. 12. A scorpion.—TThe scorpion is a species of insect without wings, generally two inches in length, of a yellow, brown, or black colour, of an ovad form, not unlike a lobster, tail long and slender, with several joints or divisions, and a sharp pointed weapon at the end, in which the poison is lodged, the whole covered with a haprilsh skin, and having eight eyes and cig! I legs. Bochart produces testimonies to prove that a species of scorpion in Judea

Ver. 13. Your hencenty Father give.—"Your lather give from heaven."

Ver. 14—26. And he was casting out a devil, &c.—This appears to us the same as Mat. xii. 22—30, and 43—45. Only there the subject is said to have been blind as well as dumb. There is another case, however, of a dumb de-

mon cast out, Mat. ix. 32-34, but the context does not so well agree. Ver. 20, Kingdom of God. - [For the destruction of the kingdom of Satan [plainly implies the setting up of the kingdom of God. The reasoning of the Pharisces, (ver. 17, and Mat. xii. 24, 25), was not expressed, and Jesus, knowling their thoughts, gave ample proof of his oppariscience. This, with our Lord's masterly confutation of their reasonings, by a conclusion drawn from their own premises, one would have supposed might have humbled and convinced those men; but the most conclusive reasoning, and the most astonishing miracles, were lost upon a people who were obstinately determined to disbeliere

every thing that was good relative to Jesus of Nazareth.]-Bagster.

LUKE, XI.	193
23 He that is not with me is against me: and he that	A. M. 403. A. D. 20.
gathereth not with me scattereth. 24 When the unclean spirit is gone out of a man, he	. In 2.14
walketh through dry places, seeking rest; and finding	He.6.4.
none, he saith, I will return unto my house whence I	10 :36,27. 2 Pe.2.20,
came out.	21
25 And when he cometh, he findeth it swept and	
garnished.	p c.1 23,43.
26 Then goeth he, and taketh to him seven other	
spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is	q Ps.119 1
o worse than the first.	2.
27 ¶ And it came to pass, as he spake these things, a	Mat.7 21.
certain woman of the company lifted up her voice, and	Ja. i. 25.
said unto him, Blessed p is the womb that bare thee,	
and the paps which thou hast sucked.	r Mat.12
28 But he said, Yea, rather, blessed are they that	40.&c. Ma.8.12
hear the word of God, and keep it.	
29 ¶ And when the people were gathered thick toge-	s Jo.1.17.
ther, he began to say, This is an evil generation: they	2.10.
seek a sign; and there shall no sign be given it, but	
the sign of Jonas the prophet.	t 1 Ki. 10.1,
30 For as 5 Jonas was a sign unto the Ninevites, so	
shall also the Son of man be to this generation. 31 The queen tof the south shall rise up in the judg-	u Jo.3.5,10.
ment with the men of this generation, and condemn	
them: for she came from the utmost parts of the	v Mat.5.15, &c.
earth to hear the wisdom of Solomon; and, behold, a	Ma.4.21.
greater than Solomon is here.	c.8.16.
32 The men of Nineveh shall rise up in the judgment	11.000
with this generation, and shall condemn it: for " they	w Mat.6.22,
repented at the preaching of Jonas; and, behold, a	
greater than Jonas is here.	x Pr.28.22
33 No r man, when he hath lighted a candle, putteth	Ma.7.22
it in a secret place, neither under a bushel, but on a	
candlestick, that they which come in may see the light.	y Ps.119. 105.
34 The w light of the body is the eye: therefore when	Pr.6.23.
thine eye is single, thy whole body also is full of light;	L. 3.20. 2 Co. 4.6.
but when thine eye is vevil, thy body also is full of darkness.	~ 00.1.0.
35 Take heed therefore that the light which is in thee	z a candle
be not darkness.	by us
36 If thy whole body therefore be full of r light,	bright shining.

light. Ver. 21. He walketh through-i. e. the unclean spirit walketh, &c .saith-i. e. the unclean spirit saith, &c .- Swept and garnished-i. e. Completely furnished with every thing that can make the man a commodious habitation for an evil spirit.

having no part dark, the whole shall be full of light, as when z the bright shining a of a candle doth give thee a Pr.4.18.

Verses 27, 28. And it came to pass, &c.—This occurred, probably, when his mother and his brethren came around him. Mat. xii. 46—50.

Ver. 29-32. And when the people were gathered thick together.— The parallel verses in Marthew, are chap. xii. 38-42.

Ver. 33—36. No man, when he hath tighted a candle, &c.—This appears to be a fragment of the symnon on the mount, Mat. v. 15, 16 · vi. 22 23.

Ver. 3. Eye is single—i. c. Prec from disease, cound.——Eye is evi:—i. e. Diseased, unsound.

Ver. 36. When the bright shining of a candle.-Campbell, "Its flame."

	38 And b when the Phansee saw it, he marvelled that
	he had not first washed before dinner.
: Mat.23.	39 And the Lord said unto him, Now do cye Pharisees
ک ھُ	make clean the outside of the cup and the platter; but
	your dinward part is full of ravening and wickedness.
	40 Va foola did not be that we de the which is with
d 37t.1.15.	40 Ye fools, did not he that made that which is with-
	out make that which is within also?
	41 But erather give alms for such things as ye have;
e Is 58.7.	and, behold, all things are clean unto you.
c. 12. 33.	42 But swo unto you, Pharisees! for ye tithe min!
	and rue and all manner of herbs, and pass over judg-
	ment and the love of God: these ought ye to have
f or,as you	done, and not to leave the other undone.
are able.	
	43 Wo unto you, Pharisees! for h ye love the upper
	most seats in the synagogues, and greetings in the
e Mat.23.	markets.
g Mat.23. 23,27.	44 Wo unto you, scribes and Pharisees, hypocrites '
	for ye are as i graves which appear not, and the men
	that walk over them are not aware of them.
h Mat.23.6.	45 Then engineered one of the lawyers and said until
Ma.12.35.	45 Then answered one of the lawyers, and said unto
	him, Master, thus saying thou reproachest us also.
i Pε.5.9.	46 And he said, Wo unto you also, ye lawyers! for ye
	lade men with burdens grievous to be borne, and ye
Is. 58.6.	yourselves touch not the burdens j with one of your
18.35.0.	fingers.
	47 Wo unto you! for ye build the sepulchres of the
k Eze.18.	prophets, and your fathers killed them.
19.	42 Theological actions which them.
	48 Truly ye bear witness that ye allow k the deeds of your fathers: for they indeed killed them, and ye
He.11.35,	your rathers: for they indeed killed them, and ye li
37.	build their sepulchres.
	49 Therefore also said the wisdom of God, I will send
m Ex.20 5.	them prophets and apostles, and some of them they
Je.51.53.	shall slay and persecute:
	50 That the blood of all the prophets, which was shed
. (- 10	from the foundation of the world, may be required mof
n Ge. 1.8.	this generation;
. 0.01.04	
o 2 Ch.24. 20.	51 From the blood of "Abel unto the blood of "Za-
20.	charias, which perished between the altar and the
Ver. 37:	-54. And as he spake, &c This passage very much resembles Mat.
Ver. 40.	Ye fools.—Campbell, "Unthinking men!" Doddridge, "Thought
less creati	25, and several verses agree vertains. Ye fools.—Campbell. 'Unthinking men!' Doddridge, ''Thoughtures.''—Did not he that made that which is without make that weithin also I—That is, Did not he which made the body, likewise soal! Doddridge and Campbell. Met. xxiii. 25. For ye build.—[Their guilt did not he in building and adorning the the prophets, considered simply in itself; but in their hypocrisy, in
renten is	within also?—That is, Did not be which made the body, fixewise
Vor 17	For me build - Their guilt did not he in building and ademing the
tumbs of	the prophets, considered simply in itself; but in their hyperisy, in
giving thi	s testimony of respect to the prophets, whilst they were actuated I
by the spir	it, and followed the example of their persecutors and murderers. $]-B$.
Ver. 48.	Truly ye bear witnessAs in your conduct you imitate your
lathers, tr	uly ye bear witness to them; and in effect approve the works of
your fallie	stestimony of respect to the prophets, whilst they were actuated it, and followed the example of their persecutors and murderers. — B. Truly ye bear witness.—As in your conduct you invitate your uly ye bear witness to them; and in effect approve the works of rest for one would imagine that you erected these monuments, not in honour of the prophets, as of the persecutors by whom they were like beat your legislation.
so wicked	lly destroyed. Doddridge.
	The wisdom of God.—[Probably by the Wisdom of God we are to
understan	d the Logos, or Word of God, that is, our Lord himself; this being
a dignified	and Oriental mode of expression for I say, as it is in the parallel
passage.]-	-Bagster.
ver. 51.	Zacharias, which perished between the altar and the temple.

LUKE, XI.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to

A. M. 4033. A. D. 29. b Ma.7.3.

Ps.119.46

2 Ti 2.12.

Re.2.10.

LUKE, XII. unple: verily I say unto you. It shall be required of A. M. 4033 A. D. 29. this P generation. 52 Wo unto you, lawyers! for ye have taken away n Je.7.25 the key of aknowledge: ye enter not in yourselves, o Mal. 27. and them that were entering in ye r hindered. 53 And as he said these things unto them, the scribes r (r, forand the Pharisees began to urge him vehemently, and bude. to sprovoke him to speak of many things: 54 Laving wait for him, and seeking to catch some-1 Co.13 5 thing out of his mouth, that they might accuse him. CHAPTER XII. t Ma.12.13. 1 Christ preacheth to his disciples to avoid hypocrisy, and fearfulness in publishing his doctrine: 13 warneth the people to beware of covetousness, by the parallel of the rich man who set up greater bans. 22 We must not be over careful of earthly things, 31 but seek the kingdom of God, 33 give alms, 36 be ready at a knock to open to our Lord whensoever he cometh. 41 Christ's ministers are to see to their charge, 19 and look for persecution. 54 The people must take this time of grace, 55 because it is a fearful thing to die without re-CHAP. 12. conciliation. 'N a the mean time, when there were gathered togea Mat.15.6, ther an innumerable multitude of people, insomuch Ma. 8.15. that they trode one upon another, he began to say unto his disciples first of all. Beware ve of the leaven of the Pharisees, which is hypocrisy. bMat.10.26. 2 For b there is nothing covered, that shall not be re-Ma 4.22 vealed: neither hid, that shall not be known. c.8.17. 3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which we have spoken in the ear in closets shall be proclaimed upon c Jn. 15, 14, the house-tops. 4 And I say unto you my cfriends, d Be not afraid of d Is.51.7.. them that kill the body, and after that have no more Mat. 19. that they can do. 25,&c. 5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; vea, I say unto you, Fear him. e See Mat. 6 Are not five sparrows sold for two e farthings, and 10.29. not one of them is forgotten before God?

7 But even the very hairs of your head are all num- 1 1 Sa 2.30

bered. Fear not therefore: ye are of more value than many sparrows. 8 Also I say unto you, f Whosoever shall confess me before men, him shall the Son of man also confess

∠ Jude 24. g before the angels of God: It is said a space of nine feet was left between the altar of burnt-offerings and the temple (or tabernacle) itself, as an asylum for criminals, which might not

be violated, but in cases of decided murder. See Ex. xxxviii. 2 Ver. 52. The key of knowledge-We conceive to be, the right of private dement: i. e. of reading and judging for ourselves. The scribes took away judgment; i. e. of reading and judging for ourselves. this right by referring the explanation of Scripture wholly to tradition, as the

Papists have since done Ver. 53. To urge him vehemently.-Literally, "to mouth him." think this an allusion to hunting with degs; but we conceive it to refer to their vulgar and overbearing language, in order to provoke our Lord, and put him

off his guard. CHAP. XII. Ver. 1. An innumerable multitude.-Campbell, "Myriads;" "tens of thousands." - The leaven of the Pharisees. - See Mal. xvi. 12. Ver. 3. Proclaimed upon the house-tops. - [The houses in Juden being flatroofed, with a balustrade round about, were used for the purpose of taking the air, leeping, and prayer, and, it seems, for announcing things in the most public manner. So among the Turks, a crier announces the hours of public wor-

ship from the minaret or tower of the mosque. |-Bagster, Ver. 8. Before the angels. - In Matthew it is "Before my Father:" i. e.

they re-

Ja.4.14.

49.16.17.

v Ps.39 6.

w 11a.2.9.

Ja 2.5.

ver.33.

soul.

9 But he that denieth h me before men shall be denied before the angels i of God.

10 And whosoever shall speak a word against the h Ac.3.13. 14. Re.3.S. Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not

Ma 2i the forgiven. 31.

11 And when they bring you unto the synagogues, Mari 2 and unto magistrates, and powers, take kee no hought 3).

how or what thing ye shall answer, or what ye shall I Jr. 5 16 sav: ▶ Mat.10.

12 For the Holy Ghost shall teach I you in the same 19. Ma. 13 11. hour what ye ought to say.

c.21.14. 13 ¶ And one of the company said unto him. Master,

speak to my brother, that he divide the inheritance with 1 Ac.6.10. Ac.c. 26. m me.

m Eze.33. 14 And he said unto him. Man, n who made me a judge 31.

or a divider over you? n Jn.18.35. 15 And he said unto them. Take heed, and beware of

o covetousness: for a man's life p consisteth not in the o 1 Ti.6.7... 10.

abundance of the things which he possesseth. p Job 2.4. 16 And he spake a parable unto them, saying, Mat.6.25.

ground of a certain rich man brought forth plentifully: q Ja 4.15, 17 And he thought within himself, saying, What shall 16. I do, because I have no room where to bestow my

r Ps. 19.18. fruits? 18 And he said. This will a I do: I will pull down my s Ec.11.9. 1 Co.15.

barns, and build greater; and there will I bestow all my fruits and my goods. Ja.5.5. t or, do

19 And I will say to my soul, r Soul, thou hast much goods laid up for many years; take thine case, cat, quirethy

s drink, and be merry. 20 But God said unto him, Thou fool, this night thy

u Joh 20 90 u soul shall be required of thee; then whose shall those

..23 : 27.8. Ps.52.7. things be, which thou hast v provided? 21 So is he that layeth up treasure for whimself, and is not rich x toward God.

22 T And he said unto his disciples, Therefore I say unto you, Take y no thought for your life, what ve

Je.17.11. shall eat; neither for the body, what ye shall put on. 23 The life is more than meat, and the body is more x 1 Ti 6.18.

than raiment.

24 Consider the z ravens: for they neither sow nor y Mat.6.25, rean: which neither have storehouse nor barn; and

δcc. God feedeth them: how much more are ve better than b z Job 39.41. Ps. 147.9 the fowls ?

before the Father, and the holy angels which attend his presence. See note on Mat. xviii. 10. Ver. 16. Spake a parable, &c .- The design of this parable, as is evident from the context, was to illustrate what covetousness is. Christ makes it to con-

sist in using properly simply for personal gratification, and not as a stewar, for the honour of God. He, in ver. 21 makes it universal in its application. Ver. 19. Much goods.—Doddrider, "An abundance of goods."

Ver. 20. Thy soul shall be required.—See margin; i. e. the argels, or messengers of death. See clap, xvi. 9.

Ver. 21. Rich toward God-That is, in faith and charity. The expression

is forcible, and seems to imply that God is the good man's banker. Ver. 24. Consider the varens.-[The raven is a species of the corvus, or crose tribe, of the order Picæ, known by its large size, its plamage being of a bluish black, and tail roundish at the end. It was probably selected by our

25 And which of you with taking thought can add to A. M. 4033. A. D. 29. his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon

in all his glory was not arrayed like one of these. 28 If then God so clothe the grass, which is to-day in

the field, and to-morrow is east into the oven; how much more will he clothe you. O ve of little faith?

29 And seek not ve what ve shall eat, or what ve shall drink, a neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But b rather seek ye the kingdom of God; and all

c these things shall be added unto you. 32 Fear not, httle 4 flock; for it is your Father's good

pleasure to give you the ckingdom. 33 ¶ Sell f that ye have, and give alms; provide your-

selves bags which wax not old, as treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be Mat 9. also.

35 \ Let \ vour loins be girded about, and your lights

i burning. 36 And ve yourselves like unto men that wait for their

lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed j are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down

to meat, and will come forth and serve them. 38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those

39 And this know, that if the good man of the house had known what hour the thief k would come, he would have watched, and not have suffered his house

to be broken through. Lord as being unclean. |-Basster. Mat. "Fowls," or birds. If these sentiments were repeated at different times, probably our Lord might have dif-

ferent kinds of birds within his view. Ravens live on flesh, which might make the argument more striking. Ver. 27. Consider the lilies.—I'The lily is a genus of the hexandria monogynia class of plants; of which there are two species, the white hily and the

red. The latter seems intended here, the royal robes being purple. |-B. Ver. 34. For where your treasure is.-[Bishop Pearce on Matthew cites

the following passage from Plautus: I am here; but my mind is at home, i. e. with my money.]-Bagster.

Ver. 35, 36. Let your torns be girded, &c —This seems to refer to the parable of the marriage, Mat. xxv. 1—13. The flowing and loose garments of the ancients, made the girdle a most important part of dress. It was indispensable that it be drawn tight around the loins when business of an active kind was to be done, otherwise a man's limbs would be hindered by the loose drapery of his dress. The phrase "gird up your loins," means, get ready for action, and was also figuratively applied to the mind, where it could mean nothing else than to east off sloth, and stand ready to discharge your whole duty.

a or. live nol in careful suspense.

b Mat.6..3

e Ps 31.10. ls 32.16. Ro.3.31. 32

d Is.40.11. Jn.10.27,

e Mat.25. 34.

Jn. 18.36 He.12.23. Ja. 2./c 2 Pe. 1.11 Re. ! 6. 22.5.

21. Ac.2. 15. 4.34.

g Mat. 6.20. 1 Ti.6.19.

h Ep.6.14. 1 Pe.1.13.

i Mat. 25.1 13.

j Mat.24. 46. &c.

k 1 Th.5.2. 2 Pe.3.10. Re.3.3 16.15.

100	LUKE, XII.
193	LUKE, AII.
A. M. 4033. A. D. 20.	40 Be ye therefore ready talso: for the Son of man cometh at an hour when ye think not.
1 c.21.31, 36.	41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?
m 1 Co.4.2.	42 And the Lord said, Who then is that faithful and wise m steward, whom his lord shall make ruler over his household, to give them their portion of meat in
n #er 37.	due season? 43 Blessed ⁿ is that servant, whom his lord when ne
e Ma*,22.6.	councth shall find so doing. 44 Of a truth I say unto you, that he will make him ruler over all that he hath.
or, cut him off.	45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be
q Ps.37.9. 94.14.	drunken ; 46 The lord of that servant will come in a day when
r Ja-417	he looketh not for him, and at an hour when he is not aware, and will p cut him in s sunder, and will appoint him his portion with the unbelievers.
s De.25.2.	47 And that servant, which tknew his lord's will, and prepared not himself, neither did according to his will, shall be beaten swith many stripes.
(Ac.17.30.	48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.
u Le 5.17. Ju.15.22. 1 Ti.1.13.	For unto whomsoever much is given, of him shall be much required; and to whom men have veenmitted much, of him they will ask the more. 49 ¶ I am come to send fire on the earth; and what
v 1 Ti.6.29.	will I, if it be already kindled? 50 But I have a baptism, to be baptized with; and
wor, pain- ed.	how am I w straitened till it be accomplished! 51 Suppose x ye that I am come to give peace on earth! I tell you, Nay; but rather division.
x Mat.10.	52 For from henceforth there shall be five in one house divided, three against two, and two against
y Mi.7.6.	three. 53 The father y shall be divided against the son, and
analozy to	-46. That faithful and wise steward.—This parable bears a close that in Mat. xiv. 45—51, which therefore see. Blessed is that sevant, &c.—To be prepared for our Lord's coming.

implies two tinogs: 1. To be truly and cordially engaged in his service; and,

To be constantly on the look out, as expecting his arrival.

Ver. 47. And that servant, which knew has lord's will, &c .- ["The antithesis in this passage," observes Bishop Jebb, (Sac. Lit.) "has prodigious micral depth: he who sins against knowledge, though his sins were only sins of omission, shall be beaten with many stripes; but he who sins without knowledge, though his sins were sins of commission, shall be beaten only with few stripes. Mere negligence against the light of conscience, shall be severely punished, while an offence, in itself comparatively being as, if committed ignorantly, and without light, shall be mildly dealt with "]-Bagster.

Ver. 48. He that knew not.-See John ix. 41. Acts xvii. 30. James iv. 17. Ver. 19-53. Lam come to send, &c .- Campbell, "I came to throw fire on the earth: and what would I but that it were kindled?" That is, " since the advancement of true religion, which is the greatest blessing to mankind, must be attended with such unhappy divisions, I even long till they take place."

Ver. 50. I have a baptism, &c., and how am I straitened.—Margin and Campbell, "Pained." This baptism refers doubtless to our Lord's sufferings, in which he was literally bathed in blood, both in the garden and on the cross. Both verses express, in the strongest minner, our Lord's desire for the accomplishment of his mission, whatever might be the consequences.

ĺ	LUKE, XIII.	19
	the son against the father; the mother against the daughter, and the daughter agamst the mother; the	A. D. 29.
	mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.	z Mat. 16.5 &c.
-	54 ii And he said also to the people, * When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. 55 And when yeseethe south windblow, ye say, There will be heat; and it cometh to pass.	a 1 Co.11.
	56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern	b Mat.5.2
	this time? 57 ¶ Yea, and why even of a yourselves judge ye not	c Is.55.6.
1	what is right? 58 When below goest with thine adversary to the ma- gistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee	d See Ma. 12.42.
	to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 59 I tell thee, thou shalt not depart thence, till thou	
	hast paid the very 4 last mite.	CHAP. 1
	1 Christ preacheth repentance upon the panishment of the Gailleaus, and others. 6 The finitless fig tree may not start. 11 He health the crooked wo nan: 18 showeth the powerful working of the word in the hearts of his chosen, by the parable of the grain of inistant see i, and of leaven: 21 exhorteth to enter in at the strait gate: 31 and reproved the freed and Jerusalem.	a Ac.5.37
	THERE were present at that season some that told him of the a Galileans, whose blood Pilate had	b La.2.20
	mingled b with their sacrifices. 2 And Jesus answering said unto them, Suppose ve that these Galileans were sinners above all the Gali-	c Ac.3.19. Re.2.21, 22.
	leans, because they suffered such things?	

3 I tell you, Nay: but, except ye c repent, ye shall all dor, debtlikewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were d sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 "He spake also this parable; "A certain man had a fig tree planted in his vineyard; and he came and sought f fruit thereon, and found none.

f Jn.15.16. (ia.5.22 Ph.4.17.

ors.

e Is.5.1.&c.

Mat.21.

CHLP. XIII. Ver. 1. Galileans.—[The Galileans are frequently mentioned by Josephus as the most turbulent and seditious people, being upon all occasions ready to disturb the Econan authority. It is uncertain to what event our Lord refers; but it is probable that they were the followers of Judas Gaulo-nius, who opposed paying tribute to Cesar, and submitting to the Roman [1] mins, will oppose paying under to cessary and comming one of the great levels, and presenting their oblations in the court of the tengle; Prince tracenessly sent a commany of soldiers, who slew them, and "mingled their blood with their sacrifices."]—Bagster.

Ver. 3. All likewise perish.—Doddridge, "Thus perish," implying a similarity between their fate and that of the whole ration.

Ver. 4. Siloam-Or Shiloah, the name of a fountain flowing from the foot of Mount Zion, whose waters appear to have been considered in some degree medicinal

Ver. 6. He spake also this parable.-This parable very forcibly depicts, not only the moral barrenness of the Jews, but of other nations also, which being favoured with peculiar privileges, like our own, still do not bring forth "fruits meet for repentance." Nor is the emblem less applicable to the case of indi-

LUKE, XIII. 200 7 Then said he unto the dresser of his vineyard. A. M. 4033. A. D. 29. Behold, these three years I come seeking fruit on this # Ex.32.10. fig tree, and find none: cut it & down; why cumbereth it the ground? 8 And he answering said unto him, Lord, let it alone h Ps.106.23. 2 Pe.3.9. h this year also, till I shall dig about it, and dung it: 9 And if it bear fruit, well: and if not, then after that 1 Jn 15.2 thou shalt cut it down, He.6.5. 10 \ And he was teaching in one of the synagogues on the sabbath. 1 Ps.6.2 11 And, behold, there was a woman which had a spirit of infirmity I eighteen years, and was bowed k Joel 3.10. together, and could in no wise lift up herself. 12 And when Jesus saw her, he called her to him. and said into her, Woman, thou k art loosed from Ma.16.18. A 1.9. 7. thine infirmity. 13 And the laid his hands on her; and immediately m M 2...12. she was made straight, and glorified God. 14 And the ruler of the synagogue answered with Ma.3.2 indignation, because that Jesus had healed men the c.6.7. 14.3. sabbath day, and said unto the people. There n are six Jn.5.16. days in which men ought to work : in them therefore come and be healed, and not on the sabbath day. n Ex.20.9. 15 The Lord then answered him, and said, hypocrite, doth not each one of you on the sabbath 4 Pr.11.9 Mat. 7.5. loose p his ox or his ass from the stall, and lead him 23.13,28. away to watering? c.12.1. 16 And ought not this woman, being a daughter q of Abraham, whom Satan hath bound, lo, these eighp c.14.5. teen years, be loosed from this bond on the sabbath day? a c.19.9. 17 And when he had said these things, all his adverviduals, who, favoured with all the culture of Christian education, and with all the advantages of evangelical preaching, still remain barren and unfruitful, even in God's vineyard. Ver. 7 These three years.—Archbishop Newcome and others suppose this to refer to the time of our Lord's ministry, which had now continued about that period; but we should think it referred rather to the numerous and repeated warnings the nation had received by former and later prophets; (Je. vii. 13, 25, &c.;) by Jesus and his apostles. And after all these warnings, the nation was spared not one year only, but nearly 40 years, before Jerusalem was destroyed. Ver. 8. I shall dig about it, and dung it.—Harmer objects that spades (or shovels) were not used in the eastern agriculture: perhaps not generally, but here is a single tree marked out, which could not be cultivated by the blough, and which the keeper of the vineyard proposes to treat with peculiar attention. and which the keeper of the viney and proposes of teat with poor an account, typifying God's special care for his favoured nation.

Ver. 9. Well!—The expression in the original is elliptical, and this word is not improperly supplied.—Thou shalt cut if docus.—This shows that the day of grace will come to a close, and that if the Divine forligarance does not lead the sinner to repentance, it will not save him from ulter destruction. Ver. 11. A spirit of infirmity. - It is generally supposed that this woman Ver. 11. A spirit of infiltrative—It is generally supposed that this woman was a demonate, but we see no proof of this. A spirit of infirintly or weakness to more implies it than "a spirit of fear," 2 Tira, i. 7, "of slumber," Rom, xi. 8, or "of jedoussy, "Num. v. 14. To us it appears to mean no more, than some great weakness which had long beat her double.

Ver. 15. Thun hypocrive! dath not reach one, &c.—See Mat. xii. 11.

Ver. 16. Saturn—The prince of the fallen angels. According to the opinions of the Jews, he is the accuser and calumniator of men before God; Job. i. 7, 12. He seduces them to sin, and is the author of evil, both physical and moral, by which the human race is afflicted, especially of those wicked pro-

pensities and wicked actions, which are productive of so much misery, and

also of death itself.-Rob. Wahl.

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saries were r ashained; and all the people rejoiced for all the glorious things that were done by him.	A. M. 4663. A. D. 49.
18 Then said he, Unto t what is the kingdom of God like? and whereunto shall I resemble it?	r Is.45.21. 1 Pc.3.16
19 It is like a grain of mustard seed, which a man	
took, and cast into his garden; and it grew, and waxed	s Ex.15.11.
a great tree; and the fowls of the air lodged in the	Ps.111.3 Is 4.2
branches of it.	
20 % And again he said, Whereunto shall I liken the	. 11.12
kingdom of God! 21 It is like leaven, which a woman took and hid in	t Mat 13.
three " measures of meal, till the whole was leavened.	Ma.4 30,
22 And he went through the cities and villages, teach-	
ing, and journeying toward Jerusalem.	
23 Then said one unto him, Lord, are there few	u See Mat. 13 33.
that be saved? And he said unto them,	
24 Strive v to enter in at the strait gate: for	v Mat 7.13
w many, I say unto you, will seek to enter in, and shall not be able.	
25 When x once the master of the house is risen up.	w.Jn.7.34.
and hath shut y to the door, and ye begin to stand	8.21. Ro.9.31.
without, and to knock at the door, saving, Lord,	
2 Lord, open unto us; and he shall answer and say	x Ps 32.6.
unto you, I know you not whence ye are:	Is. 55 6.
26 Then shall ye begin to say, We have eaten and	
drunk in thy presence, and thou hast taught in our streets.	y Mat.25.
27 But a he shall say, I tell you, I know you not,	
whence ye are; depart from me, all ye workers b of	z c.6.46.
iniquity.	
25 There c shall be weeping and gnashing of teeth,	a Mat.7.22,
when ye shall see Abraham, and Isaac, and Jacob,	\$5.12,41.
and all the prophets, in the kingdom of God, and you	
yourselves thrust out. 23 And they 4 shall come from the east, and from	b P~ 6.3.
the west, and from the north, and from the south,	101.5.
	- 37 5 10
30 And, behold, there e are last which shall be first,	e 41a: 5.12. 13.72 24.51.
and included mist which shall be last.	24.51.
31 The same day there came certain of the Phari-	1.0.50.10
seem and mis mino min, det thee out, and depart hence.	d Re.7.9,10
for Herod will kill thee. 32 And he said unto them, Go ye, and tell that f fox,	e Mat.19.
Behold, I cast out devils, and I do cures to-day and	30:
to-morrow, and the third day I shall be s perfected.	
33 Nevertheless I must walk to-day, and to-morrow,	^r Zep.3.3
and the day following: for it cannot be that a pro-	
phet pensit out of Bernsalem.	g He.2.19.
Ver. 21 Strive to enter, &cLilerally, azonize, because the time	ne is near
when the master of the house shall shut to the door; when probati- closed, agonizing will be in vain. The force of this passage is lost b	va wrong
punctuation. It should be punctuated so as to read thus: "for m	any, I say
unto you, will seek to enter in, and shall not be able, when once the &c. This gives great emphasis to the direction to strive now, for it	master."
be less late	50011

be too late.

Ver. 32. Tell that fox.—[This was probably Herod Antipas, tetrarch of Galifere, who is described by Josephus as a crafty and incostions prince, with which the character given him by our Lord, and the narratives of the Evangelists, exactly coincide.—Bazster.

LUKE, XIV. 202 A. M. 4033. 34 O h Jerusalem, Jerusalem, which killest the pro-A. D. 20. phets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as h Mrt.23. 37. a hen doth gather her brood under her wings, and ye would not! 35 Behold, i your house is left unto you desolate: i Le.26.31. and verily I say unto you, Ye shall not see me, until Ps. 69.25 1.1.7. the time come when ye shall say, I Blessed is he that 5.5.6. cometh in the name of the Lord. Da 9 27. Mi.5.12. CHAPTER XIV. 2 Christ healeth the dropsy on the sabbath : 7 teacheth humility : 12 to feast the poor: 16 under the parable of the great supper, showeth how worldly minded men, who content the worl of God, shall be shut out of heaven. 25 Those who will be his disciples, to bear their cross must make their accounts aforec.19.38 hand, lest with shame they revolt from him afterward, 34 and become altoge-Jn.12.13. ther unprofitable, live salt that hath lost his savour. ND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched a him. 2 And, behold, there was a certain man before him which had the dropsy. 3 And Jesus answering spake unto the lawyers and CHAP. 14. Pharisees, saying, Is but lawful to heal on the sabbath day ? 4 And they held their peace. And he took him, and healed him, and let him go; 5 And answered them, saying, c Which of you shall

a Ps.37.32 ls.29.20. 21. Je.20.10.

b c.13.14.

c c.13.15.

d Pr.25.6,7.

have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? 6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief

rooms; saying unto them, 8 When 4 thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him:

9 And he that bade thee and him come and say to thee. Give this man place; and thou begin with shame

to take the lowest room. 10 But when thou art bidden, go and sit down in the

Ver. 34. Jerusalem.-The metropolis of Palestine, about 37 miles from the Mediterranean, and about 23 from the Jordan. It was built on three hills, viz. Zion, Moriah, and Aera. It had once a population of upwards of a mil-

VIZ. Z001, Mothan, and Acta. I made the production of a population of the lion: but now its population does not exceed 10,000 or 15,000.

(CHAP, XIV. Ver. I. One of the chief Pharisees.—Campbell, "One of the Culters, who was a Pharisee." Some think he was a member of the Sanhedrim: all agree that he was a magistrate, and a man of rank, who had probably a country house in Galilee.

Vet. 2. A certain man before him which had the dropsy - Campbell, " A

man who had a dropsy stood before him."

Vi. 7. The chief rooms.—Doddridge renders it, "The chief seats;" Camp-bil. The higher places." The company were all doubless in one room. Ver. 8, Sit, not down in the highest room—Or place.—That there were

among the Jews of these times many disputes about seats at banquets, we learn both from Josephus and the Rabbins; nor were these matters unaftended to by the Greeks and Romans. Similar admonitions to this of our Lord, also occur in the Rabbinica, writers. Rabbi Akiba said, Go two or three scats lower than the place that belongs to thee, and sit there till they say unto thee, Go up higher; but do not take the uppermost seat, lest they say unto thee, Come down: for it is better they should say unto thee, Go up, go up. than they should say, Go down, go down. See Schoetgen.]-Bagster.

LUKE, XIV.	203
lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt	A. M. 4033 A. D. 29.
thou have worship in the presence of them that sit at	e 1 Sa.15.
meat with thee.	17. Job 22.29
11 For e whosoever exalteth himself shall be abased;	Ps.13.47.
and he that humbleth himself shall be exalted.	Pr.15.33.
12 I Then said he also to him that bade him, When	29.23. Mat.23.
thou makest a dinner or a supper, eall not thy friends,	12.
nor thy brethren, neither thy kinsmen, nor thy f rich	c.18.14.
neighbours; lest they also bid thee again, and a re-	1 Pe.5.5.
compense be made thee.	
13 But when thou makest a feast, call the g poor,	f Pr.22.16.
the maimed, the lame, the blind:	
14 And then shalt be blessed; for they cannot re-	g Ne.8.10,
compense thee: for thou shalt be recompensed at the	12.
resurrection of the just.	h Re.19.9.
15 ¶ And when one of them that sat at meat with	n Re.13.3.
him heard these things, he said unto him, Blessed h is	i Mat.22.2
he that shall eat bread in the kingdom of God.	&c.
16 Then said he unto him, A i certain man made a	
great i supper, and bade many:	j Is.25.6,7.
17 And sent his servant at supper time to say to them	k Pr.9.2.5.
that were bidden, Come; for k all things are now	Ca.5.1.
ready.	Is.55.1,2
18 And they all with one consent began to make	
excuse. The I first said unto him, I have bought a	1 c.8.14.
piece of ground, and I must needs go and see it: I	i
pray thee have me excused.	m ver.26.
19 And another said, I have bought five yoke of oxen,	1 (0.1.55
and I go to prove them: I pray thee have me ex-	
cused.	n Ps.2.12.
20 And another said, I have m married a wife, and	
therefore I cannot come.	o Re.22.17
21 So that servant came, and showed his lord	
these things. Then the master of the house being	p 1 Sa.2.8.
n angry said to his servant, Go out quickly into the	Ps.113.7, 8.

o streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the Peser.

blind. 35.6. 22 And the servant said, Lord, it is done as thou hast

commanded, and r yet there is room. r Ps. 103.6. 23 And the Lord said unto the servant, Go out into

Ver. 13. Call the poor. - Dr. Pococke mentions, that in the East they someimes admit the poor to their tables. In his account of an entertainment made by an Egyptian magistrate, each, when he had done cating, retired, and others in succession came, till at last the poor came, and "cat up all." The Arabs also, when they kill a sheep, dress the whole, and call in their neighbours and the poor till all is consumed; for they never set by meat that has been brought Thus the seguel of the parable is quite in harmony with oriental to table manner . Orient. Cust. No. 450,

Ver. 17. And sent his servant at supper time. -It is customary in the East to repeat their invitations in this manner. Among the Chinese, it is said an invitation is not considered hearty unless it be three times given. Orient.

Cust. No. 1271.

Ver. 18. With one consent.—So Beza and Doddridge; but Campbell, "Without exception!" and Hammond, "Presently."
Ver. 20. Thave married a wife—Thus business and pleasure are the great impediments to religion. "Little things" and "lawful things." as Mr. Henry remarks, "may impede our splatsing. With the world in general, every thing remarks, "may impede our salvation. is of more importance than the soul!"

A. M. 4931 the highways and hedges, and compel a them to come A. D. 29. in, that my house may be filled. 24 For I say unto you, That t none of those men s Ps.110.3.

which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and CPr.1.24 he turned, and said unto them,

Ma* 21.

26 If any man come to me, and " hate not his father, 43. lle. 1.25 and mother, and wife, and children, and brethren, and

sisters, yea, and his own life v also, he cannot be my u De.33.9. Mat. 10. disciple.

27 And ▼ whosoever doth not bear his cross, and come after me, cannot be my disciple. v Ac.20 24.

28 For which of you, intending * to build a tower, sit-Re.12.11. teth not down first, and counteth the cost, whether he have sufficient to finish it?

w Mat. 16. 20 Lest haply, after he hath laid the foundation, 24. Ma.5.34. and is not able to finish it, all that behold it begin to c.9.23 2 Ti.3.12 mock him.

30 Saving. This man began to build, and was not able to y finish.

x Pr.21.27. 31 Or what king, going to make war against another king, sitteth not down first, and consulteth 2 whether

he be able with ten thousand to meet him that cometh v He.6.11. against him with twenty thousand?

32 Or else, while the other is yet a great way off, he z Pr.20.19. sendeth an ambassage, and desireth conditions of

a Ph 3.7.8. 33 So likewise, whosoever he be of you that forsaketh not all a that he hath, he cannot be my disciple.

b Mat.5.13 34 ¶ Salt b is good: but if the salt have lost his sa-Ma.9.50. your, wherewith shall it be seasoned? Ver. 23. Compel them.-After adverting to the influence of God's grace.

the Rhemish translators add, "St. Augustin also referreth this compelling to the penal laws which Catholic princes do justly use against heretics and schismatics, proving that they who are by their former profession in baptism, subject to the Catholic church, and are departed from the same after sects, may and one to be compelled into the unity and society of the universal church again;" and that," not only by gentle means, but by just punishment also," As to the "just punishment" of burning heretics for their conversion, we hope it is too universally exploded to be restored; and as to the right of burning protestants from the consideration of their having been baptized, it will require both higher authority than Augustin's, and much better logic than he makes use of, to prove it. We admit, indeed, that he was a great and good man, but wofully in the dark on the doctrine of toleration! a doctrine under-stood by few fathers, or reformers, and which Cranmer himself learned only at the stake

Ver. 26. Hate—i. e. regard with less affection.—It is most certain, however, that the term hate must not be taken absolutely;" For no man ever hated Excown flesh;" (Ephes. v. 29;) but as it is explained by St. Matthew, (ch. x. 2;). "He that loveth his father and mother more than me, is not worthy of me." If it be true that our attachment to objects should bear a proportion to their in-trinsic excellence, then all our love to creatures should be as nothing com-pared to what we owe to the "supreme good—the eternal fair."

Ver. 27. Bear his cross.—In which expression is an evident allusion to the cruel death which our Lord sustained. Having himself "endured the cross despising the shame," (Theb. xii. 2) the expects all his disciples to follow his example; that is, "to go forth without the camp hearing his reprach." Ver. 24. Salt is good.—[Common salt, or nuritate of soda, consists of soda in

combination with muriatic acid, and is for the most part an artificial preparation from sea water, though found in some countries in a solid and massive state. That it night lose its strength, we have proof from Maundrell, who states, that in the Valley of salt he broke a piece which had been exposed to the rain, sun, and air, and it had perfectly lost its savour. | - Bagster.

35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear. let him hear.

CHAPTER XV.

1 The parable of the out sheep: 8 of the piece of silver: 11 of the prodigal son. HEN a drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saving, This man receiveth sinners, and eateth b with them.

3 ¶ And he spake this parable unto them, saying, 4 What c man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his

shoulders, rejoicing.

6 And when he cometh home, he calleth together [f Drachma, his friends and neighbours, saving unto them, Rejoice with me; for I have found my sheep a which was lost. 7 I say unto you, that likewise joy shall be in heaven

over one sinner that repenteth, more than over ninety and nine just persons, which enced no repentance.

8 T Either what woman having ten pieces of silver. if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, 5 there is joy in the presence of the angels of God over one sinner that

repenteth. 11 ¶ And he said. A certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his bliving.

A. M. 4033. A. D. 29. e Jn 15.6.

CHAP. 15.

a Mat. 9, 10. b Ac.11.3 1 Co.L.

Go 2 15 c Mat.13. 12 ć Ps.119.

176 1 Pe.2.25. e Ac.5.32.

translated a piece of silver, is the eighth part of an ounce. which cometh to 11 cents 4 mills, an.l is equal to the Roman pen-See Mat. 13.28.

g Eze.13.23, 33.11. Ac. 11.18. Phil.15. 16.

h Ma.12.44.

A heartless, wavering, undecided profession, is as insipid as salt which has lost its savour, and which is neither fit for the land, nor for the dung heap, but only to be thrown away as utterly useless and good for nothing

CHAP. XV. Ver. 4. Leave the ninety and nine in the wilderness-Or desert. It is certain that in many parts, commonly called desert, in Judea, and even Arabia, there are spots of very fertile pasture, which, as they are not private property, answer to our commons, to which any who please may lead

their flocks. Compare Mat. xviii. 12, and note.

Ver. 7. Just persons, which need no repentance.—As there is "not a man upon earth that sinneth not," Eccles. vii. 20, so there can be none who, strictly speaking, "need no repentance:" but as our Lord is arguing with the Jews upon their own principles, he may fairly be supposed to allude to those who trusted in themselves that they were righteous, and despised others. 9.-The Saviour's language in this is exceedingly ironical-ag Luke xviii elsewhere, the *vehole* need not a physician, &c.; I came not to call the *right-cous*, but sinners to repentance. The Saviour teaches, that there is more joy in heaven over one true penitent, than over any number of self-righteous inen, who, according to their own estimate of themselves, need no repentance. There is no joy in heaven over "that generation who are pure in their own

eyes, but who have never been washed from their wickedness."
Ver. 9. Her friends.—The Greek is feminine, meaning female friends.
Ver. 12. His living.—Rather, "a living." or the means of livelihood to each.
It appears, however, that the elder son did not take his share of the property, but left it in his father's hands, in consequence of which he was considered as See ver. 31. the heir of all at his father's death. Among the Hindoos, it is not only customary, as Mr. Hathed (in his Code of Gentoo Laws) informs us, for a father to divide his inheritance among his children in his life time, but the sons

206	LUKE, XV.
A. M. 1033. A. D. 29.	13 And not many days after the younger son gathered all together, and took his journey into a far country
I Am. 8.11, 12.	and there wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
j Is.44.20. H .121.	15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the
k #4.73.22	husks J that the swine k did eat: and no man gave unto him.
l Ps.32.5.	17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!
m Ac.2.39. Ep.2.13, 17.	18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,
n Ps.51.4.	19 And am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father. But when he was yet a great way moff, his father saw him, and
6 Zec.3.3 5.	had compassion, and ran, and fell on his neck, and kissed him. 21 And the son said onto him, Father, I have sinned
p ver.32	against n heaven, and in thy sight, and am no more worthy to be called thy son.
q Pp.2.1. 5.14. Re.3.1.	22 But the father said to his servants, Bring oforth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet: 23 And bring hither the fatted calf, and kill it; and
	D

was slost, and is found. And they began to be merry. 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and t dancing.

25 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and

24 For p this my son was q dead, and is alive ragain; he

let us eat, and be merry:

r Ro.6.11.

13.

can, if they unite, insist on it. How far such a custom might be known among the Jews we are unable to ascertain; but as our Lord's parables are always in harmony with the laws and customs of the times, we have no doubt but something of the kind, at least occasionally, obtained. Ver. 15. To freed sorine.—This, to a Jew, must be a most degrading and

mortifying employment.

Ver. 16. With the husks.—It may be recollected that this was in a time of scarcity.

scarcity.

Ver. 19. Thy hired servants.—We should by the accent on the prenoun thur, he had been a lived servant in a strange land; he now bees only to fill

thy i he had been a hired servant in a strange kind; he now begs only to fill the like capacity in his father's house. Ver. 22, 23. Bring forth the best role.—There is no need to allegorize these

circumstances particularly. The penitent producal came home naked, and was clothed; hungry, and was fed; and in both cases boundilally. Be the line in the best role in his father's wardrobe, and fed with the fatted call. These preparations show that he was to be received, not as a servant, but a son. Vc. 24. And they testan to be merry—Namely, with music and dancing.

Ver. 24. And they lexan to be merry—Namely, with music and dancing, both which were doubtless hired, dancers being professionally employed on these occasions, as mourners were at funerals.

Ver. 25. Now his elder son.—By the unamiable and selfish character of the elder son, the Saviour portrays an admirable and exact picture of the Pharisees. They must have been blind indeed not to have "perceived that he spake of them."

and a potrle.

LUKE, XVI.	207
thy father hath killed the fatted calf, because he hath received him safe and sound.	A. M. 4033. A. D. 29.
28 And he was a angry, and would not go in: therefore came his father out, and entreated him.	u Jo.4.13. Ro.10.19.
29 And he answering said to his father, Lo, these many years do I'v serve thee, neither transgressed w I	▼ Is.65.5. c.18.11.
at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:	₹ Ph.3.6.
30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for	z Ro.9.4. 11.1.
him the fatted calf. 31 And he said unto him, Son, thou art x ever with	y Jo.4.10, 11.
me, and all that I have is thine. 32 It was meet y that we should make merry, and be 2 glad: for 2 this thy brother was dead, and is alive	z Pa.51.8. 1s.35.10
again; and was lost, and is found.	a ver.24.
 The parable of the imjust steward. If Christ reproveth the hypocrisy of the coverous Pharisees. 19 The rich glutton, and Lazarus the beggar. 	CHAP. 16.
A ND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.	a c.12.42. 1 Co.4.2. 1 Ti.4.14. 1 Pe.4.10.
2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy a stewardship; for thou mayest be no longer steward. 3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their	b The wore Batus in the origi- nal con- taineth nine gal- lons three quartz: See Eze. 45.10.14.
houses. 5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? 6 And he said A hundred b measures of oil. And he said unto him, Take thy bill, and sit down quickly,	c The word here in- terpreted a mea- sure, in the origi- nal con- taineth

about 14 hushels

7 Then said he to another, And how much owest thou? And he said. A hundred c measures of wheat.

and write fifty.

Ver. 29. Lo these many years....neither transgressed I.—"I fast twice in the work, I give tithes," &c. (chap, xviii, 12.) is in the same spirit. A $\chi^2 d \sim \Lambda_{\rm P}$ pears to have been considered as a delicacy, perhaps equal to a lami. See

Le. v. 6. Ver. 32. Was dead, and is alive again.—A life of sin, is a spiritual death; the conversion of a sinner is of course a renewed life, or, in figurative terms, "life from the dead." Compare 1 Ti. v. 6, with Ro. xi. 15.

CHAP. XVI. Ver. 1. There was a certain rich man.—The Saviour would have men as wise for eternity as the unjust steward was for time.

Ver. 2. No longer steward. - He appears, however, to have had time given h m to wind up his accounts, which was employed in the artifice here related. Ver. 3. I cannot dig—That is, I cannot work as a labourer, in the cultiva-on of the soil: the term not being confined to the use of the spade. The extion of the soil; the term not being confined to the use of the spade.

pression was priverbial among the Greeks, and perhaps the Jews. Ver. 6. A hundred measures of oil.—The Greek Batus answers to the Hebrew Baths, or ephals, explained by our translators to contain 9 gallons 3 quarts each; but by Bishop Cumberland, little more than 7 and a half gallons.

Ver. 7. A hundred measures of wheat.-This is dry measure, answering

LUKE, XVI. 208 A. M. 4053. And he said unto him. Take thy bill, and write four-A. D. 29. score. d Ja. 15 36. 8 And the lord commended the unjust steward, be-Ep 3 cause he had done wisely: for the children of this world are in their generation wiser than the d children Ec.11.1. of light. 1 7 i.6.18. 9 And I say unto you, Make e to yourselves friends of the mammon of unrighteousness; that, when we fail, they may receive you into everlasting habitations. f cr,runes. 10 He s that is faithful in that which is least is faithful also in much: and he that is unjust in the least is Mat.25. unjust also in much. 21,23. If therefore we have not been faithful in the unrighteous f mammon, who will commit to your trust h Jos.21.15. the true riches? Mat 6.24. 12 And if ye have not been faithful in that which is another man's, who shall give you that which is your Mat. C3. own? 13 No h servant can serve two masters: for either he i c.10.29. will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. k Ps.7.9. 14 T And the Pharisees also, who i were covetous, Je. 17.10. heard all these things: and they derided him. 15 And he said unto them, Ye are they which justify yourselves I before men; but God kknoweth your 1 Pr.16.5. Mal.3.15.

m Mat.11. men is abomination in the sight of God. 12.13. 16 The mlaw and the prophets were until John: since to the cor or chomer of the Jews, which in our margin is valued at 14 bushels and a pottle; or, according to more modern authorities, little more than eight bushels. Winchester measure. Doddridge supposes the measures of oil and

hearts: for that which is highly esteemed lamong

wheat to be of nearly equal value.

Ver. 8. Because he isad done wisely.—Doddridge, "Prudently;" Campbell, "Commended the prudence of the unjust steward;" see his note. Abp. Newcome says, "He commended the prudence of the expedient; though be could not but condemn its dishonesty."—Were than the children of light. Campbell, "More prudent." A track of villary very similar to the above is related in Capt. Haddey's Hindostance Dialogues, (p. 79.) One addressing the established a Court of Justice. Having searched for a good many debtors and creditors, he learned the amounts of their bands. He then made an exception. wheat to be of nearly equal value. creditors, he learned the amounts of their bonds. He then made an agree-

ment with them to get the bonds out of the bondsmen's hands for half the debt, if they would give him one fourth. Thus every debtor for a 100 rupees, having

given 50 to the creditor, and 25 to this knave, got his bond for 75 rupees. Having seized and flogged 125 bondsmen, he has in this manner determined their

loans, and has done this business in your name." Ver. 9 Make to jourselves friends.—The eloquent Saurin, adverting to this in his sermon on alms-giving, says, "I recollect an epitaph said to be engraven on the tombof Atolus of Rheims," He exported his fortune before him into heaven by his charities; he is gone thither to enjoy it. Happy he who has a right to such an epitaph!"—Mammon of mrighteousness.—Mamon is a Syriac word for riches. See note on Mat. vi. 24. "The mamnon of unrighteousness," is a Hebraism for unrighteousness, as a Hebraism for unrighteousness, is a Hebraism for unrighteousness, of the mamnon of unrighteousness, as a Hebraism for unrighteousness, and others of the mamnon of unrighteousness, as a Hebraism for unrighteousness, and others of the mamnon of unrighteousness, as a Hebraism for unrighteousness, as a Hebraism for unrighteousness, and others of the mamnon of unrighteousness. wealth itself, as being deceitful, or unjust to its possessors. Compare ver. 11, where it is contrasted with the true riches .- That when ye fail-That is, at death, when all are required to give up their stewardship. — Everiasting habitations.—Greek, "tents," or "tabernacles;" a term used in contrast with the tabernacles on earth, which are described as temporary and perishing. Ver. 13—18. No servant can serve, &c.—These verses contain independent

maxims, extracted from our Lord's sermon on the Mount, and other discourses, as below marked. This verse (13) agrees almost literally with Mat. vi. 24.

Ver. 16. The law and the prophets, &c.-Compare Mat. xi. 12, 13.

LUKE, XVI.

210	LUKE, XVII.
A. M. 4033. A. D. 19.	
x 2 Co.4.3.	though one rose from the dead.
ı lp.12.10,	CHAPTER XVII. 1 Christ teacheth to avoid occasions of elence. 3 One to forgive another. 6 The power of faith. 7 How we are bound to God, and not be to us. 11 He healeth ten lepers. 22 Of the kingdom of God, and the coming of the Son of
	THEN said he unto the disciples, It a is impossible but that offences will come: but wo unto him, through whom they come!
CHAP. 17.	2 It were better for him that a millstone were hanged about his neek, and he east into the sea, than that he
a Mat.18. 6,7. Ma.9.12.	should offend one of these little ones. 3 Take heed to yourselves: If thy brother trespass against thee. rebuke bhim; and if he repent, forgive him.
b Le.19.17.	4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.
e Mat.6.12. 11. Col.3.13.	6 And the Lord said, If eye had faith as a grain of mustard seed, ye might say unto this sycamine tree,
d He.122	Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. 7 But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he
e Mat.17. 20. 21.21. Ma 9.23. 11.23.	is come from the field, Go and sit down to meat? 8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou
f Job 22.3. 35.7. Ps. 16.2,3. Is. 61.6. Ro. 11.35. I Co. 9.16	shalt eat and drink? 9 Doth he thank that servant because he did the things that were commanded him? I trow not. 10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are fungrofitable servants: we have done that which was
17.	11 ¶ And it came to pass, as he went to Jerusalem,

Ver. 31. If they hear not Mosez.—From this answer of Abraham we learn, that the Sacred Writings contain such proofs of a divine origin, that though all the dead were to rise, the proofs could not be more evident, nor the conviction greater; and that to escape eternal perfution, and obtain eternal glory. A man is to receive the testimonies of God, and to walk according to their dictates.

Cuap. XVII. Ver. 2. Better that a millstone, &c.—This was a proverbial saying, used both by Jews and Gentiles, and it was one of the ancient thin doo punishments for murder—especially when committed by females. Orient.

Lit. No. 1312.

Ver. 6. This sycamine tree.—Doddridge, "Sycamore tree." [The sycamine is probably the same as the shekem, or sycamore, of the ancients, (for a description of which see 1 Cb. xvii. 23.) and must not be confounded with our sycamore, which is the acermagins, or greater maple. Dr. Shaw says it is one of the most common timber trees of the Holy Land; and that, from having a large and more extensive root than other trees, it is allouded to as the most difficult to be rooted up. It must, however, be observed, that the Syriac,

Arabic, and Latin, render it the mortes or mulherry tree, for which Hiller, Celvius, and other learned men, contend, I—Basseer.

Ver. 7. Will say anto him by and by.—Doddridge, "As soon as he conver in from the field." Campbell, "On his return from the field."——to and sit down." Doddridge, "Come in, and sit down." Botheriste.

Ver. 9. I trow not .- Campb 4t, "I suppose not."

Ma.13.21. c.21.8.

c.9.22

LUKE, XVII.	211
that he passed through the midst of s Samaria and Galilee.	A. M. 4033 A. D. 29.
12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar	g c.9.51,52 Jn.4.4.
h off: 13 And they lifted up their voices, and said, Jesus,	h Le.13.46.
Master, have mercy on us. 14 And when he saw them, he said unto them, 30 show i yourselves unto the priests. And it came to pass, that, as I they went, they were cleansed.	i Le.13.2. 14.3. Mat.8.4. c.5.14.
15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified & God, 16 And fell down on his face at his feet, giving him	j 2 Ki 5.14. Is.65.24.
thanks: and he was a ! Samaritan. 17 And Jesus answering said, Were there not ten	k Pa.30.1,2.
cleansed? but where are the nine? 18 There are not m found that returned to give glory	l Jn.4 29 42.
to God, save this stranger.	an Ps. 1043
19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.	n Mat 3.22
20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation	o ot, with outward show.
21 Neither shall they say, Lo here! or, lo there! for,	p Ro.14.17
behold, the P kingdom of God is 9 within you. 22 ¶ And he said unto the disciples, The r days will come, when ye shall desire to see one of the days of	q or,amon you. Jn.1.26.
the Son of man, and ye shall not see it. 23 And * they shall say to you, See here; or, see there: go not after them, nor follow them.	r Mat.19. 15.
24 Fer as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under	s Mat.24. 23,&c.

heaven: so shall also the Son of man be in his day. 25 But t first must be suffer many things, and be rejected of this generation. t Ma.8.31

26 And as it was " in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they a Ge.7.11, were given in marriage, until the day that Noe enter-

Ver. 12. Ten men that were lepers.—Lepers were obliged to live separately, without the limits of cities and villages.

Ver. 18. Save this stranger.—Campbell, "This alien," So the Jews con-

sidered the Samaritans from the time of the captivity. Ver. 20. When the kingdom of God should come?-When, or on what oc-

casion, this question was proposed, is not mentioned; but many of the following remarks correspond with our Lord's discourse in Mat. xxiv., as will be seen by the following references. By "the kingdom of God" is undoubtedly meant the reign of the Messiah.—Cometh not with observation.—Campbell, "Parade." The meaning is agreed to be, "Not with circumstances of outward show and splendour."

Ver. 21-23. Lo here! or, Lo there! - See Mat. xxiv. 23. - Is within you. - Margin and Doddridge, "Among you." So Beza, Raphelius, &c.; and he Margin and Doddridge, "Among you." so near, happacing, which madds, "Out Lord could not say the kingdon of God was in the Pharisces. Campbell, however, contends, that neither in the Classics, the LXX., or the New Testament, is the Greek (entos) used for among. If we might presume to suggest another rendering, it should be, "in the indst of you;" meaning himself and disciples, the constituents of that kingdom.

Ver. 25. But first must he suffer .- Compare chap. ix. 22.

Ver. 26, 27. As . . . in the days of Noe (or Noah.) - Compare Mat. xxiv. 37. 38.

er,though Ciod delay to mawer.

4 And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man :

5 Yet because this widow troubleth me. I will avenge lina certain city. her, lest by her continual coming she weary me.

Ver. 31. In that day, &c.—[The flat roofed eastern houses have stairs on the outside, by which a person may ascend and descend without coming into the house; and in walled cities they usually form continued terraces, from onnote; and in wheel chas they issually folial comment erritars, from toin of the city to the other, terminating at the gates; so that one may pass along the tops of the houses and escape out of the city, without coming down into the street. Shate's Travels.]—Bagsser. See Mat. xiv. 17, and note. Yer. 32 **Remember Let's reife—i. e. her destruction, through lingering. Yer. 33. **Hysogerer shall see's. &e.—See Mat. xi. 39.

Ver. 34, 35. One taken—i.e. by the enemy.

Ver. 37. The body, &c.—l.A orad careass, in Mat. xxiv. 28, by which is intended the Lewish nation, which was morally and judicially dead, downed to be devoured by the Roman armies, called eagles, partly from their strength and fierceness, and partly from their military ensigns, which were gold or silver eagles. The Roman fury pursued these wretched men wherever they or silver eagles. The Roman tury pursues uneven the second is see the horrible account in Joseph Bel. |- Bags*er, were found; see the horrible account in Joseph Bel. |- Bags*er, who were the work to be a seen a me. - Daddridge, "Do me justice;" who

CHAP. XVIII. Ver. 3. Avenue me.—Doddridge, dds, "this is the undoubted import of the phrase."

Ver. 5. Lest she weary me. - The original term (by its derivation) im-

LUKE, XVIII.	213
6 And the Lord said, Hear what the unjust judge saith.	A. M 4033. A. D. 29.
7 And shall not God avenge his cown elect, which cry day and night unto him, though he bear long with them?	c Re.6.10.
8 I tell you that he will avenge them a speedily. Nevertheless when the Son of man cometh, shall be find faith on the earth?	1 Ps.46.5. 11e.10.37. 2Pe.3.8,9.
9 ¶ And he spake this parable unto certain which trusted in themselves \$\graph\$ that they were righteous, and despised others:	e Mat 24. 12.
10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself,	f c.10.29.
extortioners, unjust, adulterers, or even as this publi- can.	g or, as be. ing right- cous.
12 I fast twice in the week, I give tithes of all that I possess. 13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote	h Is.65.5. Re.3.17.
i upon his breast, saying, God be merciful to me a sinner. 14 I tell you, this man went down to his house justi-	i Je.31.19.
fied rather than the other: for I every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.	j Joh 22.29. Mat.23. 12.
15 ¶ And k they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. 16 But Jesus called them unto him, and said, Suffer	k Mat. 19. 13. Ma. 10.13,
little children to come unto me, and forbid them not: for of such is the kingdom of God. 17 Verily I say unto you, Whosoever shall not receive	&c.
the kingdom of God as a little I child shall in no wise enter therein. 18 ¶ And m a certain ruler asked him, saving, Good	1 Ps.131.2. Ma.19.15, 1 Pe.1.14.
Master, what shall I do to inherit eternal life? 19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. 20 Thou knowest the a commandments, Do not	m Mat.19. 16,&c. Ma.10.17, &c.
	n Ex.2012
22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou	16. De.5. 16 20. Ro. 13.9.
plies, as Doddridge remarks, a blow which stuns a person, and kno down; i. e. "lest she beats me down by her importanity." So Mac. Ver. 7. And shall not Ged.—If this woman prevailed with such a m by through importunity, how much more shall you prevail with the	knight. ian, mere- Almighty.
who waiteth only to be gracious, and delighteth in avenging, that is justice to the oppressed. Ver. 8. Spendily.—Campbell, "Suddenly."	, in doing

Ver. 8. Språlly.—Campbell, "Suddenly."

Ver. 11. This man vent down—i. e. from the temple—justified, rather than the other. "Campbell, "more approved than the other."—Every one that exalleth himself.—How very often these words are repeated by the Saviour. Ver. 15. That he would touch them.—Matthew says, "that he should put his hands on them and pray."

A. M. 4033 hast, and distribute unto the poor and thou shalt have treasure o in heaven: and come, follow me. o Mat.6.19, 23 And when he heard this, he was very sorrowful: for he was very rich. 1 Ti.6.19. 24 % And when Jesus saw that he was very sorrowful, he said. How P hardly shall they that have riches enter into the kingdom of God! Pr.11.25. 1 Ti.6.9. 25 For it is easier for a camel β to go through a needle's eye, than for a rich man to enter into the kingdom of God. B a prover-26 And they that heard it said. Who then can be Idal mode saved i of speech. 27 And he said, The things which are impossible to display an imposwith men are possible with God. sibility. 28 Then Peter said, Lo, we have left all, and folor a great improbalowed thee. bility. 29 And he said unto them, Verily I say anto you, There is no man that hath r left house, or parents, or q Je.32.17. Zec.8.6. c.1.37. brethren, or wife, or children, for the kingdom of God's sake. 30 Who shall not receive manifold more in this present time, and in the world to come life everlasting. 31 I Then he took unto him the twelve, and said r De.33.9. unto them, Behold, we go up to Jerusalem, and tall things that are written by the prophets concerning s Re.2.10. the Son of man shall be accomplished. 32 For he shall be delivered "unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted Ps.22 ls.c.53. on: 33 And they shall scourge him, and put him to death: and the third day he shall rise again. u Mat.27.2. 34 And v they understood none of these things: and c.23.1. Jn.15.28. this saying was hid from them, neither knew they the Ac.3.13. things which were spoken. 35 T And it weame to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way v Ma 9 32. Jn.12.16. side begging :

LUKE, XVIII.

214

w Mat.20.

r Ps.145 ..

it meant.

29, &c. 37 And they told him, that Jesus of Nazareth pass-Ma 10.16, eth by. 38 And he cried, saying, Jesus, thou son of David,

36 And hearing the multitude pass by, he asked what

have mercy x on me.

r Po \$2.12 39 And they which went before rebuked him, that he should hold his peace: but he cried y so much the more, Thou son of David, have mercy on me.

Ver. 25. A camel.—[Some would render a cable; but it may justly be doubted whether Kamelos ever have this sense; the word for a cable, as the Scholiast on Aristophanes expressly affirms, being written Kamilos. This is the reading of a few MSS, but it evidently appears to be a gloss. It was a common mode

of expression among the Jews. Hence Rabbi Shesheth said to Rabbi Amram, who had advanced an absurdity, "Perhaps thou art one of the Pambidithians, who can make an elephant pass through the eye of a needle." |— Rogster. Ver. 31-35. Then he took unto him the twelve, &c .- The parallel to this is Mat. xx. 17-19. Ver. 35-43. A certain blind man.-Matthew mentions two blind men;

Mark x. 46, one only ; as also Luke here

Ver. 35. As he was come nigh .- Doddridge, "As he was (yet) nigh." So Grotius, which reconciles the three Evangelists.

CHAP. 19.

1Ki.16.34.

Re.3.:30.

c.5.30.

c.3.14.

40 And Jesus stood, and commanded him to be A. M. 1033. brought unto him: and when he was come near, he asked him. 41 Saying. What wilt thou that I shall do unto And he said, Lord, that I may receive my a Ps 30.2. thee? aight. 42 And Jesus said unto him, Receive thy sight : thy t 25.26 Ac.4.21 faith hath saved thee. (ia.1.24

43 And immediately he received a his sight, and followed him, glorifying b God : and all the people, when they saw it, gave praise unto God.

1 Of Zaccheus a publican. If The ten pieces of money. 23 Christ rideth into Jerusalem with triamph: 41 weepeth over it: 45 driveth the buyers and sellers out of the temple: 47 teaching daily in it. The rulers would have destroyed him, but for fear of the people.

ND Jesus entered and passed through a Jericho. a Jos.6.26 2 And, behold, there was a man named Zaccheus,

which was the chief among the publicans, and he was rich. b Ps 139.1..

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

c Jn.14.23. 4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. 5 And when Jesus came to the place, he looked up,

d Mat 9 11. and saw bhim, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house. e Ps.11.1.

6 And he made haste, and came down, and received him joyfully. f Ex.20.16.

7 And when they saw it, they all murmured, saying, That the was gone to be guest with a man that is a

g Ex.22.1. 2 Sa.12.6 8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the e poor; and if I have taken any thing from any man by false h c.13.16.

accusation. I restore # him four-fold. 9 And Jesus said unto him, This day is salvation come to this house, for a much as he also is a son h of i Mat.18. Abraham.

10 For the Son of man is come to seek and to save that which was I lost.

Eze.34.16. 11 T And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem,

CHAP, XIX. Ver. 2. Chief among the publicans.—Zaccheus seems to have been what was called a promagister, or chief officer of the customs, who had the superintendance of the sub-receivers of taxes, who collected the tolis

the superintendance of the sub-receivers of taxes, who collected the toils of harbours, bridges, &c., Orient, Lit. No. 1319.

Ver. 3. Press—i. e. crowd—multitude of people.

Ver. 7. Gone to be guest.—Campbell, "Gone to be entertained by."

Ver. 8. Half of my goods I give to the poor.—"Those who defer their gifts to their death-bed, (Eishop Half remarks.) do as good as say, Lord. I will give thee something when I can keep it no longer. Happy is the man that is his own executor!"—By false accusation.—Doddridge, "wrongfully." Campbell, "If in aught I have wronged any man."—I restore him four-fold.—See Ex. xxii. 1. 2 Sa. xii. 6. Salmasius adds, that publicans convicted of oppression were, by the Roman law, compelled to restore four-fold. See Dod-dridge. dridge.

Ver. 9. Unto him .- [Rather, as Elsner renders it, concerning him; for our Lord speaks of him in the third person.]-Bagster.

3 mills.

ver. 23.

p o.16 10.

grees of

heaven:

el will

be alike

full, but

large.

Mat. 12

22.12.

A. M. 4033. and because k they thought that the kingdom of God A D. 29. should immediately appear. 12 He said therefore, A certain 1 nobleman went into k Ac.1.6. a far country to receive for himself a kingdom, and to 1 Mat.25. 14.&c. 13 And he called his ten servants, and delivered them Ma.13.31 ten "pounds, and said unto them, Occupy till m Mina. here translated

14 But "his citizens hate I him, and sent a message a pound, after him, saying, We will not have this man to reign is 12 ounover us.

ces and a half, 15 And it came to pass, that when he was returned. which, at having received the kingdom, then he commanded these servants to be called unto him, to whom he had cents the ounce, is given the omoney, that he might know how much 14 dells 42 cents.

every man had gained by trading. 16 Then came the first, saying, Lord, thy pound nath

gained ten pounds. n Jn.1.11. 17 And he said unto him, Well, thou good servant : 15.18. because thou hast been faithful P in a very little, have o silver, thou authority over ten cities. and so

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over B five cities.

B this inti-20 And another came, saying, Lord, behold, here is mates dathy pound, which I have kept laid up in a napkin : glory in 21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest every vesthat thou didst not sow.

22 And he saith unto him. Out 9 of thine own mouth will I judge thee, thou wicked servant. Thou knewnot alike est that I was an austere man, taking up that I laid

not down, and reaping that I did not sow: q 2 Sa.1.16. Job 15.6. 23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

Ro.3.19. 24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. r Ro.2.4,5. 25 (And they said unto him, Lord, he hath ten

s Mat.13. pounds.) 26 For I say unto you, That sunto every one which

12. 25.29. hath shall be given; and from him that hath not, Ma. 4.25. c.8.13. even that he hath shall be taken away from him. Ver. 12. A certain nobleman, &c.- The similarity of this narrative to the

case of Archelaus, who went to Rome to have his kingdom confirmed over his rebellious subjects, has been remarked; but, besides that there is in other respects a great disparity, our Lord appears to us to have exercised a particular degree of caution in avoiding political allusions. Ver. 13. His ten servants.—Doddridge and Campbell, "Ten of his servants." Ten pounds—Or minas. The mina, on the usual estimate, was

equivalent to \$14. According to some it is estimated as high as \$39. Ver. 15. The money.-Greek, "the silver." So ver. 23.

Ver. 17. Over ten cities. - This prince being now supposed to be established in his kingdom, distributes the subordinate governments among those of his servants who had proved themselves faithful to their trust, in proportion to their talents and assidnity.

Ver. 26. Unto every one that hath shall be given .- Ser. M. x ... 12, and

note.

27 But those mine tenenies, which would not that I | A. M. 4033. should reign β over them, bring hither, and slav them

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem. 29 And "it came to pass, when he was come nigh to

Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

30 Saving, Go ve into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need v of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him. 35 And they brought him to Jesus: and they cast

their garments upon the colt, and they set Jesus

36 And as they went, they spread their clothes in the

wav. 37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a

loud voice for all the mighty works that they had seen: 38 Saving, Blessed y be the King that cometh in the name of the Lord: *peace in heaven, and glory in the

highest. 39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the a stones b Ps. 119. would immediately cry out.

41 ¶ And when he was come near, he beheld the city,

and wept over bit, 42 Saving, If thou hadst known, even thou, at least in this thy cday, the things which belong unto thy

peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine ene-

A. D. 29.

ι Ps 2.4,5,9. 21.8.9. Is.66.3.14. Na.1 7,3 He.1, 13,

Buhlson notes .br destroy tion of the Jews who rejected the

and opreign n Mat.21.1,

δc. Ma.11.1. &c. v Ps.50.10.

w 2 Ki.9.13.

x Jn.12.14. y Ps.113.26.

c. 13.35. z c.2.14. Ro.5.1. Ep.2.14.

a Ha.2 11. Mat. 3.9.

136. Je.9.1.

13.17. 17.16. Jn.11.35.

c Ps.95.7.8. He.3.7,13,

both were employed.

Ver. 40. The stones would immediately cry out.—Some of the Jews, as

appears by the preceding verse, heing shocked at what they thought blasphemy in the multitude, applied to the Lord Jesus to reprove them; but he, instead of censuring, justifies them as fully warranted by the occasion. hyberbole, but quite in the Oriental style. See Hab. ii. 11. This is a strong Ver. 41. And wept over it .- Two things concurred, according to Mr. Howe,

to cause this sorrow and these tears, as respected Jerusalem and the Jews.

1. The greatness of the calamity as respected the city and nation; and, 2. The lost opportunity of preventing this; "If thou hadst known," &c.; implying that they had, through their perverseness, and the wickedness of their ru-

lers, lost an opportunity of mercy which could never be recovered. Ver. 43. Cast a trench about thee .- Campbell says, "Surround thee with a

Ver. 28. He went before-i.e. at the head of his company, to show the readiness with which he met his sufferings. Compare chap. xii. 50. Ver. 30. Ye shall find a colt tied .- Mat. xxi. 2, mentions an ass and a colt, but the other Evangelists a colt only; but from ver. 7, in Matthew, it seems

218	LUKE, XX.
A. M. 4033. A. D. 29.	mies shall cast da trench about thee, and compass thee round, and keep thee in on every side,
d ls.29.2,3.	44 And e shall lay thee even with the ground, and thy
Jc.6.5,6.	children within thee; and they f shall not leave in thee
e 1 Ki.9.7,8.	one stone upon another; because & thou knewest not
Mi.3.12.	the time of thy visitation.
Mat.23. 37,38.	45 ¶ And h he went into the temple, and began to cast
c.13.34, 35.	out them that sold therein, and them that bought; 46 Saying unto them, It is i written, My house is the
1	house of prayer: but ye have made it a den Jof thieves.
f Mat.24.2 Ma.13.2	47 ¶ And he taught k daily in the temple. But the
!	chief priests and the scribes and the chief of the people
g .a.1.8. 1 Pe.2.12	sought to destroy him, 48 And could not find what they might do: for all
/ Pe.2.12	the people I were very attentive to hear him.
h Mat.21.	CHAPTER XX. 1 Christ avoucheth his authority by a question of John's baptism. 9 The parable of the vineyanl. 19 Of gring tribute to Cesar. 27 He convinceth the Sathluces that denied the resurrection. 41 How Christ is the son of David. 45 He warroth his discribe to beware of the seribes.
12,13. Ma.11.	1 Christ avoucheth his authority by a question of John's baptism. 9 The para-
1517. Jn.2.15,	Sadduces that denied the resurrection. 41 How Christ is the son of David.
17.	45 He warneth his disciples to beware of the scribes. A ND a it came to pass, that on one of those days, as
i Is 56.7.	A he taught the people in the temple, and preached
į	the gospel, the chief priests and the scribes came upon
j Je.7.11.	him with the elders,
k Jn.18.29.	2 And spake unto him, saying, Tell us, by b what authority doest thou these things? or who is he that
l or,hang-	gave thee this authority?
ed on	3 And he answered and said unto them, I will also
	ask you one thing; and answer me: 4 The baptism of John, was it from heaven, or of
	men?
	5 And they reasoned with themselves, saving, If we
CHAP. 20.	shall say, From heaven; he will say, Why then be-
a Mat.21.	lieved ye him not? 6 But and if we say, Of men; all the people will
23,&c. Ma.11.27,	stone as: for c they be persuaded that John was a
&c.	prophet.
c Ac.4.7	7 And they answered, that they could not tell whence
10. 7.27.	it was. 8 And Jesus said unto them, Neither tell I you by
1.2	what authority I do these things.
c Mat.14.5.	9 Then began he to speak to the people this para-
d Mat.21.	ble; A certain man planted a vineyard, and let it
33,&c. Ma.121,	forth to husbandmen, and went into a far country for a long time.
&c.	10 And at the season he sent a servant to the hus-
e Ca.E 11,	bandmen, that they should give him of the fruit fof
12.	the vineyard: but the husbandmen beat him, and sent
18. 7.1	him away empty. 11 And again he sent another servant: and they beat
Jn 15.16.	him also, and entreated him shamefully, and sent him
Re.7.4.	away empty.
rampart."	[This was literally fulfilled when Jerusalem was besieged by Ti-
tus; who	surrounded it with a wall of circumvallation in three days, though nan 39 furlongs in circumference; and when this was effected, the
Jews were	e so enclosed on every side, that no person could escape from the
Ver. 48.	no provision could be brought in. Josephus.]—Bagster. Were very attentive.—Literally, they hung upon him heating;
which is b	cautifully expressive of their earnest attention and high gratification.

LUKE, XX.	219
12 And again he sent a third: and they wounded him	A. M. 4033. A. D. 29.
do? I will send my beloved son: it may be they will	g Ps.28. Ro.8.17. He.1.2.
reverence him when they see him. 14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the sheir: come, let hus kill him, that the inheritance may be ours. 15 So they cast him out of the vineyard, and killed	E Mat 27. 2125. Ac.2.23. E.15.
him. What therefore shall the lord of the vineyard do unto them? 15 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when	i Ne.9.36, 37.
they heard it, they said, God forbid. 17 And he beheld them, and said, What is this then that is written, The Jstone which the builders reject-	j Ps.119.22
ed, the same is become the head of the corner? 13 Whosoever shall fall upon that stone shall be broken; but kon whomsoever it shall fall, it will grind him to powder.	k Da.2.34, 35.
19 T And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this pa- rable against them.	1 Mat. 22. 15. &c. Ma. 12.13.
20 And they watched him, and sent forth spies, which should feign themselves just men, that I they might take hold of his words, that so they might deliver him unto the power and authority of the governor.	m or, of a
21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God m truly:	n See Mat. 18.23.
22 Is it lawful for us to give tribute unto Cesar, or no? 23 But he perceived their craftiness, and said unto them, Why tempt ye me?	o Ro.13.7.
24 Show me a penny. Whose image and super- scription hath it? They answered and said, Cesar's. 25 And he said unto them, Render therefore unto	p Tit.1.10.
Cesar the things which be Cesar's, and unto God the things which be God's. 26 And they could not take hold of his words before the people: and they marvelled at his answer, and	q Mat.22 23,&c. Ma.12.19.
held P their peace. 27 ¶ Then q came to him certain of the T Sadducees,	r Ac.23.6,8

Chap. XX Ver. 19. Whosever shall fail, &c.—Dr. Whitby thinks here is an allusion to two different ways of stoning among the Jews; the former of arrowing a person down upon a great stone; the other, by letting a stone is ill upon thim.—[This is an allusion to the Jewish mode of stoning. The place of stoning was twice as high as a man. From the top of this one of the vitnesses struck the culprit on the loins, and feiled him to the ground; if he died of this, well; if not, the other witness threw a stone upon his heart. &c. Our Lord seems to refer not only to the dreadful crushing of the Jews by the Romans, but also to their general dispersion to the present day.]—Bagster.

Ver. 2t. Show me a penny.—The imase was the head of the emperor; the superscription, his titles. Julius Cesar was the first who caused his image to he struck on the Roman con; and Tiberius was emperor at this time. This therefore was a denatius of Cesar, and consequently this was respecting the tribute required by the Roman government.]—Bagster.

220	LUKE, XX.
A. M. 4033. A. D. 29.	which deny that there is any resurrection; and they
	asked him, 28 Saying, Master, Moses wrote sunto us, If any
6 De.25.5	man's brother die, having a wife, and he die without
	children, that his brother should take his wife, and
	raise up seed unto his brother.
t c.21.36. Re.3.4.	29 There were therefore seven brethren: and the first took a wife, and died without children.
ACC-3-1.	30 And the second took her to wife, and he died
	childless.
u Re.21.4.	31 And the third took her; and in like manner the
	seven also: and they left no children, and died. 32 Last of all the woman died also.
	33 Therefore in the resurrection whose wife of them
- 1 0 15	is she? for seven had her to wife,
▼ 1 Co.15. 49,52. 1 Jn.3.2.	34 And Jesus answering said unto them, The children
1 Jn.3.2.	of this world marry, and are given in marriage: 35 But they which shall be accounted worthy t to
	obtain that world, and the resurrection from the dead,
w Ro.9.17.	neither marry, nor are given in marriage : 36 Neither "can they die any more : for they are equal
w R.O. S. 11.	36 Neither "can they die any more: for they are equal unto the "angels; and are the "children of God,
	being the children of the resurrection.
x Ex.3.26.	37 Now that the dead are raised, even Moses showed
	* at the bush, when he called the Lord the God of
	Abraham, and the God of Isaac, and the God of Jacob.
y Ro.14.8,9,	ing; for y all live unto him.
J 100.14.0,5.	39 Then certain of the scribes answering said, Mas-
	ter, thou hast well said.
z Mat 22.	40 And after that they durst not ask him any question at all.
\$2. Ma. 12.	41 ¶ And z he said unto them, How say they that
35,&c.	Christ is David's son?
	42 And David himself saith a in the book of Psalms,
	The Lord said unto my Lord, Sit thou on my right hand.
a Ps.110.1 Ac.2.34.	43 Till I make thine enemies thy footstool.
	44 David therefore calleth him Lord, how is he then
	his son?
b 1 Ti.5.20	unto his disciples,
7 - 20	Equal unto the angels.—Matthew and Mark say, "as (or like) the
8 250.5."	Luke's expression is stronger; but we understand it to mean only, II
Vor 37	peet of marriage, they are on equal footing. Lord God of Abraham.—[There is a remarkable passage in Jose.]
phus. De l	Maccab, which proves that the best informed among the Jews believed pateriality and immortality of the soul, and that the souls of right-
eous men	were in the presence of God in a state of happiness. They who
lose their l	ives for the sake of God, live unto God, as do Abraham, Isaac, and [1]
Shemoth	Rabba, "Why doth Moses say, (Ex. xxxii. 13.) Remember Abraham, Jacob? R. Abin saith, The Lord said unto Moses, I look for tr.
righteous 1	persons among the people, and I will not destroy thy people. Then is es, Behold here am I and Aaron, Eleazar and Ithamar, Phinchas, H
and Calch	and Losona - but suith God there are but seven, where are the other it
three ? W	hen Moses knew not what to do, he saith, O Eternal God, do those tree dead! Yes, saith God. Then, saith Moses, If those that are re-member Abraham, Isaac, and Jacob."]—Bagster
dead do liv	re, remember Abraham, Isaac, and Jacob."]-Bagster

LUKE, XXI.	221
46 Beware c of the scribes, which desire to walk in long robes, and love greetings a in the markets, and	A. M. 4033 A. D. 29.
the highest seats in the synagogues, and the chief	c Ma.12.38,
rooms at feasts; 47 Which e devour widows' houses, and for a show	d c l AS.
f make long prayers: the same shall receive greater	e Is.10.2
CHAPTER XXI. 1 Christ commendeth the poor widow. 5 He foretelleth the destruction of the	Mat.23.
temple, and of the city Jerusalem: 25 the signs also which shall be before the last day. 31 He exhortest them to be watchful.	2 Ti.3 6
A ND he looked up, and a saw the rich men casting	f 1 Th.2.5.
 their gifts into the treasury. And he saw also a certain poor widow casting in 	g c.10.12,14. Ja.3.1.
thither two b mites. 3 And he said, Of a truth I say unto you, that this	
poor widow hath cast in more c than they all:	
4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast	CHAP. 21.
in all the living that she had.	a Ma.1241.
5 T And d as some spake of the temple, how it was adorned with goodly stones and gifts, he said,	b See Ma.
6 As for these things which ye behold, the days will come, in the which there shall not be left one stone	e 2 Co.8.12.
upon another, that shall not be thrown down.	d Mat.21.1.
7 T And they asked him, saying, Master, but when shall these things be? and what sign will there be	fr. a
when these things shall come to pass!	&c.
8 And he said, Take theed that ye be not deceived: for many shall come in my name, saying, I am Christ;	e c.19.44, &c.
and & the time draweth near: go ye not therefore after them.	f 2 Th.2.3,
9 But when ye shall hear of wars and commotions,	9.10. 1 Jn. t.1.
be a not terrified: for these things must first come to	2 Jn.7.

pass; but the end is not by and by. 10 Then said he unto them, i Nation shall rise against g Re 1.3 h Pr.3.25.

nation, and kingdom against kingdom: 11 And great earthquakes shall be in divers places. and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

i Hag.2.22.

CHAP. XXI. Ver. 5. How it was adorned with goodly stones and gifts. The guts here referred to were consecrated and votive gifts, in which Tacitus speaks of the temple as immensely rich.-| The temple was enriched with the gifts of ages, the offerings of kings and emperors, as well as those of the Jews, which were probably displayed conspicuously in the temple, either by being hung up, or otherwise serving to adorn it. See Josephus, who among other offerings, particularly specifies the golden wase presented by Herod. |-B|

Ver. 8. For many shall come.—(Such were Simon Magus, (de. vii. 9.10.) Dositheus the Sumaritan, Theudas, when Failus was procurator, and the numerous impostors who arose when Felix was procurator, who "were apprehender and killed every day." |-Bagster. — And the time draweth near-Namely, when some of these impostors shall appear.

"Not yet." Campbell, "Will not Ver. 9. Not by and by .- Mat. xxiv. 6.

immediately follow." Ver. 10. Nation shall rise.-This portended the dissensions, insurrections, and mutual slaughter of the Jews, and those of other nations, who resided in the same cities, in which thousands perished, the open wars of different tetrarchies, and the civil wars in Italy between Otho and Vitellius. 1-Basster. Ver. II. Earthquakes—[As that at Crete, Smyrna, Miletes, Chios. Samos, Rome, Laodicea, Hierapolis, Colosse, Campania, and Judea.]—Bazster.

-Fearful sights. - Josephus, in the preface to his history of the Jewish wars, relates, that a star hung over the city like a sword, and a comet con-

A. M. 4033. 12 But before all these, they shall lay their hands on A. D. 29. you, and persecute you, delivering you up to the synagogues, and into I prisons, being brought before k kings j Ac.4.3. 5.18. and rulers for my name's sake. 12 4. 13 And 1 it shalf turn to you for a testimony. 16.24 14 Settle it therefore in your hearts, not to m meditate Re.2 1C. before what ve shall answer: k Ac.25.23 15 For I will give you a mouth and wisdom, which Ph.1 23 all your adversaries shall not be able to gainsay a nor 2 Th. 1.5. in Mat. 10. 16 And o ve shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and P some of c.12.11. you shall they cause to be put to death. n Ac.6.10. 17 And ye shall be hated a of all men for my name's o Mi.7.5.6. sake. 18 But r there shall not a hair of your head perish. p Ac.7.59. 19 In your patience spossess ye your souls. 26.10. 20 And when ye shall see Jerusalem compassed with Re.2.13. armies, then know that the desolation thereof is 6.9. 12.11. nigh. 21 Then let them which are in Judea fice to the c Jn.17.14. mountains; and let them which are in the midst of it r Mat.10 depart out; and let not them that are in the countries 30. enter thereinto. s Ro.5.3 22 For these be the days of vengeance, that all things He. 10.36. Ja.l.4 which are written may be fulfilled. 23 But we unto them " that are with child, and to t De.23.25, them that give suck, in those days! for there shall Da.9.26, be great distress in the land, and wrath upon this people. Zec.11.6.

11.1,2. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jeruu La.4.10. salem v shall be trodden down of the Gentiles, until v Da.12.7. the times w of the Gentiles be fulfilled. Re.11.2

25 T And there shall be signs in the sun, and in the w Ro.11.25. moon, and in the stars; and upon the earth distress

tinued a whole year; that the people being at the feast of unleavened bread. at the 9th hour of the night, a great light shone around the altar and temple, and continued an hour; that a cow led to sacrifice brought forth a lamb; that just before sun-set chariots and armies were seen all over the country fighting in the clouds, and besieging cities, &c. &c. Ver. 20. Jerusalem compassed with armies—Namely, of the Romans.

See Dan. ix. 26, and Matthew's reference thereto, ch. xxiv. 15.

Ver. 21. Flee to the mountains .- | Accordingly, when Cestius Gallus came against Jerusalem, and unexpectedly raised the siege, Josephus states, the many of the noble Jews departed out of the city, as out of a sinking ship; and, when Vespasian afterwards drew towards it, a great multitude fied to the mountains. And we learn from Eusebius and Epiphanius, that, at this juncture, all who believed in Christ left Jerusalem, and removed to Pella, and other places beyond Jordan; and so escaped the general shipwreck of their

other phaces occurred the desired one who perished in Jerusalem. J—Bezster. Country, that we do not read of one who perished in Jerusalem. J—Bezster. Occuper 21. Shall fall. &c —|Those who perished in the siege were 1,100,000, besides vast numbers who were slain at other times and places; and nearly 100,000 were taken and sold for slaves; and their nation has been dispersed in all countries for upwards of 1700 years, while their city has been trodden under foot of the Romans, Saracens, Mamalukes, Franks, and Turks, who possess it to this day. |- Bagster .- Until the times of the Gen les be ful-Proposes to this body. ["Datasett." — Out the times to the term, as of the filled.—Some refer this to the end of the time when the Gentiles shall be allowed to oppress the Jews; others to the time when all the nations of the then known world shall be converted to true Christianity, which St. Paul seems to call "the fulness of the Gentiles," Rom. xi. 25, 26. Psobably these events

CHAP. 22

a Mat.25.2

Ma. 14.1. δe.

LUKE, XXII.	223
of nations, with perplexity; the sea and the waves roaring;	A. M. 4032. A. D. 29.
26 Men's hearts failing them for fear, and for looking	x Da.12.1.
after those things which are coming on the earth: for the y powers of heaven shall be shaken. 27 And then shall they see the Son of man coming	y 2 l'e 3.10 12.
in a cloud with power and great glory. 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemp-	z Re.t.7 14.14.
tion a draweth nigh. 29 And b he spake to them a parable, Behold the fig	a Ro.8.23.
tree, and all the trees;	b Mat.21.
30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.	Ma.13.28.
31 So likewise ve, when ye see these things come to pass know ye that the kingdom of God is nigh at hand.	e Is.40.8. 51.6.
32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.	d Ro.13 12, 13.
33 c Heaven and earth shall pass away: but my words shall not pass away.	1 Th.5.6 S. 1 Pe.4.7.
34 ¶ And take heed to 4 yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day	e Is 28.13. 1 Co.6.10.
come upon you unawares. 35 For f as a snare shall it come on all them that dwell on the face of the whole earth.	f 1 Th.5 2 2 Pe.3 10. Re.16.15
36 Watch & ve therefore, and pray always, that ye may be accounted h worthy to escape all these things that shall come to pass, and to i stand before i the	g Mat25.
Son of man.	h c.20.35.
37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount k that is called the mount of Olives.	i Ps.1.5.
38 And all the people came early in the morning to	j Jude 24.
him in the temple, for to hear him. CHAPTER XXII. 1 The Jews conspire against Curist. 3 Satan prepareth Judas to betray him.	k Jn.9.1,2

The Jews conspire against Christ. 3 Satan prepareth Judas to nerray min. 7 The apostles prepare the passover. 19 Christ instituteth his holy support, 21 covertly foreteileth of the traitor, 24 dehorteth the rest of his apostles from ambition, 32 assureth Peter bis faith should not fail: 34 and yet he should deny him thrice. 39 He prayeth in the mount, and sweateth blood, 47 is be-trayed with a kiss: 50 he healeth Malchus's ear, 51 he is thrice denied of Feter. 63 shain fully abused, 66 and confesseth himself to be the Son of Gol.

TOW the feast of unleavened bread drew nigh,

which is called the Passover.

may coincide, or nearly so, for nations truly Christian will not oppress the Jews.

Ver. 32. Till all be fulfilled .- See Mat. xxiv. 34. But we suppose the term all, I ere, as in many other cases must not be taken too rigidly. All these things certainly received a partial fulfilment in the destruction of Jerusalem; things certainly received a partial tuninicum in the distinction of subsection but think many of them have a farther aspect, and will receive their full and final accomplishment only at the day of judgment.

Ver. 34 Obsercharged.—Doddridge, "Overloaded by gluttony and drunken-

ness."

Ver. 37. In the day time-[Or, "every day," which probably refers to the four last days of his life. He taught all day in the temple, and withdrew every evening, and lodged in Bethany, a town on the eastern declivity of the

Mount of Olives.]-Bagster.
CHAP. XXII. Ver. 1, 2.-Now the feast of unleavened bread drew Mat. xxvi. 2-5 .- Feast of unleavened bread. nigh-i. e. within two days.

24

A. M. 4033, I 2 And b the chief priests and scribes sought how they A. D. 29. might kill him: for they feared the people. 3 Then c entered Satan into Judas surnamed o Ps.2.2. Ac. 4.27. Iscariot, being of the number of the twelve. 4 And he went his way, and communed with the chief priests and captains, how he might betray him Mat.23. unto them. 5 And they were glad, and covenanted 4 to give him Ma.14.10. &c. Jn. 13.2, 6 And he promised, and sought opportunity to betray him unto them e in the absence of the multitude. 7 Then came the day f of unleavened bread, when the passover must be killed. d Zec.11. 8 And he sent Peter and John, saving. Go and prepare us the passover, that we may eat. 9 And they said unto him. Where wilt thou that we prepare? e or, without tu-10 And he said unto them, Behold, when ye are enmult. tered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. f Ex.12. 11 And we shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? g Mat.26. 12 And he shall show you a large upper room fur-Ma.14.17. nished: there make ready. 13 And they went, and found as he had said unto them: and they made ready the passover. h or. I have 14 And 5 when the hour was come, he sat down, and heartily desired. the twelve apostles with him. 15 And he said unto them, h With desire I have desired to eat this passover with you before I suffer: 16 For I say unto you, I will not any more eat thereof, c.14.15 1 Co. 5.7, until i it be fulfilled in the kingdom of God. 17 And he took the cup, and gave thanks, and said, Re. 19 9. Take this, and divide it among yourselves: So c died because no other bread was used during the feast, which continue seven pays. It was also called the Passover, because instituted in memory of that night of mercy, when the Lord passed over the families of the Is

of that might of inercy, when the Lord passed over the families of the 1st rather while he skew the first-born in every family throughout all the families of the Egyptians. Vor. 4. Captains.—[These were not military officers, but presidents of the temple. Among the priests who were in waiting in the temple, says Biston

Pearce, some were appointed for a guard to the temple; and over these were commanding afficers; both softs are mentioned by Josephus |--P. Ver. 6. In the absence of the multitude.—Doubless rightly judging, that if

Ver. 6. In the absence of the multitude.—Doubtless rightly judging, that if he committed such an act of villany, while all the people were hanging with attention on his his, he should be tern to pieces.

Ver. 7-14. Then came the day-i, e. the first day; as in Mat. xxvi. 17-20. Ver 10. Bearing a pitcher.—This little incident is not mentioned by Mat-

Ver 10. Bearing a pitcher.—This little incident is not mentioned by Matthew but in Mark xiv. 18.

Ver. 13. And found as he had said.—The divine knowledge of Jesus is

Vet. 13. And found as he had said.—The divine knowledge of Jesus is strikingly apparent in the prediction of such minute circumstances, which could never have been conjectured.

Ver. 17. And he took the cup, and gare thetion—During the Paschal Supper, it was customary for the master of the Lawry to take a cup of wive, and after having blessed it, or rather implored the blessing of God upon it, to distribute it among his family; so our Lord distributed this cup of wine among his disciples—but this was not the sacramental cup; for after the pressurer was closed, he took both bread and wine, and instituted the solemn ordinance of his Surcer. On this new institution we refer to Matthew, Ch. 2012, 28—29.)

11.21.5c

A+ 2.23 123

. Co.15.3

3 Jn.9.10

Pb.2.7.

31.

c.12.32 1 Co.9.25.

s Re.19.9.

l Pe.5.4.

LUKE, AAII.	228
18 For I say unto you, I will not drink of the fruit of A. M.	4032
the vine, until the kingdom of God shall come. A-13	
19 ¶ And I he took bread, and gave thanks, and brake 1 co	.10.

it, and gave unto them, saving. This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This k Ps 11 9 Ju. 13 26 cup is the new testament in my blood, which is shed! for you. 2.21.15

21 T But, behold, the hand of him that betrayeth me is with me k on the table.

22 And truly the Son of man goeth, as it was I determined: but we unto that man by whom he is m Ma 9.34. betraved!

· 9.16. 23 And they began to inquire among themselves, n Mar. 20. which of them it was that should do this thing.

24 ¶ And m there was also a strife among them, which Ma. 10.42 of them should be accounted the greatest.

25 And he said unto them, The "kings of the Gentiles o 1 Pe.5.3. exercise lordship over them; and they that exercise

authority upon them are called benefactors. p. Jn.13.13, 26 But ove shall not be so: but he that is greatest

among you, let him be as the younger; and he that is chief, as he that doth serve. q He.4.15. 27 For whether is greater, he that sitteth at meat, or

he that serveth? is not he that sitteth at meat? but I Mat 25. PI am among you as he that serveth.

28 Ye are they which have continued with me in my q temptations.

29 And I appoint unto you a r kingdom, as my Father hath appointed unto me:

30 That sye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 T And the Lord said, Simon, Simon, Behold, Sa-

1 Mat 19. 1 Co.6.2 Re.3.21.

Ver. 19. This do in remembrance .- [That the ancient Jews, in celebrating the passover, had in view the sufferings of the Messiah, is evident from Pesachim, quoted by Schoetgen; where, among the five things said to be contained in the Great Hallel, or the hymn composed of several Psalms sung after the paschal supper, one is, the sufferings of the Messiah, for which they refer to Ps. exvi. 9.]-Bagster

Ver. 21. The hand of him that betrayeth me is with me on the table.-The verb (is) being wanting in the text, has led many to supply the past tense (was.) supposing that Judas had now left the table. But Mr. Wesley says, is evident Christ spake these words before he instituted the Lord's Supper, all the other Evangelists mention the sop, immediately after receiving which he went out. John xiii. 30. (Nor did he return any more till he came into the garden to betray his Master.) Now this could not be dipped, or given, but while the meat was on the table; but this was all removed before that cup and bread were brought."

Ver 22. Goeth, as it was determined.—See Acts ii. 23. Ver. 21-27. There was.—Campbell, "had been," namely, a few days before -also a contention which of them should be accounted greatest. Compare

Mat. xx, 24--28. Ver. 25 Are called benefactors.—Some think this refers to the title Euer-getai or "benefactors," conferred on the Ptolemies and Seleucida: the object is to guard the disciples of Christ against flattering, or being flattered.

Ver. 29. I appoint unto you a kingdom. - The word properly signifies to covenant, or to bestow in virtue of a covenant; and therefore the last clause may properly refer to what divines call the covenant of reder ptien. See Ps. ii. 6-8. Heb. viii. 6.

Ver. 30. That ye may eat and drink at my table, &c .- See chap. xiv. 15. Sam. xx. 29, 31. 2 Sain. ix. 7. 1 Kings ii. 7, &c.

n 1 Pe.5.8. not: and when thou art converted, strengthen * thy 33 And he said unto him, Lord, I am ready to go with v Am.S.9.

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A. D. 29.

as wheat:

thee, both into prison, and to death. 34 And he said, I tell thee, Peter, the cock shall not

crow this day, before that thou shalt thrice deny that w Jn.17.9, 15. thou knowest me. He.7.25. 35 ¶ And he said unto them, When I sent you with-1 Jn.2.1.

out purse, and scrip, and shoes, lacked ye any thing ! And they said, Nothing. 36 Then said he unto them, But now, he that hath a Ps.51.13.

Jn. 21.15.. purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buv one.

37 For I say unto you, that this that is written 2 must y c.9.3. yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

z Is.53.12 38 And they said, Lord, behold, here are two swords. And he said unto them. It is enough. 39 ¶ And a he came out, and went, as he was wont,

a Mat.26 to the mount of Olives; and his disciples also followed him.

Ma.14.32. 40 And when he was at the place, he said unto them, åc. Jn.18.1. Pray that we enter not into temptation. &.c.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, 42 Saying, Father, if thou be b willing, remove this b willing to cup from me: nevertheless, not my will, but thine, be

remove. Ver. 34. The cock shall not crow.—See note on Mark xiv. 72. How many times Peter, in the agitation of his mind, denied his Master, or how many

times the cock crew, is not clearly expressed, or has been perplexed by the mistake of some transcriber. Doddridge renders it, "It shall not be (the time of) cock-crowing to-day, before," &c. But there are two times of cock-crowing, one at midnight, the other about day-break. By this term the Romans distinguished their two morning watches with the sound of trumpets, (as some think in mimicry of the cocks crowing;) the times of which were, immediately after midnight, and at three o'clock in the morning. See note on Mat. xxvi. 31. Ver. 35. And scrip .- A bag for provisions.

Ver. 38. It is enough—That is, enough for the fulfilment of prophecy and the designs of Providence. This (as Campbell observes) is a strong intimation that he did not mean for them to fight. What were two swords to resist even the Jews only

Ver. 39. Mount of Olives.-The Saviour is now in Gethsemane, which lay

at the foot of the Mount of Olives, where he was wont to retire for prayer.

Ver. 42. Father, if thou voit.—"At one time, Christ is represented as the Creator of the Universe; and at another, as a man of sorrows, and of imperfect knowledge. (John i. 1—18. Heb. i. 10—12. Luke xxii, 44, 45; ii. 52.). If both of these accounts are true, he must, as it seems to me, he God omniscient and omnipotent; and still a feeble man and of inistreet knowledge. indeed impossible to reconcile these two things, without the supposition of two natures. The simple question then is, Can they be joined or united, so that in speaking of them, we may say the person is God. or man; or we rany call him by one single name, and by this understand, as designated, either or both of these natures? On this subject, the religion of nature says nothing. Reason has nothing to say; for surely no finite being is competent to decide, that the junction of the two natures is impossible or absurd."-Stuart's Letters.

in.12.27

Ma. 14.

13 8.0 Jn.18.3.

ile.5.7.

43 And there appeared an angel cunto him from A. M. 4033 heaven, strengthening him. 44 And 4 being in an agony he prayed more earnestly : c Mat. 1.11.

and his sweat was at it were great drops of blood falling down to the ground. 45 And when he rose up from prayer, and was come

to his disciples, he found them sleeping for sorrow. 46 And said unto them, Why sleep ye? rise and e pray, d La.1.12

lest ve enter into temptation. 47 T And while he yet spake, f behold a multitude, and he that was called Judas, one of the twelve,

went before them, and drew near unto Jesus to kiss

48 But Jesus said unto him. Judas, betravest thou e ver 40. the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high | Mal. 25 47, priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ve come out, as against a thief, with swords

and staves? 53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your g Job 20.5.

g hour, and the power of darkness.

Ver. 43. And there appeared an angel unto him from heaven strengthening him .- We have no intimation that this angel appeared to his disciples, much less to his enemies; and, we believe, in two instances only (the one before us, and the other in the temptation in the wilderness) is such aid mentioned, and both, related to his conflicts with the powers of darkness. We pretend not to penctrate the manner in which angels might console the Son of God; but one thing seems clear, that though they might strengthen him ader suffering,

they did not and him in the warfare Ver. 44. Being in an agony.—See notes on Mat. xxvi. 3: and Mark xi: 33. 34. His sweat was, as it were, great drops of blood. The note of comparison here introduced has led many to explain this, as though the drops of sweat were large, the those of blood: so Justin Martyr. But Dr. Whithy observes, that "both Aristotle and Diodorus Sicuius mention blood; weat sa attending some extraordinary agonies of mind;" and several similar instances may be found in later writers. See Doddridge.-|Dr. Mead observes from Galen, "Cases sometimes happen, in which, through mental pressure, the pores may be so dilated that the blood may issue from them, so that there may be a bloody sweat;" and Bishop Pearce gives an instance from Thuanus, of an Italian gentleman being so distressed through the fear of death, that his body was covered with a bloody sweat. Our Lord was in the bloom of life, and in perfect health, and it is evident the fear of death could

have no place in his mind; and consequently, this must have been produced by a preterminate cause. — Begster. Ver. 45. Found them steeping.—See Mat. xxvi. 43.

Ver. 47-53. And while he yet spake, &c. - The parallel passages to this are Mat, xxvi. 47-55; and Mark xiv. 43-49.

Ver. 19. Shall we smite - This was probably Peter who spoke, but it is evident he did not wait an answer. Ver. 51. Suffer ye thus far-i. e. " Allow me to heal it" -an expression full

or courtesy, and discovering the utmost calmness and self-possession. Ver. 52. Captains of the temple.—Campbell, "Officers of the temple guard," hich was composed of Levites. See Acts v. 26.

Ver, 53. But this is your hour-i. e. the time in which you are permitted to accomplish your designs.

p Mat.26. them, If I tell you, ye will not believe: 63, &c.

68 And if I also ask you, ye will not answer me, nor Ma.14.61, let me go. 69 Hereafter shall the Son of man sit on the right

hand and the power of God. 70 Then said they all, Art thou then the Son of God?

And he said unto them, Ye say that I am.

Ver. 54-62. Then took they him, &c.-Compare the parallel texts, Mat. xxvi. 57-75; and Mark xiv. 53-61.

Ver. 55. In the midst of the halt.—Campbell makes this expression "in the risk;" an argument to prove that the Gr. Aule, here means, not an inclosed, but an open court. This, however, is not demonstrative, since fires may be made (with proper care) upon a stone pavement. See John xviii. 18.

Ver. 58. Another. - (A maid challenged Peter in the second instance accordmg to Matthew and Mark; yet here it is said eteros, another (man) and he also at swers to a man. But eteros, as IVetstein shows, may be, and is in innumerable instances, applied to a female; and Matthew says, "she said to them that were there," and Mark, "she began to say to them that stood by." So that the maid gave the information to those around her, and some man charged Peter with it. Probably several joined in the accusation, though he answered to an individual, for St. John says, "They said unto him." &c. 1—B. Ver. 65. The elders of the people—i. e. the Sanhedrim, Mat. xxvii. 1. Ver. 65. If I six you, &c.—Campbell, "If I put a question, ye will neither answer me nor dismiss me."

Ver. 70. Ve saw that I mm—i.e. 1 mm. mg to Matthew and Mark; yet here it is said eteros, another (man) and he

Ver. 70. Ye say that I am-i. e. I am.

&c

q He.1.3.

Re.3.2.

LUKE, XXIII.	229
71 And they said. What need we any farther witness? for we ourselves have heard of his own mouth.	A. M. 4033, A. D. 29.
CHAPTER XXIII.	CHAP. 23.
12 Herst and Palate are made friends. 15 Barabl as is desired of the prople, and is loseed by Pilate, and Jeans is given to be crucified. 27 He belight be, women, that funenthin, the destruction of Jerusalem; 31 prayeth for his enemies. 29 Two evil-doers are crucified with him. 46 His death. 50 His burial.	a Mat.27.2, 11.&r. Ma.15.1, &c. Jn.19.23, &c.
AND a the whole multitude of them arose, and led him unto Pilate.	b Zec.11.8.
2 And they began to accuse b him, saying. We found this fellow eperverting the nation, and forbidding to give tribute 4 to Cesar, saying, that he ehimself is Christ a King.	c ver 5. Ac.16 20, 21. 17.6,7.
3 And Pilate asked him, saying, Art thou the King of the Jews? And the answered him and said, Thou sayest it.	d Mat. 17.27 22 21. Ma. 12.17.
4 Then said Pilate to the chief priests and to the peo- ple, I find no s fault in this man. 5 And they were the more h fierce, saying, He stirreth	e Jn.18.36. 19.12.
up the people, teaching throughout all Jewry, beginning from Galilee to this place.	f 1 7% 5.13.
6 When Pilate heard of Galilee, he asked whether the man were a Galilean. 7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who	g Jn.19.38. 19. i. He.7.26. 1 Fe.2.22
Herod's ijurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. 8 ¶ And when Herod saw Jesus, he was exceeding	h Ps.57.5.
glad: for I he was desirous to see him of a long season, because k he had heard many things of him; and the	i c.3.1.
hoped to have seen some miracle done by him. 9 Then he questioned with him in many words; but	j c.9.9. k Mat.14.1.
mhe answered him nothing. 10 And the chief priests and scribes stood and vehe-	Ma.6.14.
mently accused him. II And Herod with his men of war set him at nought,	m Fs.38.13.
and mocked him, and arrayed him in a gorgeous orobe, and sent him again to Pilate. 12 ¶ And the same day P Pilate and Herod were made	14. 39.1,9. 1s.53.7.
friends together: for before they were at enmity between themselves.	n 1s.49.7. 53.3.
13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,	o Jn.19.5.
14 Said unto them. Ve have brought this man unto	P An 4 97

14 Said unto them, Ye have brought this man unto 2 Ac.4.27.

me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault q ver.4.

CHAP. XXIII. Ver. 2. And they began to accuse him.—This charge of rebeilion against Cesar we know to have been false: for, 1. When they asked bemon against clear we know to have been take, he answered in the affi-mative—'Render unto Cesar the things that are Cesar's.' Met. xxi. 21. 2. When applied to for the tribute money, he actually wrought a mixele to enable him to pay it. Mat. xxii. 27. 3. When Jesus found that the multitude desired, to take him by force, and make him a king, the withdrew in order to avoid them John vi. 15.

Ver. 3. Thou sayest it .- [This was the most solemn mode of affirmation

used by the Jews.]—Bagster.

Ver. 11. I have found no fault.—Ah, Pilate! circumstances must be one day reversed; and when the Son of man shall ascend his throne of judgment, and thou shalt be placed at his bar, can be then say of thee, "I find no fault

· 42314	16 I will therefore chastise I him, and release him. 17 (For of necessity he must release one unto hem it the feast.) 18 And they cried out all at once, saying, Away with his man, and release unto us Barabbas: 19 (Who for a certain sedition made in the city, and
, D. 00.10	or smurder, was east into prison.) 20 Pilate therefore, willing to release Jesus, spake gain to them. 21 But they cried, saying, Crucify him, crucify him. 22 And he said unto them the third time, Why,
c. or, assent-	what evil hath he done? I have found no cause of leath in him: I will therefore chastise him, and let
• Ex.23.2	24 And Pilate "gave sentence that it should be as hey "required. 25 And he released unto them " him that for sedition
w Ac.3.14.	and nurder was east into prison, whom they had delivered; but he delivered Jesus to their will. 26 ¶ And *as they led him away, they laid hold upon lime Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it
x Mat.27. 22,&c. Ma.15.21, &c. Jn.19.17.	ofter Jesus. 27 And there followed him a great company of peo- ble, and of women, which also bewailed and lamented him. 28 But Jesus turning unto them said, Daughters of
) Mat.24.19 t	ferusalem, weep not for me, but weep for yourselves, and for your children. 29 For, behold, the days rare coming, in the which hey shall say, Blessed are the barren, and the wombs hat never bare, and the paps which never gave suck.
Ireason or so Ver. 15. N Jesus as an unto him.— leserve deal Ver. 16. I End oostinal Ver. 17. F	Whereaf we accuse him—That is, he found him not guilty of either dition. See ver. 1. one yet Herod.—Both Herod and Pilate seem to have treated enthusiast, not as a criminal.—Nothing worthy of death is done nothing. "By him." Campbell, "He hath done nothing to h." So Raphellus, &c. will therefore chartise him.—Not as a criminal, but as a weak c enthusiast. Compare the preceding note. or of necessity—i. e. according to annual custom. See 24at.
to spare the take.	pake again to them.—To the same effect as before; being desirous life of Jesus, which Herod also seems to have had no desire to
Ver. 28. E ignominy he others, than Ver. 29. E tion of Jeru ciated with sidered an o history can	naughters of Jerusalem.—Our Lord Jesus, amilist all the pain and suffered, was more affected by the approaching evaluatives of by any thing which he himself either foresaw or felt. choid, the days are coming.—Our Lord here refers to the destruction, and the final desolation of the Jewish state; an evil assoso many miseries, that sterility, which had otherwise here comportorium, was accounted a circumstance most felicitous. No intrinsi hus with a parallel to the calamities and miseries of the ne and murder, famine and pestilence, within; fire and sword, and

LUKE, XXIII.

nothing worthy of death is done unto him.

16 I will therefore chastise thim, and release kim.

in this man touching those things whereof ye accuse

15 No, nor yet Herod : for I sent you to him ; and, lo,

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r 11.53.5.

him:

20 Then z shall they begin to say to the mountains, [A. M. 4033. A. D. 29. Fall on us; and to the hills. Cover us. 31 For a if they do these things in a green tree, what z Is 2.19. Ho.10.3. shall be done in the dry? Re.6.16. 32 ¶ And there were also two other, b malefactors, led with him to be put to death.

33 And when they were come to the place which is called calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 Then said Jesus, a Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 ¶ And the people stood beholding. And the rulers also with them ederided him, saying, He saved others; let him save himself, if he be Christ, the chosen of

God. 36 And the soldiers also mocked him, coming to him, and offering him vinegar.

37 And saving. If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS

THE KING OF THE JEWS. 39 ¶ And cone of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself g Ps.33.1.

and us. 40 But the other answering rebuked him, saying, Dost not thou fear & God, seeing thou art in the same

i I Pe.1.19. a condemnation? 41 And we indeed justly; for we receive the due re-

ward of our deeds: but this man hath done nothing 1 Pa 106.4.5 Ro. 10.9. i amiss.

42 And he said unto Jesus, Lord, remember 1 me when thou comest into the kingdom. all the terrors of war without. Our Saviour himself went at the foresight of these calamities; and it is almost impossible for persons of any humanity to

read the relation of them in Josephus without weeping also. He might justly affirm, "if the misfortunes of all, from the beginning of the world, were compared with those of the Jews, they would appear much inferior in the comparison."]-Bayster.

Ver. 20. Fall on us.—The proverbial expression of calling upon "rocks and hills to cover" us " and hide" us, implies an extreme of approaching misery, which would not pass away with the sufferings of a tew hours, but last through many generations; and, as respected many of the guilty individuals,

we fear through everlasting ages. Ver. 31. If they do these things in a green tree, &c.—Campbell gives the use, "For if it fare thus with the green tree, how shall it fare with the dry?" sense, "For if it fare thus with the green tree, how shall it lare with the dry?"
"Our Lord (here) makes use of a proverbial expression frequent among the Jews, who compare a good man to a green tree, and a bad man to a dead one : as if he had said, "If an innocent person suffer thus [for sins not his own,]

what will become of the wicked, who are ready [prepared] for destruction, as dry wood for the fire."—It restey.

Ver. 32. Two other, matefactors.—Campbell, "Two n alefactors were also led with him to execution."

Ver. 33. Calvary.-From the Latin, Calvaria; but the Greek is, Kranion, (whence Cranium,) of nearly the same import with Golgotha. See note on Mat. xxvii. 33.

Ver. 38. This is the King, &c.—See John xix, 19, 20.
Ver. 42. Lord, remember me.—May we all be enabled to adopt the same prayer in dying circumstances; but, alast there are many, very many, who would rather be forgotten than remembered by their judge!

a Pr.11.31. Jr.25.29. E. se. 20.47.

I Pe.4.17. b Is 53.12.

c or, the place of a skuil.

d Mat.5.41. Ac.7.60. 1 Co.4.12

e Ps.22.7.

f c.17.34..36

h Je.5.3.

1 Co.6.10,

232	LUKE, XXIV.
A. M. 1333. A. D. 29.	43 And Jesus said unto him, k Verily I say unto thee, To-day shalt thou be with me in paradise.
k Ro.5.20, 21.	44 ¶ And it was about the sixth hour, and there was a darkness over all the mearth until the minth hour. 45 And the sun was darkened, and the veil of the
Re.2.7.	temple was rent in the midst. 46 ¶ And when Jesus had cried with a lond voice, he said, Father, into n thy hands I commend my spirit:
m cr, land.	and having said thus, he gave up the ghost.
n Ps.31.5. 1 Pe.2.23.	47 ¶ Now when the centurion saw what was done, he glorified God, saying, Certainly this was a rightcons man.
o Mat 27. 59,&e. Ma 15.37, &c. Ju.19.30.	48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. 49 And all his acquaintance, and the women that
p Ps.38.11. 142.4.	followed him from Galilee, stood afar Poff, beholding these things. 50 ¶ And, behold, there was a man named Joseph, a
q Ma.15.43. c.2.25,38.	counsellor; and he was a good man, and a just: 51 (The same had not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews:
r Is.53.9.	who also himself waited for the kingdom of God. 52 This man went unto Pilate, and begged the body
s Mat.27.62	of Jesus.
t c.8.2. ver.49.	53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.
u Ma.16.1.	54 And that day was the spreparation, and the sab- bath drew on.
7 Ex.20.8	55 ¶ And the women talso, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. 56 And they returned, and "prepared spices and ointments; and rested the sabbath day according to the
CHAP. 21.	
• Mai 93 1	Christ's resurrection is declared by two angels to the women that come to the

sepulchre. 9 These report it to others, 13 Christ himself appeareth to disciples that went to Emmaus: 36 afterwards he appeareth to the apostles, and reproved their unbelief: 47 giveth them a charge: 49 promiseth the Holy Ghost: 51 and so ascendeth into heaven.

Ma.16.2, &c. Jn & L. &c.

JOW a upon the first day of the week, very early in the morning, they came unto the sepulchre, bring-

Ver. 43. Paradise.—That part of the unseen world in which the souls of the righteous enjoy happiness until the resurrection. The same place and state, we apprehend, as in the parable of the rich man and Lazarus, is called "Abraham's bosom." Chap. xvi. 19-31. Whither Paul was taken up, and he ard and

saw things indescribable; and whither a death, be desired to depart and heard and saw things indescribable; and whither, at death, be desired to depart and be with Christ, as "far better" than the present state. (2 Cor. xii. 4. Plul. i. 25.7 to 46. Gave up the ghost.—Doddridge, "dismissed the spirit." Campbell, "expired."

Ver. 50. Joseph, a counsellor-i. e. "a member of the Sanhedrim." Dodd-

Ver. 51. Arimathea. - A city of the Jews, which was situated on a mountain

west of Jerusalem. Calmet. Ver. 51. The subbath drew on.—Campbell, "approached." Vulgate, "began to shine." so the Greek is allowed to mean literally; and some think it refers

To the lighting of the sabbath lamp, which is done at sunset. See Orient. Cust. No. 1233.

CHAP. XXIV. Ver. 1. Very early in the morning .- See note, 1 Int. xxviii. 1

c or, him

that liveth Re.1.18.

Ma.8.31.

9.31. c.9.22. Jn.2.22.

f Ge. 19.14. 2 Ki.7.2

Job 9.16.

Ps.126.1. Ac. 12.9.

ing the spaces which they had prepared, and certain A. M. 403. others with them. 2 And they found the stone rolled away from the se- b Jn.20.12

pulchre.

3 And they entered in, and found not the body of the Lord Jesus. 4 And it came to pass, as they were much perplexed

thereabout, behold, by two men stood by them in shining garments:

5 And as they were afraid, and bowed down their faces to the earth, they said unto them. Why seek ve

the living among the dead? d Mat.16.21 6 He is not here, but is risen; remember how he

spake dunto you when he was yet in Galilee, 7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these e c.8.3.

things unto the eleven, and to all the rest. 10 It was Mary Magdalene, and Joanna, and Mary

the mother of James, and other women that were with them, which told these things unto the apostles.

11 And their words seemed to them as idle f tales. and they believed them not.

12 Then g arose Peter, and ran unto the sepulchre: and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 T And, behold, two h of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

g Jn.20.3,6 h Ma.16.12

Bringing the spices .- [To embalm the body of our Lord; which shows that they had no hope of his resurrection on the third day. Nicodemus and Joseph of Arimathea had done this before the body was laid in the tomb; but on account of the approach of the sabbath, it was probably hastily and imperfeetly performed; and hence a second embalming would be deemed necessary, for which purpose the spices now brought by the women were intended.]-B.

Ver. 4. Two men stood by them.—Matthew and Mark speak only of one— "a young man," and him "sitting." It is not uncommon for one Evangelist to name one only of two named by others, as in the case of Bartimeus, &c.; and the angel singled out by the two first Evangelists was probably the one who spoke. As to the word rendered stood, Archibishop Newcome says, it "does not necessarily import a posture, but may be rendered, appeared to them." So it is used Luke ii 9.

The living, &c .- (Mary Magdalene and the other Mary saw only one angel in white, sitting on the stone which he had roiled from the door of the sepulchre; but the women here mentioned saw no angel till they had entered the sepulchre, when two appeared to them in "garments shining like lightning," as the word imports. This, and several other variations, show there were two distinct companies of women, who went successively to the tomb on the morning of the resurrection; which renders the whole account clear and consistent.]-Bagster.

Ver. 12. And departed, wondering, &c.-Dr. Campbell observes, that by a slight change in the pointing, (a thing very allowable when it clears the sense,) some render the phrase, "And he went home, wondering at what had happened." So Hanniond, &c.; but he Campbell prefers he common punctuation, as best supported by the ancient versions. He reads, therefore He (Peter) went away, musi ig with astonishment," &c. Ver. 13. Emmaus.—[Emmaus was situated, according to the testimony both

of Luke and Josephus, 60 furlongs from Jerusalem, that is, about seven miles and a half. It has generally been confounded with Emmaus, a city of Jodah,

14 And they talked together of all these things which ▲ M. 1003. A. D. ±9. had happened.

i Mal 3.16 Near 18 99 ver 36.

l c.7.16.

15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him. i Ja.20.14. 17 And he said unto them. What manner of commu-21 4. nications are these that we have one to another, as ve walk, and are sad?

k Jc.19.25

18 And the one of them, whose name was k Cleepas. answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

Ju 3.2. Ac.2.22 19 And he said unto them, What things? And they

said unto him, Concerning Jesus of Nazareth, which was a 1 prophet m mighty in deed and word before God and all the people: m Ac. 7 22.

20 And "how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

n c.23.1. Ac. 13 27, 24.

21 But we trusted that it had been one which should have redeemed Israel: and besides all this, to-day is the third day since these things were done.

o c 1.63. Ac. 1.6.

22 Yea, and certain women Palso of our company made us astonished, which were early at the sepulchre:

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

p ver.9,10. q ver.12.

24 And certain 4 of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

afterwards called Nicopolis; but Reland has satisfactorily shown, that they were distinct places: the latter, according to the old Itinerary of Palestine, being situated ten miles from Lydda, and 22 miles from Jerusalein. D'Arvieux states, that going from Jerusalem to Rama, he took the right from the high road to Rama, at some little distance from Jerusalem, and "travelled a good learne over rocks and flint stones, to the end of the valley of terchinding trees," till he reached Emmaus; which "seems, by the ruins which sur-round it, to have been formerly larger than it was in our Saviour's time. The round it, to have been formerly larger than it was in our Saviour's time. The Christians, while masters of the Holy Loud, re-established it a little, and built several churches. Emmans was not worth the trouble of having come out of the way to see it. Ruins, indeed, we saw on all sides; and fables we heard from every quarter, though under the guise of traditions."]—Bassier. Ver. 17. And are sed.—Doddridge, "appear with a sorrowful continuance," which is evidently the sense, though the conciseness of the original might be preserved, by rendering, "And look and," or gloomy.

Ver. 18. Art thou only a stranger! &c.—Canaphell, "Art thou the only a stranger in Jerusalem who is unaequainted," &c.; mulying that these events occupied the whole conversation of the day, and of the people.

Ver. 19. In deed and month is a in preclaim and well-in whiteless.

Ver. 19. In deed and word -i. c. in preaching and working miracles. Ver. 20. And have crucified him.—So also this crime is charged upon the

Jews repeatedly by St. Peter, (Acts ii. 22, 23; iv. 8, 10,) because they were the guilty, procuring cause.

Ver. 21 Redeemed Israel-That is, from the Roman yoke, and set up a temporal kingdom.

Ver. 22. Yea, and certain women.-Women had the honour to be the first believers in the resurrection of their Lord: for some time, even the eleven apostles were incredulous, and the reports of the women were to them as idle tales." Blameable as this might be, it, however, clears them from the charge of a weak credulity, and gives strength to their subsequent testimony.

Ac. 17.3.

He.9.22,

t .Pe.1.3.11.

Ac.3.22

u ver. 14.

26,22

Ma.6 48.

x Mat. 14.19

Je.20 9.

23.29.

	270 2223, 27222	
l	25 Then he said unto them, O fools, and slow of	
l	heart to believe all that the prophets have spoken!	A. D 29.
l	26 Ought not Christ to have suffered these things,	r lie.5.11,
l	and to enter into his glory?	12.

expounded unto them in all the scriptures the things s ver 16 concerning himself.

28 And they drew nigh unto the village, whither they went: and he wmade as though he would have gone farther.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

v Ac.10.43. 30 And it came to pass, as he sat at meat with them, he x took bread, and blessed it, and brake, and gave to them. w Ge.32.26.

31 And their eyes were opened, and they knew him: and he y vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way. and while he opened to us the scriptures?

y or, ceased to be seen of them. 33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, z Ps.39.3 and them that were with them,

34 Saying, The Lord is risen indeed, and hath a appeared to Simon.

35 And they told what things were done in the way, a 1 Co.15.5. and how he was known of them in breaking of bread. 36 T And bas they thus spake, Jesus himself stood b Ma.16.14,

in the midst of them, and saith unto them, Peace be Jn. 20.19. unto vou. &c.

37 But they were terrified and affrighted, and sup-2 Ma.6 49. posed c that they had seen a spirit.

Ver. 25. O fools !- Doddridge, "thoughtless creatures." - [Justly termed such because they had not attended to the description of the Messiah by the prophets, nor to his teaching and miracles, as proofs that HE alone was the person described. |-Bagster.

Ver. 27 In all the scriptures—Namely, of the Old Testament, for none of the New Testament was yet written.

Ver. 28. He made as though-(That is, he was directing his steps as if to go onwards; and so he doubtless would, had he not been withheld by their friendly importunities. There is not the smallest ground for founding a charge

of dissimulation against our Saviour, or affording any encouragement to dissimulation in others.]-Bagster. Ver. 29. They constrained him.—See note on Luke xiv. 23, where the same word is used.

Ver. 31. He vanished out of their sight.—Doddridge, "With Irew himself (suddenly) from before them." Campbell, "He disappeared."

Ver. 33. The eleven .- So the apostles were usually called after the lose of Judas, though ten only could have been present; for we know that Thomas

was not there. See John xx. 21. I Co. xv. 5.

Was not there. See John xx. 21. I Co. xv. 5.

With the sequence of the parties of the property of the parties Mark xvi. 13, we learn that the Apostles di-I not believe the testimony even of the two disciples from Emmans, while it is here asserted they were saying, when they entered the room, "The Lord is risen," &c. This difficulty is removed by rendering interrogatively. "Has the Lord risen," &c.]—Bagster, Ver. 35. Known of them in breaking of bread.—As neither of these dis-

ciples were present at our Lord's last supper, this seems to imply that there was a peculiar and characteristic solemnity in his marner of asking a blessing on their food.

Ver. 36. Peace be unto you .- The usual form of salutation in the East. Ver. 37. Terrified and offrighted .- Doddridge, "Amazed and terrified."

e Mat.16.21 42 And they gave him a riece of a broiled fish, and h c.21.22. Ac.3.18. of a henevcomb. 13.27,33. 43 And he took it, and did eat f before them. 44 And he said unto them, These are the words ver.27. which I spake unto you, while I was yet with you, that all h things must be fulfilled, which were written Ps.22,110. in the law of Moses, and in the crophets, and in the &c. psalms, concerning me. k Is.53.3.5. 45 Then opened he their understanding, that they Ac.4.12 might understand the scriptures, 46 And said unto them, Thus it is written, and thus it 1 1 Pe 1.3. behoved Christ k to suffer, and to rise I from the dead m Ac.5.31. the third day: 13.38. 47 And that repentance and mremissis v of sins should be preached in his name among all nations, beginning n Ac. 1.8. at Jerusalem. 48 And ye are witnesses n of these thirses. o Is.44.3. Joel 2.25, 49 ¶ And, behold, I send the promise of my Father & c. upon you: but tarry ye in the city of Jeru alem, until Ac.1.8.

ve be endued with power of from on high.

he lifted up his hands, and blessed them.

salem with great jov:

LUKE, XXIV.

why do thoughts arise in your hearts?

bones, as ve see me have.

his hands and his feet.

38 And he said unto them, Why are ve troubled? and

39 Behold my hands and my feet, that it is I myself:

40 And when he had thus spoken, he showed them

41 And while they yet believed a not for joy, and wondered, he said unto them, Have eye here any

handle me, and see; for a spirit hath not flesh and

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A. M. 4033. A. D. 29.

d Ge.45.26.

e Jn.21.5.

f Ac.10.41.

2.1..21.

p Ac.1.9.

He.4 14.

q Mat.23.9,

r Ac 2.46,47

blessing God. Amen.

Ver. 38. Why do thoughts?—Doddridge, "suspicions."

Ver. 48. Thus it behaved.—Doddridge, "was necessary." Comparever. 26.

50 T And he led them out as far as to Be any, and

51 And it came to pass, while he blessed them, he was parted from them, and carried Pup into recover.

52 And 9 they worshipped him, and returned to Jeru-

53 And were continually in the temple, praising rand

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CONCLUDING REMARKS ON LUKE.

LUKE the Evangelist was born at Antioch, the metropolis of Syria; a city celebrated by the greatorators of integrity, for the pleasantness of its situation, the fertility of its soil, the richness of its trade, the wisdom of its sonate and the learning of its professors, and from its wealth and splendour called the Queen of the East, and yet renowned for this one peculiar honour above all these, that here it was the disciples were first called Christians.

Jews abounded in Antioch, who had here their synarogues and schools of education, and to their religion Luke became a pro elyte, and was afterwards converted to Christianity. Luke possessed, in this city, ample opportunity of obtaining the advantage of a sound and learned education, and he excelled particularly in the art of physic. After his conversion, our Evanelist became the inseparable companion and fellow labourer of St. Paul in the ministry of the Gospel, and Epiphanius states, that his labours were blessed to the conversion of very many persons: thus he who had been a successful physician of the soul.

The manner of his death is not certain, but Nicethorus gives the following account: In the proscention of his labours in practing the gospel, "ake came into Greece, where a party of indiels, emgad at his stocess, die whim to execution; and that for want of a cross whereon to crucify buy, th. y hanged

JOHN. 2

him on an olive tree, in the 80th, or according to Jerome, the 841.1, year of his age.

As an historian, Luke was minutely faithful in his narratio, s, and elegand in his style; as a minister of Jesus Christ, laborious, and zealans for the good of souls. And at last be crowned all, and scaled the testinony of his his and pen, in laying down his life for the Gospel.—Polymicrian Testament.

THE GOSPEL ACCORDING TO ST. JOHN.

JOHN, who, according to the unanimous testimony of the ancient fathers. and ecclesiastical writers, was the author of this Gospel, was the son of Zebedee, a fisherman of Bethsaida, by Salome his wife, (compare Mat x 1, with Mat. xxvii. 55, 59, and Ma. xv. 40,) and brother of James the elder, whom "He-rod ki led with the sword." (Ac. xi. 2.) Theophylact says, that Salome was the daughter of Joseph, the husband of Mary, by a former wyle; and that consequently she was our Lord's sister, and John was his nephew. He followed the occupation of his father till his call to the apostleship, (Mat. iv. 11, 22. Ma. i 19, 20. Ln. v. 1—10.) which is supposed to have been when he was about 25 years of age; after which he was a constant eye-witness of our Lord's labours, journeyings, discourses, miracles, passion, cracifixion, resurrection, and After the ascension of our Lord, he returned with the other apostles to Jerusalem, and with the rest partook of the outpouring of the Holy Spirit on the day of Pentecost, by which be was eminently qualified for the office of an Evangelist and Apostle. After the death of Mary the mother of Christ, which is supposed to have taken place about fifteen years after the crucitizion, and probably after the council held in Jerusalem about A. D. 49 or 50, (Ac. xv.) at which be was present, he is said by ecclesia-tical writers, to have proceeded to Asia Minor, where he formed and presided over seven churches in as many cities, but chiefly resided at Ephesus. Thence he was banished by the Emperor Domitian, in the 15th year of his reign, A. D. 95, to the isle of Patmos in the Ezean sea, where he wrote the Apocalypse. (Re. i. 9.) On the accession of Norva the following year, he was recalled from exile, and reformed to Ephesus, where he wrote his Gospel and Epistles, and died in the touth year of his age, ahout A. D. 100, and in the third year of the Emperor Trajan. It is generally believed that St. John was the youngest of the twelve apostles, and that he survived all the rest. Jerome, in his comment on Gal, vi. says, that he continued preaching when so enfeebled with age, as to be obliged to be carried into the assembly; and that, not being able to deliver any long discourse, his custom was, to say in every meeting, My dear children, love one another I An opinion has prevailed, that he was, previous to his banishment to Patmos, thrown into a caldron of boiling oil, by order of Domitian, before the gate called Poeta Lating at Rome, and that he came out unburt; but on examining into the foundation of this account, we find that it rests almost entirely on the authority of Tertullian; and since it is not mentioned by Irenaus, Origen, and others, who have related the sufferings of the apostles, it seems to The general current of ancient writers declares, that deserve but little eredit. the apostle wrote his Gospel at an advanced period of life, with which the internal evidence perfectly agrees; and we may safely refer it, with Chrysostom 1.ninhanius. Mill. Le Clerc, and others, to the year 97. "The Gospel tom, Lpiphanius, Mill, Le Clerc, and others, to the year 97. "The Gospel of John (says Dr. Pye Smith) is distinguished by very observable characters, from the composition of the other Evangelists. It has much less of narrative, and is more largely occupied with the doctrines and discourses of the Lord The topics also of the discourses possess a marked character, indicating that they have been selected with an especial view to the presenting of what. during his earthly ministry, Jesus himself had taught concerning his own person, and the spiritual and never-dying blessings which he confers upon those who believe on his name. The design of St. John in writing his Gospel is said by some to have been to supply those important events which the other Evan-gelists had omitted, and to refute the notions of the Cerinthians and Nicolaitans, or, according to others, to confute the heresy of the Gnostics and Sabians, But, though many parts of his Gospel may be successfully quoted against the strange doctrines held by those sects, yet the Apostle had evidently a more general end in view than the confidation of their heresies. general end in view than the confutation of their heresies. His own words sufficiently inform us of his motive and design in writing this Gospel—"These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." Les; ned men are not wholly agreed concerning the language in which this Gospe was orCol. 1.16.

ginally written. Schnasius, Grotius, and other writers, have imagined, that St. John wrote it in his own native tongue, the Aramean or Syriac, and that it was afterwards translated into Greek. This opinion is not supported by any strong arguments; and is contradicted by the unanimous voice of antiquity, which affirms that he wrote it in Greek, which is the general and most probable opinion. Michaelis prefers his style, in respect of parity, to the other Evangelist, which he attributes to his long residence at Ephesus. Whether the Evangelist had herein any affusion to Cernitius, or other ancient hereties, is much disputed among the learned. That he might have some reference to them, is, we think, hardly to be doubted; but the Scripture method of containg error, was by stating the opposite traftle, which John does very fully.

CHAPTER I.

1 J.h.I.I. b Re.19.13. The divinity, humanity, and office of Jesus Christ. 15 The testimony of John. So The calling of Andrew, Peter, &c. c. c.17.5.

C e.17.5. JPh.2.6. JPh.2.5. JP

Chap. I. Ver. t. In the beginning.—"! cannot embrace the opinion of those critics," says Moses Stuart in his letters to Dr. Channing, "who think that the phrase "in the beginning" of itself simply, signifies from eternity. Although thelieve that the Word. Greek Logos, did exist from eternity, I do not think it is proved directly by this expression. (Compare Gen. i. 1.) That existence from eternity is implied, however, may be properly admitted. In the beginning,' is equivalent to in the beginning of the world, i. e. before the world was made; and so agreeing in this particular with the phrase. John xvii. 5, 'the glory that I had with the efforce the world was;' and Eph. i. 4, 'before the foundation of the world.'

"Before the world was created, then, the Logos existed. Who or what was this Logos? A real existence; or only an attribute of God? A real sub-

stance; or only the wisdom, or reason, or power of God?

"The Logos appears to be a real existence, and not merely an attribute. For, first; the attributes of God are no where else personified by the New Testament writers; i. e. the usage of the New Testament authors is against this mode of writing. Secondly; Logos, if considered as an abstract term, or as merely designating an attribute, must mean either wisdom or word: and in what intelligible sense can the reisdom or the word of God, in the abstract sense, be said to have 'become flesh and direlt among us, 'v. H.; or wholid John select either the wisdom or word of God, as any more converged with the incarnation, than the benevolence of God, or the mercy of God, which one might suppose would be the attributes more especially displayed in Thirdly: if Logos mean here the power of God, as many the incamation? assert, the exposition is attended with the same difficulties. Fourthly; if it mean, as others aver, the power of God putting itself forth, i. e. in creation, it is liable to the same objections. In short, make it any attribute of God thus personified, and you introduce a mode of writing that the New Testament no where else displays. Is it probable, that a revelation from heaven is made to inform us that the attributes of a being are with that being; or what can be thought of the assertion, that the wisdom or power of God, is God himself?

"Let us proceed, now, to the second clause, 'and the Logos was with God;' i. e. as all agree, with God the Father. Compare verses 14 and 18; also chap, xvii. 5, and 1 John i. 1, 2; which make the point clear. Is thus expression capable of any tolerable interpretation, without supposing that the Logos, who was with God, was in some respect or other different, or diverse from that God, with whom he was 1 This Logos was the same that became incarnate, ver. 14; that made the most perfect revelation of the will and character of God to men, ver. 15; and was called Christ. He was therefore, in some respect, diverse from the Father, ard therefore by no means to be confounded with him. The planse, 'and the Logos was with God,' amounts to asserting that the Logos was most intimately connected with God. See John i. 13, where the only begotten is said to be in the boson of the Father,

which is a phrase of similar import to the one under consideration.
""And the Logos neas God." It is said, that "Theos is destitute of the article, and therefore cannot designate the Divine Being, who is Supreme." This observation, however, is far from being justifiable, either by the usage of the sacred writers, or the principles of Greek syntax. Among instances where the Supreme Jod is certainly designated, and yet the article is omitted, the inquirer may consult the very chapter in question, ver. 6, 13, 1; 2, 130, Mat. xix.

1 Jn.3.1.

right, or.

q Ga.3.26.

r Ja.1.13.

privileze.

A. M. I. B. C. 4004. 3 All "things were made by him; and without him was not any thing made that was made. 4 In him t was life; and the life was the light of men. Ps. 32.6. 5 And the light shineth in b darkness; and the darkness comprehended iit not. 1 In.5.11. 6 There was a man I sent from God, whose name z c 8.12

h c 5 .9. was John. i 1 Cc 2.17. M. 3999.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe. B. C. 5.

8 He k was not that Light, but was sent to bear wit- | Lu.3.23.

ness of that Light. ĸ Ac.19.ъ. 9 That was the true 1 Light, which lighteth every 1 1s 49.6. m ver.5. man that cometh into the world.

n Ac.3.29. 10 He was in the world, and the world was made by 13.46.

him, and in the world knew him not. o Is.56 4.5. Ro.S. 11,

11 He n came unto his own, and his own received him not.

12 But as many o as received him, to them gave he p or, the prower to become the sons of God, even to them

9 that believe on his name: 13 Which were r born, not of blood, nor of the will

of the flesh, nor of the will of man, but of God. 14 T And the Word swas made flesh, and dwelt 1 Ti 3.16.

28. Luke xvi. 13. John ix. 33; xvi. 30. Rom. viii. 8. 1 Co. i. 3. Gal. i. 1. Ephes. ii. 8. Heb. ix. 14. Besides, every reader of Greek knows, that where the subject of a proposition has the article, the pedicate omits it.

"I understand John as affirming, that the Logos was food, and yet was with God; viz. that he was truly divine, but still divine in such a manner, that there did exist a distinction between him and the Father, I take the word God, in one case, to mean, as in a great number of cases it does mean, God as Father; in the other case, I regard it as a description of Divine Being, of the Divinity, without reference to the distinction of Father; a use which is very common."

Ver. 3. All things were made by htm .- " The all things which the Logos created, means, (as common usage and the exigency of the passage require,) the universe; the worlds material and immaterial. (Ver. 10.) Here, consequently, in the first chapter of John, is a passage in which, beyond all reasonable doubt. Christ is called God; and where the context, instead of furnishing us with reasons for understanding the word God in an inferior sense, (as is usuad, when this designation is applied to inferior beings,) has plainly and unusum, when this designation is applied to interior occurs to has planty and un-review. The Bible every where appeals to creative power, as the peculiar and distinguishing proregative of the Supreme God; and attributes it solely to Jehovah. Read Gen. ii. 2, 3. Ex. xx. 11. Is. xliv. 24. Je. x. 12. Ps. viii. 3, 4. ci. 25, and other passages of the same tenor. Read Isaida xl. and onward, where God by his prophet makes a most solemn challenge to all polytheists,

where cost by his proposet makes a most soferm enamenge to air polytiests, to bring the objects of their worship into competition with him; and declares himself to be distinguished from them all, by his being "the Creator of the ends of the earth," (v. 23.) and by his having formed and arranged the heavens, (v. 26.)"—Strart's Letters to Channins.

Vi. 5. The darkness comprehended it not.—Doddridge, "apprehended it not." The allusion seems to be to air, so gross and foul as to extinguish any light (link or torch) that may be introduced

into it. Ver. 7. That all men through him-i. e. all who heard his testimony-

might believe-In Jesus. Ver. 9. Which lighteth every man that cometh, &c.—Doddridge, "which coming into the world enlighteneth every man."—" He that cometh," was a

periphrasis for the Messiah. See ch. vi. 14, &c.
Ver. 10. Knew him not.—They neither knew nor acknowledged him, es

the word often means. Ver. 11. He came unto his own, and his own, &c .- The word "own," in

the first instance, is neuter; in the second, masculine; it is, therefore, properly rendered by Campbell, "He came unto his own (land,) and his own perly rendered by Camptell, "He came unto l (people) received him not." See Luke xx. 9-16.

Ver. 14. The Word was made flish .- Campbell, "became incarnate,"

A. M. 309. among us, (and t we beheld his glory, the glory as of the only begotten of the Father.) full "of grace and truth. 15 ¶ John v bare witness of him, and cried, si ying, . 2 Pe.1.17.

1 Jn. l. l.2. This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. u Ps. 45.2 Col 2.3.9.

16 And of his fulness whave all we received, and A. M. 4030 grace for grace. A. D. 26.

17 For the law was given by Moses, but grace and v Mat.3.13. truth came by Jesus Christ. dic. 18 No man hath seen God y at any time; the zonly

w c.3.34. begotten Son, which is in the bosom of the Father, he hath declared him. r Ps. S5. 10. Ro.5.21

19 T And this a is the record of John, when the Jews Ex.33.20. sent priests and Levites from Jerusalem to ask him, ! Ti.6.16. Who art thou?

5 Lin.4.9. 20 And he confessed, and denied not; but confessed, I am not the Christ. a La. 3. 15.

21 And they asked him, What then? Art thou Elias? &c. And he saith, I am not. Art thou b that prophet? b or, a prophet. And he answered, No.

which is doubtless the true sense, though not so simple. The word made, is writen is countries the true sense, though not so simple. The word made, is the same that is used ver. 3; it is of very extensive use, and in most of its senses is applied to Christ. Ver. 3 and 10, Schleusner understands it of creation; so also Heb. xi. 3. James iii. 9. It is also applied to his incarnation, "made of a woman," Gal. iv. 4; to his being "made," or constituted. "a prophet," Luke xxiv. 19; and in various other ways.—And direct!—Literally, "tabernacled." (So Wesley). Campbelt, "sooiurned." See Heb. xi. 9. But Doddridge thinks it an allusion to the Shechioah or (divine) glory which resided in the selections. resided in the tabernacle.

The incarnation of the Son of God was doubtless anticipated under the Patriarchal dispensation. Abraham, and other Old Testament believers, by faith saw "his day," and rejoiced in it. (Chap. viii. 56.) From them the doctrine spread among the heathen, all whose deities became occasionally incarnate; but the most extraordinary notions of this kind are to be found among the Hindoos. According to them, Vesshuu (or Chreeshuu) was nine times incarnate, for various great and important purposes, of which the last was, to put an end to human sacrifices. See "Dictionary of Religions," 3d edition, under Hindoos.—Full of grace and truth.—Grace and truth, the sum of that emana-tion of divine fulness, called in Scripture, the glory of God.—Edwards.

Ver. 15. John bare toitness, &c.—Campbell includes this verse in a parenthesis, and connects the 16th with the 14th, thus,—The Word was "full organe and truth;" and "of his fulness have all we received," &c.—He was before me.—Though the Greek protos, is so me times used for pre-timener (as Lardner shows.) yet as the preceding clause ("he that come!h after me"), refers to time, it seems far the most natural to understand this in the same manner as Doddridge does, "He existed before me." This verse seems in

anticipation of verse 19. See verse 30.

Ver. 16. Grace for grace.—The Greek preposition (anti) rendered for, is capable of various acceptations; we shall mention only two, which we think most probable. "Grace for grace" is then either, 1. Grace upon grace; so Doddridge, Wesley, and others; or, 2. Grace answering to grace. See Parkhurst.

Ver. 17. Law was given, &c.—The law given by Moses was either the moral law, and that had no grace; "The soul that simucth, it shall die," (Eze. xviii. 4;) or it was the *ceremonicl* law, and that had no *truth*; that is, no reality; for it was only "the shadow of good things to come," of which Christ

was the substance. (Heb. x. 1, &c.)

Ver. 18. He hath declared him.—Doddridge and Campbell, "Hath made

him known." Compare chap. vi. 46.

Ver. 19. Levites.—The posterity of Levi—appointed by the Mosaic law, to be the ministers or servants of the priests.

Ver. 21. Art thou Elias? And he saith, I am not .- He was not Elijah come from the invisible world, as the Jews doubtless meant; (for such was their expectation:) yet he was the Elias intended by the prophet Malachi. Mat xi. 1-19.—That prophet.—The Greek is more accurately rendered by Campbell, "The Christ," and "The Prophet." See Deut. xvii. 15.

	JOHN, I.	24
	22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What	A. M. 4030 A. D. 26.
	sayest thou of .hyself? 23 He c said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as	c Mat.3.3. Ma.1.3. Lat.3.4. c.3.28.
	said the a prophet Esaias. 24 And they which were sent were of the Phari-	
	secs. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor	d fe 19.3.
	Elias, neither that prophet? 26 John answered them, saying, I baptize with water: but there standeth cone among you, whom ye	e Maj.3.1
!	know not; 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. 28 These things were done in Bethabara beyond	f Ju.7.24.
	Jordan, where John was baptizing. 29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb fof God, which taketh i away the sin of the world.	g Ex.12.3. Is.53.7,11 Re.5.6.
	30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.	h or,ocaret He.9.28.
	31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.	1 Pe.2.24.
	32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.	Re.1.5.
ı	upon nini.	

33 And I knew him not: but he that sent me to | c.3.34. baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining Jon him, the same is he which baptizeth k Ac.1.5. k with the Holy Ghost.

Ver. 33. I knew him not.—There seems to have been a special providence in the circumstance of John and Jesus being brought up at such a distance one in the desert of Judea, and the other in Lower Galilee (not less than 60 or 70 miles apart.) and never seeing each other, but at the three great festivals. which cut off all reasonable suspicion of confederacy or collusion.

Ver. 27. Preferred before me.—This conduct of John reminds us of the Pagan philosopher, Antisthenes, who kept a school of rhetoric; but, when he heard Socrates, he shut up his school, and told his pupils, "Go seek for your selves a master, I have found one;" but John did better; when he had found

a master for himself, he recommended him to all his followers.

Ver. 28. In Bethabara.—Campbell reads, "in Bethany:" and adds, that
"the MSS, which read Bethany, are, both in number and in value, more than
a counterpoise to those in which we find the vulgar reading (Bethalara.) Add to these, the Vulgate, the Saxon, and both the Syriac versions," &c. So Griesbach. Bethany signifies a ferry house; but this Bethany was not where Lazurus and his sisters lived but beyond, or "upon the Jordan," where probably a ferry-boat was stationed.

Ver. 31. I knew him not .- This is differently explained. Doddridge says, "knew him not" personally, which seems difficult to believe, since all the male branches of families used to meet at the three great feasts at Jerusalem, which we know Jesus was accustomed to attend; and Zacharias, the father of John, being a priest, would naturally bring up his family in that duty. Carp bell thinks that John might have known Jesus to be a prophet, yet not 'te Marsala'). But being himself a prophet, even supposing he had not heard of his miraculous conception, or early devotedness to God, (which is scarcely probable,) he must have naturally suspected that he was the person to whom he was appointed forerunner.

242 JOHN, I. 34 And I saw, and bare record that this is the Son of A. M. 4030. A. D. 26. God 35 T Again the next day after John stood, and two l or abides !. of his disciples: 36 And looking upon Jesus as he walked, he saith. Behold the Lamb of God! 37 And the two disciples heard him speak, and they m That was followed Jesus. tro nours 33 Then Jesus turned, and saw them following, and before saith unto them, What seek ye? They said unto him, night Rabbi, (which is to say, being interpreted, Master,) where I dwellest thou? 39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that u or, tie day: for it was about m the tenth hour. an inted. 40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. 41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, " the Christ. o Mat 16.13 42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou o shalt be called Cephas, which is by interpretation, P A stone. 43 The day following Jesus would go forth into) cr. Petsr. Galilee, and findeth Philip, and saith unto him, Follow me. 44 Now Philip was of Bethsaida, the city of Andrew and Peter. q Lu. 1.27. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses qin the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. 45 And Nathanael said unto him, r Can there any

good thing come out of Nazareth? Philip saith unto r c.7.41. him. Come and see.

Ver. 34. The Son of God.-The evidence which John gave concerning Je-

ver. 34. The Son of Goa.—I he evidence which John gave concerning Josus, is cliffely confined to two points:—I. The divinity of his character, as "the Son of God;" and, 2. The efficacy of his atonement, as being "The Lamb of God, which taketh away the sins of the world." These great truths should never be lost sight of by a preacher of the cross, as being the foundation of the Christian system. Ver. 36. Behold the Lamb .- An allusion to the morning and evening sacri-

fice, which typified the lamb of God, who should bear away the sins of the world.]-Bagster.

Ver. 39. About the tenth hour .- Supposing these hours to be reckoned according to the Roman method, from six in the morning, they bring us to four in the afternoon, which our translators, in their marginal note, remark, was two

hours before night reckoning their day from six to six.

Ver. 42. Son of Jona—Or Jonas; probably an abrilgement of Joanna, or John.—Ceptas—In Syriac, agrees with Peter, in Greek, (so our English mar-

gin,) both signifying a stone. See note on Mat. xvi. 17—20. Ver. 43. The day following—Or "on the morrow," or "next time;" for the word "day" need not be taken strictly.

Ver. 44. Bethsaida-Was at this time a poor fishing village on the lake of

Gennesareth. Ver. 45. Nathaniel.-Supposed to be the same as Bartholomew, mentioned by Luke vi. 14. He is remarkable for his artlessness and simplicity of character. For his ready acknowledgment of Christ as King of Israel, and for his piety.

Ver. 46. Nazareth.-This was a town of Lower Galilee, about two leagues East from Mount Tabor. It bore a bad character, even among the Galileans,

47 Jesus saw Nathanael coming to him, and saith of A. M. 4030. A. D. 26 him. Behold an Israelite indeed, in whom is no guile! 48 Nathanael saith unto him, Whence knowest thou s Ps.32.2

me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou "art the Son of God; thou art the King vof Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven wopen, and the angels xof God ascending and descending upon the Son of man.

CHAPTER II.

1 Christ turneth water into wine, 12 departeth into Capernaum, and to Jerusalem, 14 where he purgeth the temple of buyers and sellers. 19 He foretelleth his death and resurrection. 23 Many believed because of his miracles, but he would not trust himself with them.

ND the third day there was a marriage in Cana A ND the third day there is the display was there:

2 And both Jesus was called, and his disciples, to the b marriage.

3 And c when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants. Whatsoever d he saith unto you, do it.

6 And there were set there six water-pots of stone. after the manner of the purifying of the Jews, con-

taining two or three firkins apiece. which is fully justified by the treatment which our Lord himself received from them, Luke iv. 23, 29. This is one instance in which our Saviour "made himself of no reputation."

Ver. 51. Verily, verily.—Greek, Amen, Amen, which is, in fact, a Hebrew ord, signifying "certainly," or "in truth;" but it is remarkable that John, word, signifying "certainly," or "in truth;" but it is remarkable that John, in adopting this word, always doubles it, while the other Evangelists use singly; a circumstance we can account for only from the carmestness of his manner.—Anzels. assending and descending, to wait, &c.—So Dodaridge. But Campbell renders it, "ascending from... and descending dridge. Several instances of this nature occurred to the apostles (of whom we have reckoned Nathanael to be one) during their master's life; but the grand instance of it was at his ascension, (Acts i. 11,) to be exceeded only at the day

of judgment. CHAP. II. Ver. 1. Cana of Galilee. - A small town, four or five miles from Nazareth

Ver. 4. Woman. - It is evident that there is nothing disrespectful in this address, as it was used by our Lord on the most affecting of all occasions, and when he evinced his exquisite sympathy and tender regard for this very parent, ch. xix.

26. Xenophon puts it into the mouth of a Persian chief, when consoling a cap-22. Aenopmon puts it must be mouth of a Persian cinef, when consoning a captive lady of the highest rank. Augustus is made to use it to Cleopatra, and Antenot to Helen. It may, therefore, be considered as equivalent to Madam. See Orient. Lit. No. 1537.—What, have I to do with thee!—Parkhurst and Campbell, "What hast thou to do with me?" The expression, though certainly no. disrespectful, implies reproof: "Why dost thou interfere?"—Mine hour is not yet come—i. e. The time for me to act is not yet come—i.

Ver. 6. Two or three firkins.—This is an English measure, unknown to the Greeks or Jews. Doddridge, Campbell, and others, suppose the Hebrew Baths to be intended, which are reckoned to contain from four to seven gallons each;

but it were better to leave it indefinite—measures.

Ro.2.23,29

t Ps.139.1.2.

r. Mat.14.33 c.20.28.29.

v Mat.21.5.

w Eze.l...

x Ge.28.12. Da.7.9,10. Ac. 1.10.

CHAP. 2

A. M. 4031. A. D. 27.

a Jos. 19,23. c.4.46.

b He.13.4.

c Ec.10.19. ls.24.11.

d Lu.5.5,6,

JOHN, II. 244 A. M. 4031. 7 Jesus saith unto them, Fill the water-pots with A. D. 27. And they filled them up to the brim. e Ec.9.7. 8 And he saith unto them, Draw cont now, and bear unto the governor f of the feast. And they hare it. 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, f Ro.13.7 (but the s servants which drew the water knew,) the governor of the feast called the bridegroom, g Pe 119. 10 And saith unto him, Every man at the beginning 100 doth set forth good wine; and when men have well c.7.17. drunk, then that which is worse: but thou hast kept

drunk, then that which is worse: but thou hast kept the good h wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested i forth his glory; and his disciples believed Jon him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and

they continued there not many days.

13 ¶ And the Jews' passover k was at hand, and Jesus I went up to Jerusalem,

k Ex. 1214. 14 And found min the temple those that sold oxen

k Ex. 1214. 14 And found min the temple those that sold oxen and sheep and doves, and the changers of money sitting:

ver. 33. 15 And when he had made a scourge of small cords.

ver.23. 6.51.56.4 lhe drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these

n Ma:11.15 things bence; make not my Father's house a house Lu. 19.5.4 of merchandise.

Ver. 8. The governor of the feast—i.e. the president or chairman, whose duty on such occasions is described by the author of Erclesisticus, chap. XXXII.

1. The Greek term is architectings, who sat at the head of the table, which was slaned like the Greek letter II, as represented by ancient painters. The ar-hitriclinos superintended the arrangements and preparations of the least, and passed around among the quests to see whether they were all supplied. He usually "as not one of the guests, and did not recline with them at the table. Compare note on Mat. XXII. 20.

Ver. 9. When the ruler—Or governor; it is the same word.

Ver. 10. When men have well drunk.—Doddridge, "drank plentifully," the best plentifully or "freely," which last term seems best. The LXX. use the same word in Gen. xhii. 31. Sol. Song v. 1. Hag. i. 6; in none of which

does it imply intoxication.

Ver. 11. Cana.—(Cana, a town of Galilee, now called Cane Galil, or Kepher Kenna, is situated, according to the authority of modern travellers, between fifteen and sixteen miles west of Theries, about is, miles S. E. of Sephons or Safoury, and between four and five miles N. E. by E. of Nazareth, it is a neat thit village, pleasantly situated on the descent of a hill, facing the gouth-west, with a conious spring, surrounded with plantations of olive and other first trees; and contains about 300 inhabitants, cheely Catholic Christians. Pococke saw a large ruined building, the walls of which were entire, and which they said occupied the site of the base of the marriage. Near it was a large new Greek church; and on the south side of the village, near the fountain, there were the rains of another church, dedicated to St. Bartholomew, and said to have been his house.]—Bagster.

and said to have been in shouse. The said.

Ver. 15. Of small cords—i. e. the cords that had been employed to tie up the calle. — Oxen. — Campbell, "cattle." Oxen (properly speaking) being castrated animals, could not be sacrificed. The common idea that Jesus scourged the money changers is unfounded. The scourge, as is evident from the proginal, was used only in driving the sheep and exen from the temple.

Ver. 16. A house of merchandise.—Doddridge and Campbell. "traffic"—a pulse market: and the extent of that market may be judged of from what Josephus tells us, that at one passover the Jews sacrificed 256,500 victims of dif-

17 And his disciples remembered that it was " writ- A. M. 4031 ten, The zeal of thy house hath eaten me un. A. D. 27. 18 Then answered the Jews and said unto him. n Ps.69.9. What sign o showest thou unto us, seeing that thou o Mat 12.38 doest these things? &c. c.6.30. 19 Jesus answered and said unto them, Destroy P this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was p Mat.26.61 27, 49, this temple in building, and wilt thou rear it up in q Ep.2.21 22 Col 2.9 three days? He.S.2. 21 But he space of the temple q of his body. r Lu.24 S. 22 When therefore he was risen from the dead, his disciples remembered r that he had said this unto s 1 Sa 16.7. 1 Ch.28.9. them; and they believed the scripture, and the word 29.17 which Jesus had said. Je.17.9.10 23 ¶ Now when he was in Jerusalem at the pass-Mat 9.4. c.16.30. over, in the feast day, many believed in his name, Ac.1.24. when they saw the miracles which he did. Re 2.23. 24 But Jesus did not commit himself unto them, be-

cause he sknew all men. 25 And needed not that any should testify of man: for he knew what was in man.

CHAPTER III. 1 Christ teacheth Nicoternus the necessity of regeneration. 14 Of faith in his death. 16 The great love of God towards the world. 18 Condemnation for unbelief 23 The baptism, witness, and doctrine of John concerning Christ.

MERE was a man of the Pharisees, named a Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for bno man can do these miracles that thou doest, except c God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, d Except a man be born e again, he e or, from

CHAP, 3. a c.7.50,51. 19.39. b c 9 16 33.

Ac. 2.22. e Ac.10.38.

d c.1.13. Ga 6.15.

Fp 2.1. Tit 3.5. Ja.1.15. 1 Pe.1.23. 1 Jn.2.29. 39

above.

ferent kinds, which amount to more than 32,000 daily. It is possible, how-ever, that Josephus exaggerated, as well as the Jews: he mentions, that Herod, in his 15th year, in repairing the temple, doubled the space of ground which had enclosed it, which will account for this large market. See Lardner's Cred. ii. 290.

Ver. 20. Forty and six years. - A difficulty has been felt in making out the "forty and six years" here mentioned, since, by the account of Josephus, it was built within eight or nine. Lardner remarks, however, that this refers to what Herod did at his own expense; but the Jews were continually adding improvements and embellishments, as late as A. D. 65, within a few years of its final destruction by Titus. Yet they, as well as the Christians, called this the second term $\lambda \epsilon$.

Ver. 25. Knew what was in man .- The knowledge of the most intimate se-

crets of the heart is ascribed to Christ.

cannot see the kingdom of God.

CHAP. III. Ver. 1. Nicodemus-Was not only a ruler, or magistrate of the Jews, but from chap. vii. 50. of this gospel, has been generally considered as a member of the Sanhedrim, or great council of Jewish rulers. He came to Je-

a memory of the sameurin, or great council of Jewish rules. He came to Jesus by night, partly, perhaps, for the sake of privacy; and partly, because the less liable to be interrupted, either by his own friends, or Jesus's disciples. Ver. 3. Except a man be born again.—So ver. 7. The Greek (anothen) is ambignous, and means either "again." or "from above;" and some expositors prefer the latter interpretation, which it is clear the word bears, both in verse 31, of this chapter, and in ch. xix. 11. "But that the common version is the control of the common version is a control of the common version is a control of the common version is a control of the common version is a control of the common version is a control of the common version is a control of the common version is a control of the common version is a control of the common version is a control of the control of the control of the common version is a control of the contr here preferable. (says Dr. Campbell.) is evident from the answer given by Nicodenius, which shows that he understood it no otherwise than as a second birth. And let it be remembered, that in the Chaldee language spoken by our Lord, there is not the same ambiguity which we find in the Greek." The old-

246 JOHN, III. A. M. 4031.1 4 Nicodemus saith unto hun. How can a man be A D. 27. bern when he is old? can he enter the second time into his mother's womb, and be born? f Ma.16.16. Ac. 2.33. 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of f water and of the 5 Spirit, he cannot enter into the kingdom of God. g Ro.3.2 6 That h which is born of the flesh is flesh; and that 1 Co.2.12 which is born of the Spirit is spirit. 7 Marvel not that I said unto thee. Ye must be born i again. c. 1 Co.15. 8 The wind bloweth where it listeth, and thou hear-47..49. 2 Co.5 17. est the sound thereof, but canst not tell whence it cometh, and whither it goeth; so Jis every one that is born of the Spirit. 9 Nicodemus answered and said unto him, How can or, from above. these things be? 10 Jesus answered and said unto him. Art thou a

master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, k We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ve believe not.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

13 And I no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

m No. 21.9. And mas Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

est versions concur in the former interpretation, which is also clearly the sense of the word in Gal. iv. 9.

of the word in Gal. IV. 3.

Ver. 5. Except a man be born of water and of the Spirit.—i. e. except a man be born not only of water, but also of the Spirit. Christian baptism, strictly speaking, was not yet instituted; the only baptism known to Nicodemus was that of proselytism, which had been long practised by the Jews, and was now practised both by John and Jesus; but are the advocates of baptismal regeneration prepared to say, that John's baptism was attended with a regenerating power? or that it was necessary to salvation? For our parts, without undervaluing any divine ordinance, we are far from thinking either of the Christian Sacraments by any means absolutely essential to salvation, though certainly highly important to our health and comfort in the present life, which are by no means necessary to our existence. It is not certain that material water is at all meant, any more than material fire was intended by the fiery laptism which our Lord promised to his disciples, Luke iii. 16. Water, and fire, and air, the great purifying agents in nature are all used as emblems of the Spirit's inflarence on man; so "the washing of waterby the word," and "the washing of regeneration," are explained by some of our best commentators and divines, of the purifying inflatences of the Spirit, by means of the wintern or preached word.

the purifying influences of the Spirit, by means of the written or preached wordver, 8. The wind binnetth.—Not only does the same word stand for both wind and spirit, in the Hebrew, but also in the Greek and Latin. "It is invisible; we hear the noise it makes, but cannot discover what occasions its rise of fall. It is known to us solely by its effects. Just so it is with this second birth. The Spirit himself, the great agent, is invisible; his manner of operating is beyond our discovery; but the reality of his operation is precieved by the effects produced on the disposition and life of the regenerate."—Campbell.— Where it listeth.—i. c. chooseth.

Ver. 10. Art thou a master.—Campbell, "The Teacher (didaskalos) of Israel," intimating, by the emphatic article in Greek, that he was eminent for

learning and talent, as a teacher of religion.

Ver. 11. And an Moses.—As the serpent was raised up on high to the view of Israel, so must the Son of man he lifted up on the cross, that is, crucified; and thus become the standard of salvation; by these means, eventually, all nations shall be drawn unto him, that is, to believe on him; as he says, chap. xii. 32: "And I, if I be lifted up, will draw all men unto me."

15 That whosoever "believeth in him should not pe-! rish, but have eternal life. 16 T For OGod so loved the world, that he gave his n ver.30

only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For P God sent not his Son into the world to condenin the worla; but that the world through him

18 THe 4 that believeth on him is not condemned: a c.6.4: 47. but he that believeth not is condemned already, because he hath not believed in the name of the only be-

gotten Son of God. 19 And this is the condemnation, that light is come

might be saved.

into the world, and men loved darkness rather than light, because their deeds were evil. 19.

20 For every one that doeth evil hateth the light, neither scometh to the light, lest his deeds should be tre-

21 But he that doeth u truth cometh to the light, that his deeds may be made manifest, that they are wrought

vin God. 22 ¶ After these things came Jesus and his disciples

into the land of Judea: and there he tarried with them, and wbaptized.
23 ¶ And John also was baptizing in Ænon near to

* Salim, because there was much water there: and y they came, and were baptized.

24 For 2 John was not yet cast into prison.

25 Then there arose a question between some of z Mat.14.3. John's disciples and the Jews about purifying.

A. M. 4031 A. D. 27.

He.7.25. o 1 Jn.4.9.

p Lu.9.56.

r c. 1.4,9..

s Job 24, 13, 17 Pr.4.18,

t or discovered.

u 1 Jn.1.6. v 3 Jn.11.

> w c.4.2 x 1 Sa 9 4.

y Mat.3.5,

Ver. 15. For God so loved, &c .- Mr. Nott, missionary in the South sea ver. 15. For was 80 to Pera, &C.—Mr. Nott, missionary in the South sea Islands, was on one occasion reading a portion of the Gospel of John to a number of the natives. When he had finished the sixteenth verse of the third chapter, a native, who had listened with avidity and joy to the words, interrupted him, and said. "What words were those you read? What sounds were those I heard? Let me hear those words again?" Mr. Nott read again the verse, "God so loved," &C., when the native rose from his seat, and said, "Is that true? Can that be true? God love the world, when the world not love him. God so love the world, as to give his Son to die, that man might not die. Can that he true?" Mr. Nott again read the verse, "God so loved the world," &c. told bim it was true, and that it was the message God had sent to them, and that whosoever believed in him, would not perish, but be happy after death. The overwhelming feelings of the wondering native were too powerful for expression or restraint. He burst into tears, and as these chased each other down his countenance, he retired to meditate in private on the amazing love of God, which had that day touched his soul; and there is every reason to believe he was afterwards raised to share the peace and happiness resulting from the love of God shed abroad in his heart.

Ver. 20. For every one that doeth evil.—The meaning of which is— wicked men hate and reject God's truth, but good men love and receive it into their hearts, and rejoice in its purifying influence. If then we find that any system of doctrine is generally embraced by the wicked and rejected by the

righteons, we have strong presumptive evidence that the system is false.

Ver. 21. He that doeth truth—Doddridge, "practiseth." See chap. vii 17.

—Wronght in God—i.e. in the strength of God, or by divine assistance.

But Campbell and others render it, "Wrought according to God," or according to the divine will.

Ver. 23. Ænon.-The name of a place or fountain.-Much water.-Literally, many springs, or streams of water.

Ver. 25. And the Jews .- Campbell says, "Though the common editions read Jews, the greater number of MSS., among which are some of the most valuable, the Syriac, some ancient expositors also, and critics, read in the singular-'John's disciples had a dispute with a Jew,' or 'one of the Jews.'"

JOHN, IV.

A. M. 4031 A. D. 27. a c 1.7,15, &c.

a c 1.7,15, wh zet b Pa 65.2 27

1.45.23. c 1 Co.2.12.

4.7. He.5.1. Ja.1.17. d or, take unto himself. e c.1.20,27. 1 Lu.1.17.

g Ca.4.8..12 Je.2.2. Eze.16.8. Ho.2.19,30 Mat.22.2. 2 Co.11.2. Ep.5.25,

Ep.5.25, 27. R·.21.9. h f a.5.1. i e.6.33. 8.23. Lρ.1.20,

91. j 1Co.15.47. k c.1.11. l 1Ju.5.10. m c.7.16. n Ps.45.7.

Is.11.2. 59.21. c).16. c.ol.1.19. c .Aat.23.18. p Ha.2.4 ver.15,16. q Ro.1.18.

CHAP. 4. 2 (T a c.3.22,26. ples,)

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou a barest witness, behold, the same baptizeth, and all b men come to him.

27 John answered and said, A man can dreceive

nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, eI am not the Christ, but that I am sent before him,

29 He that hath the "bride is the bridegroom: but the friend hof the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above is above all: he j that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no k man receive the his testimony.

32 He that hath received his testimony hath 1 set to

his seal that God is true.

34 For m he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure

n unto him.
35 The Father loveth the Son, and hath given all things into his hand.

36 He P that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath 3 of God abideth on him.

CHAPTER IV.

1 Christ talketh with a woman of Samaria, and revealeth himself onto her. 27 His disciples marvel. 31 He declareth to them his zeal to God's glory. 39 Many Samarians believe on him. 43 He departeth into Galilee, and healeth the ruler's son that lay sick at Capernaum.

WHEN therefore the Lord knew how the Pharises had heard that Jesus made and a baptized more disciples than John.

2 (Though Jesus himself baptized not, but his disciples,)

— About purifying.-i. e. about baptism, and other ablations. So also Doddridge. Ver. 29. He that hath the bride. &c.-Doddridge, "It is the budegroom that

hath the bride."

Ver. 31. He that cometh from above is above.—Dr. Smith, "over" all.

He that cometh from heaven is above, or "over" all. That Jesus Christ

"came down from heaven." is, in-leed, repeatedly asserted, both by himself and his apostles. "He that cometh from above is above for over) all." Chap, vi. 8s. "I came down from heaven, not to do mine own will," &C. St. Paul also describes has second Adam as "the Lord from heaven," (I Co. N. 47), and many similar expressions occur in the New Testament, which prove the drivine pre-evistence of our saviour.

Ver. 36. He that believeth not—Doddridge, "He that is disobedien." Campbell, "He that believeth not—Doddridge, "He that is disobedien." Campbell, "He that reject-th." The word here used (apeithon) is not a mere negative, implying a simple want of faith. but a positive disoletie." "It signifies (says the judicious Leigh) the want of obedience of faith. "Indiedity, it has often been remarked, is rather a disease of the heart than of the head. Men easily disbelieve what they wish not to be true. When the light offends our eyes, we naturally else them, at least partially; we will see no more than is agreeable. And so is it also with our mental eyes: the holy, mortifying truths of the gos-

pel pain us, and we will not see them.

CRAI IV. Ver. 1. More disciples than John - Numely, at this period, when John's popularity was on the decline, and that of Josus on the advance. See chap, in: 30

c Ge.33.19.

Je.2.1

Zec.13.1.

Re.22.17.

Jes 21 32

3 He left Judea, and departed again into Galilee. A. M. 1031 A. D. 27. 4 And he must needs b go through Samaria. 5 Then cometh he to a city of Samaria, which is h Lu 249. called Sychar, near to the parcel of ground that Jacob gave c to his son Joseph. 6 Now Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus on the well: and

it was about the sixth hour. 7 There cometh a woman of Samaria to draw water:

Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him. How is it that thou, being a Jew, askest drink of me, which d Ac. 10.29. am a woman of Samaria? for the Jews have no dealings d with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift e of God, and who it is that saith to thee, Give me to drink: thou wouldest have asked of him, and

he would have given thee living f water. 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which f le 193 gave us the well, and drank thereof himself, and his

children, and his cattle? 13 Jesus answered and said unto her, Whosoever

drinketh of this water shall thirst again : Ver. 4. He must needs go through Samaria.—We need not, as some have done, refer for the reason of this to the divine decrees, for a single glance at any map of Judea will show that this was the direct way, and on avoided, (as Doddridge remarks.) by a long and inconvenient circuit. Judea will show that this was the direct way, and only to be

Ver. 5. Called Sychar.-The Jews gave this name in reproach, meaning the country of drunkards, as belonging to the tribe of Ephraim. See Isa. xxviii. 1. This city was named after Shechem, or Sychar, a son of Hamor the Canaanite, and prince of Shechem. It fell to the Levites, and was one of the cities of re-

fuge-it is now called Naplouse, and has a population of 10,000

lage—It is now cancer Appionse, and mas a population of review. Ver. 6. Now Jacob's viell was there.—[Over Jacob's viell, the Emperess Helena is said to have built a church in the form of a cross, of which "nothing but a few foundations" remained in the time of Maundrell. He states that it is situated about one-third of an hour, or about a mile east of Naplosa, the ansity of the state of the Naplosa of the N cient Sychar; and Buckingham says it is called Beer Samareea, or the Well of Samaria, and "stands at the commencement of the round vale which is thought to be the parcel of ground bought by Jacob, and which, like the narrow thought to be the parcet of ground bought by Jacob, and which, like the narrow valley east of Nablous, is rich and fertile. The mouth of the well itself had an arched or vaulted building over it; and the only passage down to 'a this moment is by a small hole in the roof. "It is," says Mauradrell, 'due in the firm rock, and contains about three yards in diameter, and 35 in depth; five of which we found full of water '!"—Bagster. Neither Buckingham, nor Dr. E. Clarke, seem to doubt the identity of the well. Orient, Lie, No. 1313, —Sat thus on the well-That is, says Harmer, as a weary traveller. -About :ha sixth hour—i. e. Noon. See note on Mat. xxvii. 45.

Ver. 10. Living water.—By living water, the Hebrews evidently undersecol

Ver. 10. Libring water.—By from water, the resolves evacuary underscape water always in motion, whether in a rising spring, or a flowing stream. Stagnant waters were considered dead—as the Dead sea. But what is this living water of which our Saviour speaks? He has himself explained it in a subsequent discourse to the Jews, where, speaking of "rivers of living water," he says, "This spake he of the Sprint which they that believe on him should receive." (Chap. vii. 29.) Under this image two things are intended, instruction

and consolation, both which are of the most satisfying nature.

Ver. 11. Thou hast nothing to draw with.-Rauwof, speaking of the well of Bethlehem, says, the people that go to dip water are provided with small leathern buckets and a line, as a usual in these countries.—Orient. Cust. No. 457.

. c. 7.38.	17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have			
	no husband:			
	18 For thou hast had five husbands; and he whom			
a 1 48,49	thou now hast is not thy husband: in that saidst			
	thou truly. 19 The woman saith unto him, Sir, I perceive I that			
k Ja.9.7.	thou art a prophet.			
	20 Our fathers worshipped in this k mountain; and			
	ye say, that in Jerusalem 1 is the place where men			
1 De.12.5 11.	ought to worship.			
1 Ki.9.3.	21 Jesus saith unto her, Woman, believe me, the hour			
	cometh, when mye shall neither in this mountain, nor yet at Jerusalem, worship the Father.			
m Mal.1.11.	22 Ye worship " ye know not what: we know what			
Mat. 18.26	we worship: for o salvation is of the Jews.			
	23 But the hour cometh, and now is, when the true			
n 2Ki.17.29.	worshippers shall worship the Father in spirit p and in			
H 4111-41.43.	truth: for the Father seeketh such to worship him.			
	24 God q is a Spirit: and they that worship him must worship him in spirit and in truth.			
o ls. 2.3. Ro. 9.5.	25 The woman saith unto him, I know that Messias			
240.5.0.	cometh, which is called Christ: when he is come, he			
	will tell us all things.			
p Ph.3.3.	26 Jesus saith unto her, I that speak unto thee am			
	he.			
q 2 Co.3.17.	27 ¶ And upon this came his disciples, and marvelled that he talked with the woman, yet no man said, What			
	seekest thou? or, Why talkest thou with her?			
	28 The woman then left her water-pot, and went her			
r c.9.27.	way into the city, and saith to the men,			
Ver. 18.	Is not they husband.—Mr. Madan supposed that four of her hus-			
deserted b	e deceased, or had been divorced; that she had married a fifth, and him, and now lived with another man. The one she had descried			
must, how	ever, still have been her husband, and the other with whom she !			
Ver. 20.	our Lord says, was not her husband. Our fathers worshipped in this mountain.—[Mount Gerizim, to]			
which the	wennan probably pointed, and at the foot of which Sychar was t			
mountain	where Abraham and Jacob had erected altars and sacrificed. On this Samball it had built a temple for them, which was destroyed by John			
Hyreanus.	Hyrcanus — Josephus 1—B. See Deut, x. 29; xxvii, 12. The origin of this schism 1			
was as follows: -Manasseh having been expelled the priesthood for marrying the daughter of Sanballat, the Monbite, his father-in-law obtained leave				
from Alexander the Great to build a temple on Mount Gerizim, which moun-				
tain they still continued to reverence, though the temple had been long since destroyed. The people were a mixture of Cuthites, and other Pagan nations,				
introduced at various times into the province by various conquerors. See II				
2 Kings xvii. 24, 25. It is certain that the Samaritans were always hitter enemics to the Jews, as well as the Jews to the Samaritans. See Ne. ii. 10, 19; iv.				
97 &c and vi 1 &c.				
Ver. 27.	With the woman.—Cumpbell, "with a woman." Lightfoot says, reputable for any man of respectability to talk publicly with a woman.			
it was also	epitame to any man or respectations to talk publicly with a woman.			

JOHN. IV.

ing up into everlasting life.

come hither.

14 But g whosoever drinketh of the water that I shall give h him shall never thirst; but the water that I c.6.35.58.1 shall give him shall be in him i a well of water spring-

> 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.
>
> 16 Jesus saith unto her, Go, call thy husband, and

250 A. M. 4031. A. D. 27.

c 17.2,3. Ro.6.23.

f or, cour-

tier, or,

DOMIN, IV.	201
29 Come, see a man, which told me all things that ever I did: is not this the Christ?	A. M. 4031. A. D. 27.
30 Then they went out of the city, and came into	
him.	c.6.38
31 ¶ In the mean while his disciples prayed him, say-	
ing Master, eat.	
32 But he said unto them, I have meat to eat that ye	t c.17.4.
know not of.	
33 Therefore said the disciples one to another, Hath	
any man brought him cught to eat?	u Mat.9.37.
34 Jesus saith unto them, My meat is to do the will	u Mat.9 37.
of him that sent me, and to finish this work.	
35 Say not ye, There are yet four me hths, and then	
cometh harvest? behold, I say unto you, Lift up your	v Ro.6 22
eyes, and look on the fields; for they are white already	
to "harvest.	
36 And he that reapeth receiveth wages, and gather-	w ICo 3.59
eth fruit v unto life eternal: that both whe that sow-	w 100 3.55
eth and he that reapeth may rejoice together.	
37 And herein is that saving true, One * soweth, and	
another reapeth.	x Mi 6.15.
38 I sent you to reap that whereon ve bestowed no la-	
bour: other y men laboured, and ye are entered into	y 1 Pe.1.12
their labours.	y 1 Pe.1.12
39 T And many of the Samaritans of that city be-	
lieved on him for the saving 2 of the woman, which	z ver.23.
testified, He told me all that ever I did.	2 101.20
40 So when the Samaritans were come unto him.	
they be sought him that he would tarry with them :	a c.17.8.
and he abode there two days.	1 Jn.4.14.
41 And many more believed because of his own	
word:	
42 And said unto the woman, Now we believe, not	b Mat 13.57.
because of thy saying: a for we have heard him our-	Ma.6.4. Lu.4.24.
selves, and know that this is indeed the Christ, the	.,
Saviour of the world.	
43 ¶ Now after two days he departed thence, and	c c.2.2B.
went into Galilee.	C C.2. 23.
44 For Jesus himself testified, that b a prophet hath	
no honour in his own country.	
45 Then when he was come into Galilee, the Gali-	d De.16.16.
leans received him, having seen call the things that	
he did at Jerusalem at the feast: for 4 they also went	
unto the forest	e c. 2.1,11.

f nobleman, whose son was sick at Capernaum.

Ver. 35. There are yet four months.—Al this time, it should seem, there were about four months unto the harrest. 25 he points to another harvest close approaching, in which he evidently albides to the Samaritans, whom the woman was now bringing with her, and who being probably dressed in white, (as the Asiatics generally are.) gave him occasion to say, "Look on the fields, for they are white already unto harvest."

46 So Jesus came again into Cana of Galilee, where

he made " the water wine. And there was a certain

Ver. 42. The Saviour of the world.—Whether they learned this from Christ himself, or from the prophecies of the Old Testament, or from both, is not

stated

unto the feast.

Ver. 46. Into Cana of Galilee.—[Dr. E. D. Clarke, who visited Cana a few years ago, "says, walking among the ruins of a church, we saw large massy puts, answering the description given of the ancient vessels of the country.

JOHN, V. 47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death. 48 Then said Jesus unto him, Except ye see signs

g and wonders, ye will not believe. b Mat.8.13. 49 The nobleman saith unto him, Sir, come down Ma.7.29. ere my child die.

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A. M. 4031. A. D. 27.

g 1 Co.1.22.

Ac.16.34.

18.8.

c.2.13.

Lu. 17.14. 50 Jesus saith unto him, Go h thy way; thy son And the man believed the word that Jesus had spoken unto him, and he went his way. 51 And as he was now going down, his servants met

him, and told him, saying, Thy son liveth. Ps.107.20. 52 Then inquired he of them the hour when he began And they said unto him, Yesterday at the seventh hour the fever left him.

> 53 So the father knew that it was at the same i hour. in the which Jesus said unto him. Thy son liveth: and himself I believed, and his whole house. 54 This is again the second miracle that Jesus did,

when he was come out of Judea into Galilee.

CHAPTER V I Jesus on the sabbath day cureth him that was diseased eight and thirty years. 10 The Jews therefore cavil, and persecute him for it. 17 He answere h for himself, and reproveth them, showing by the testimony of his Father, 32 of

John, 36 of his works, 39 and of the scriptures, who he is.

A FTER this there was a feast a of the Jews; and CHAP, 5. Jesus went up to Jerusalem. 2 Now there is at Jerusalem by the sheep b market a Le.23.2,

a pool, which is called in the Hebrew tongue Bethes. &c. De.16.16. da, having five porches. 3 In these lay a great multitude of impotent folk, of

blind, halt, withered, waiting for the moving of the water. b or, gate. Ne.3.1. 4 For an angel went down at a certain season into 12.39. the pool, and troubled the water; whosoever then

not preserved, but lying about, disregarded by the present inhabitants, as antiquities with whose original use they were unacquainted. From their appearance, and the number of them, it was quite evident that a practice of keeping water in large pots, each holding from eighteen to twenty-seven gallons, was once common in the country."]-Bagster.—A certain nobleman.—The word (basilikos) signifies properly, as the Syriac and Arabic versions render it, "a minister or servant of the king;" i. e. Herod, who, though tetrarch only, was allowed to hear that title.

CHAP. V. Ver. 1. A feast of the Jews.—Generally understood to be the Passover. So Doddridge. Ver. 2. By the sheep-market.—So Doddridge; but Campbell renders it "sheep-gate;" because (he says) we have good evidence that one of the gates was called the sheep-gate, (Ne. iii. 1, 32; xii. 39.) but no evidence that there was a sheep-market.—Bethesda—Or the House of Mercy, being a kind of infirmary where there was a bath for the benefit of the poor.—[The supposed remains of the pool of Bethesda are situated on the east of Jerusalem, centiguous on one side to St. Stephen's gate, and on the other to the area of the temple. Maundrell states, that "it is 120 paces long, and 40 broad, and at least 8 deep, but void of water. At its west end it discovers some old arches, now dammed up. These some will have to be the five porches in which sate that multitude of lame, halt, and blind. But the mischief is, instead of five, there are but three of them. "1-Bagster.

Ver. 4. For an angel went down, &c .- The sanative property of this pod has been supposed by some to have been communicated by the blood of the sucrifices, and others have referred it to the mineral properties of the waters. But, 1. The beasts for sacrifice were not washed here, but in a layer in foe temple. 2. No natural property could cure all manner of diseases. 3. The

JOHN, V. first c after the troubling of the water stepped in was A. M. 4001. A. D. 27. made whole 4 of whatsoever disease he had. c Pr. 8.17. 5 And a certain man was there, which had an infir-Fc 9 10 mity " thirty and eight years. Mat. 11.15 6 When Jesus saw him lie, and tknew that he had been now a long time in that case, he saith unto him, d Eze.47.. 9 Zec.13. Wilt thou be made whole? 7 The impotent man answered him, Sir, I have 5 no man, when the water is troubled, to put me into the e Lu.8.5 & pool: but while I am coming, another steppeth down 13.16. before me. 8 Jesus saith unto him, h Rise, take up thy bed, and f Ps 1423. walk. 9 And immediately the man was made whole, and g De.32.36 took up his bed, and walked: and on the same day 142.4. Ro.5.6. was the sabbath. 2Co.1.9.10 10 The Jews therefore said unto him that was cured. It is the sabbath day: I it is not lawful for thee h Mat 9.6. to carry *thy* bed. Ma.2.11. Lu.5.24. 11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. i c.9.14. 12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? j Je. 17.21, 13 And he that was healed wist k not who it was: for Mat. 12.2, Jesus had conveyed 1 himself away, m a multitude åc. being in that place. k c.14.9. 14 Afterward Jesus findeth him in the temple, and 1 Lu.4.30. said unto him, Behold, thou art made whole: sin n no more, lest a worse thing come unto thee. m or, from

15 The man departed, and told the Jews that it was tude that

1008.

o c.9.4.

14.10.

Jesus, which had made him whole. 16 And therefore did the Jews persecute Jesus, and n c.S.11.

sought to slay him, because he had done these things on the sabbath day.

17 T But Jesus answered them, o My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill P him. P c.7.19.

cure only extended to the first who entered. 4. It took place only at one particular time. 5. As the healing was effected by emersion it must have been instantaneous; and it was never failing in its effects. All which, not being ob served in medicinal waters, determine the cures to have been miraculous, as expressly stated in the text. |-Bagster. This verse is admitted to be wanting in the Vatican, the Ephrem, and Cambridge MSS., and in others is marked as doubtful; but it is found in all other MSS., (focluding the Alexandrian.) the Syriac, and other ancient versions; and its connexion with verse 7 (which is not wanting) renders it impossible to make sense of the narrative without it. In our opinion, the omission of this verse (and in some MSS, the concluding clause of the third verse) only shows that the copyists were as much perplexed as we are to understand the passage. - The late ingenious Editor of Calmet (Mr. Taylor) was of opinion, that here were two waters: the one in which the cattle were washed before they were sent to the market, or to the priests: and in this the poor were permitted to bathe: but he thinks there was another water, far more efficacious, which ran only periodically, and in small quantities.

Ver. 5. Thirty and eight years.—There is no evidence that this man waited at the pool 38 years. He was diseased that length of time. No argument for the sinner to wait, can fairly be drawn from this, as .he man immediately complied with the command of Christ.

Ver. 13. Conveyed himself away .- Doddridge, "slipped away " According to Casaubon, the word has an allusion to swimmers, who glide through the water without leaving any impression in it.

JOHN, V.

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A. M. 4031. because he not only had broken the sabbath, but said also that God was his Father, making 9 himself could

with God. Zec.13.7. c. '0.30,33 19 Then answered Jesus and said unto them, Veri-Ph.26. ly, verily, I say unto you, The Son can do nothing

ver.30.

of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son like-

Mat.3.17. 20 For s the Father loveth the Son, and showeth him c.3.35. all things that himself doeth; and he will show him 17.26. greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quick-La.8.54 eneth them; even so the Son quickeneth whom he c.11.25.

17.2 will. 22 For the Father judgeth no man, but hath com-

mitted u all judgment unto the Son : u Mat.11.27 Ac.17.31. 23 That all men should honour the Son, even as they 2 Co.5.10. honour the Father. He that honoureth not the Son

honoureth not the Father which hath sent him. 24 Verily, verily, I say unto you, He v that heareth v c.6.40.47.

my word, and believeth on him that sent me, hath w 1 Jn.3.14. everlasting life, and shall not come into condemna-

tion; but is passed w from death unto life. 25 Verily, verily, I say unto you, The hour is coming, x ver.23. Ep.2.1. and now is, when the dead x shall hear the voice of

the Son of God: and they that hear shall live. 26 For as the Father hath life in himself; so hath v 1Co.15.45.

he given to the Son to have life y in himself; 27 And bath given him authority to execute judgz ver.22

ment also, because he is the Son of man. Ver. 18. His Father.—Doddridge and Campbell, "His own Father." The former says, "This is the plain and literal sense of the original—Patera idion. See Luke vi. 41; x. 34. Acts iv. 32. 1 Co. vii. 2.—Equal with God.—Campbell renders it, "By calling God peculiarly his Father, (he) had equalled him-

bell renders it, "self with God." Ver. 19. Nothing of himself-That is, independently, or without his concurrence. - For what things soever he doeth. - The Son has the same power with the Father. - The Son can do nothing, but what he seeth the Father do

-Means, that he acts in entire concert with the divine purposes and commands,

having no separate interests of his own. Ver. 21-23. For as the Father raiseth up the dead, &c .- "Is there not Ver. 21-23. For as the Father raiseth up the aeaa, a.c.— is there no here an equality of power and honour, ascribed to the Father and Son? The Son is indeed introduced as 'head over all things;' but could be such a head, could 'all judgment be committed to him,' if at the same time he was not also divine, and consequently omniscient? It is perfectly plain that in so far as the 'committing of judgment to the Son' is concerned, it must be to the mediatorial person; to one who in respect to concerned, it must be to the mediatorial person; to one who in respect to office is subordinate to God. But in so far as qualifications, requisite to perform the duties which that commitment requires, are concerned, the Saviour is divine; and the honour to be claimed by him, is the same with that which the Divinity himself claims. It matters not whether you interpret this of obedience to be rendered to the Son, or of homage to be paid to him. Multitudes of prophets, as commissioned by God, have borne his messages of mercy and of judgment to his people; but to whom among them all, did he grant the privilege of being honoured as himself? Or to what created being shall the glory of the blessed God be rendered, without infininging upon the fundamenta, principles of both the Jewish and the Christian religion?"—Prof. Stuart.

Ver. 26. Given to the Son to have life .- As the Father is self-existent, so

according to the divine economy, the Son is also self-existent.

Ver. 27. Because he is the Son of man.—Campbell, "A Son of man," the Greek here omitting the usual article. The Saviour, in applying this appellation to himself, claims attributes that show him divine. He is to execute judgment and to raise the dead, ver. 29. See Dan. vii. 9–11. Phi. ii. 5–11.

b Mat.25.45

d Ps.40.7.8.

c 4.34. 6.38.

e Fr. 27.2.

c.5.11.

Re. 3.14.

Ac. 10. 43.

Ro.3.3.

i Mat.21.26.

Ma.6.20.

1 Jn.5.7..9

Mat.26.39

c ver.19.

28 Marvel not at this: for the hour is coming, in A. M. 4031. A. D. 27 the which all that are in the graves shall hear his a Da.12.2

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of b damnation.

30 I c can of mine own self do nothing: as I hear, I undge: and my judgment is just; because I seek not mine own will, but the will dof the Father which hath sent me.

31 ¶ If I bear witness e of myself, my witness is not f.c.8.18.

32 There is another f that beareth witness of me; and I know that the witness which he witnesseth of g c.1.7,32. me is true.

33 Ye sent unto John, and s he bare witness unto h c.20.31. the truth.

34 But I receive not testimony from man: but h these things I say, that ye might be saved

35 He was a burning and a shining light: and ye were willing i for a season to rejoice in his light.

36 T But I have greater witness than that of John ; for the i works which the Father hath given me to k finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father I himself, which hath sent me, hath borne witness of me. m Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word a abiding in you: for whom he hath sent, him ve believe not.

39 T Search othe scriptures; for in them ye think ye

i c. 10.25. 15.24. Ac.2.22 k c.17.4. 1 Mat.3.17. 17.5.

> m De.4.12. 1Ti.6.16. n 1 Jn.2.14. o Is. 8.20.

34.16. Lu.16.29

Ver. 29. Resurrection of life.-Life is sometimes taken for religion, as ver. John x. 28. Sometimes it means the just. Luke xiv. 14. Here, it means the eternal favour of God, a freedom from sin and from dying. - Resurrection of damnation.-Damnation means the sentence, the judgment, the condemnation passed upon a criminal. In the text, it means the judgment pro-nounced by God upon the wicked. So the resurrection to damnation is this: those who have done evil shall be raised up to be condemned or damned eternally. To oppose, as an objection, that a different meaning is to be given to the word everlasting when applied to the wicked, than what is used when applied to the righteous, is contrary to all rules of interpretation. As rationally might the advocates of universal salvation contend for a different meaning of the word resurrection. See notes on Mat. xxv. 46.

Ver. 31. My witness is not true. - Wesley, "Not valid." A man may bear a true witness concerning himself, but because it is his own, therefore is it inadmissible in evidence. See ch. viii. 13–18; also Parkhurst in Alethes, iii. Ver. 32. There is another that beareth vitness of me.—Referring to God his Father, "and I know (adds he) that his witness is true," and value, and indisputable—referring to the witness borne from heaven at his baptism. "This

is my beloved Son.' Ver. 34. I receive not .- The Greek verb (lambano) is often used for taking in the hand, as bread or fishes. Campbell renders it exegetically, "I need no human testimony.

Ver. 35. He was a burning and a shining light.-Compare Mat. v. 14-16. Ver. 37. Ye have neither heard, &c.—This passage is read interrocatively by severa, modern critics, "Have ye neither heard his voice at any time, no seen his appearance? and have ye not his world abiding in (or among) you, that ye believe not on him whom he hath sent?" Turner, Campbell, and Booth. royd.—Nor seen his shape.—The Gr. eidos, evidently signifies any object of sight, even when no definite image has been visible; so it is used by the LXX. Exodus xxiv. 17. Numbers ix. 15, 16; xii. 8. Compare Deuteronomy

iv. 12.
Ver. 39. Search the scriptures.—The words may be read either imperatively.

JOHN, VI. 256 A. M. 4031 | have eternal life: and they are p they which testify of A. D. 27. p Lu.24.27. 40 And ye will not come q to me, that ye might have I Pe.I.10. life. 11. 41 T I receive not honour from * men. 42 But I know you, that ye have not the love of God q c.3.19. 43 I am come in my Father's name, and ye receive me not: if another shall come in his owe name, him r ver.34. ve will receive. 1 Th.2.6. 44 How can ve believe, which receive honour one of another, and seek t not the honour that cometh s c.12.43. from God only? 45 ¶ Do not think that I will accuse you to the Fat Ro.2.10. ther: there is " one that accuseth you, even Moses, in whom ve trust. 46 For had ye believed Moses, ye would have believu Ro.2.12 ed me: for he wrote of me. 47 But if ve w believe not his writings, how shall ve v Ge.3.15. believe niv words? 22.18. CHAPTER VI. De.18.15, I Christ fee leth five thousand men with five loaves and two fishes. 15 Thereupon the people would have made him king: 16 but withdrawing himself, he Ac.26.22 walked on the sea to his disciples: 35 reprovet the people focking after him, and all the fleshly hearers of his word; 32 declareth himself to be the treat of life to believers. 65 Many disciples depart from him. 63 Peter confesseth lile to believers. 66 Man him. 70 Judas is a devil. w Lu.16.31. FTER a these things Jesus went over the sea of Galilee, which is the sea of Tiberias. 2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased. CHAP. 6. 3 And Jesus went up into a mountain, and there he sat with his disciples. A. M. 4032. A. D. 28. 4 And the passover, a feast of the Jews, was nigh. 5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? a Mat.14. 15,&c. 6 And this he said to prove him: for he himself knew Ma.6.31, what he would do. &c. 7 Philip answered him, Two b hundred penny-worth 1.u 9.12. &c. of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brob No.11.21.

ther, saith unto him. 2 Ki 1.43. 9 There is a lad here, which hath five barley loaves,

or indicatively: our translators prefer the former; both Doddridge and Campbell the latter. But some read this also interrogatively, "Do ye search," &c. The term search is noted by the critics as remarkably emphatic and expressive. It is a compound word, signifying, literally, to seek a bird, and is an allusion to miners in search of the precious metals: Homer uses it in reference to a lion scouring the plain, to trace the footsteps of a man who had robbed his den. The same word is also used to denote the fidelity, perseverance, and accuracy, with which the dog traces the game, by the scent of the foot, to the very place where it is lodged.

Ver. 43. If another shall come in his own name -Some think this refers particularly to Barchochebas, a noted impostor in the succeeding age; but, as

Doddridge observes, there were many other false Messiahs.

CHAP. VI. Ver. 7. Two hundred penny-worth.—[This sum would amount to about \$27.75 of our money; which appears to have been more than our Lord, and all his disciples, were worth of this world's goods.]-Bagster.

and two small fishes: but what are they among so [A. M. 4032. many? 10 And Jesus said. Make the men β sit down. Now | B they sa:

there was much grass in the place. So the men sat

down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were c filled, he said unto his disciples. Gather up the fragments that remain, that nothing & be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them c Ne.9.25.

that had eaten. 14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that e prophet

that should come into the world. 15 ¶ When Jesus therefore perceived that they would

come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And f when even was now come, his disciples e Ge 49.10. went down unto the sea.

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus

was not come to them. 18 And the sea g arose by reason of a great wind Mat.14.23.

that blew. 19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the

sea, and drawing nigh unto the ship: and they were afraid. 20 But he saith unto them, It is h I: be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither h Pe35.3.

thev went. 22 The day following, when the people which stood

Ver. 10. Now there was much grass. [No wonder, since it was the spring, being near the passover; and, from the plenty of grass, it would be a place much more suitable to the purpose. This circumstance, says Paley, is

plainly the remark of an eye-witness.]-Bagster. Ver. 13. And filled twelve baskets. - It is scarcely possible to imagine a more wonderful proof of the creative power of Christ, than was here displayed. The loaves were of the small kind, common in the country; and the fishes were also small; and yet, after the 5000 were fed, twelve times as much, at

least, remained, as they at first sat down to! |- Basster. Ver. 15. To make him a king .- Doddridge suggests, that his ability of

feeding multitudes by miracle might suggest to them, how easy it might be for him to maintain an army! Ver. 17. Went over the sea toward Capernaum .- Mark says, "to the other

side," as we read it; but Campbell renders it, "and pass over toward Beth-saida." Now these places were all on the same side of the lake with Tiberias, an; night all be travelled by land;—but, They wished to avoid any of the 10% of following them. 2. They were sailors, and had got their boat, and therefore preferred going by water; but a storm arising, instead of Beth-saida, they were driver, farther, even to Capernaum. The term, other side, seems equally applicable to the other end Doddridge understands it, of the other. , side a creek, near Bethsaida.

Ver. 19. About five and treenty furlongs-That is, between three and four

miles.

down in order, by which the orovicion was orderiv distributed, and the miracle made more ma-

nifest.

d Ne.8.10.

De.18.15..

Ma 6 17,

g Ps. 107.25.

5.13.1.2 Re.1.17,18

258	JOHN, VI.
A. M. 4032. A. D. 23.	on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples
i ver.11.	were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;
j or, Work not.	23 (Howbeit there came other boats from Tiberias nigh unto the i place where they did eat bread, after that the Lord had given thanks:)
k Je 15.16, c.4.14, ver.54,58.	24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. 25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest
1 Ps. 27. 40.7. Is. 42.1. c. 8.18. Ac. 2.22. 2 Pe. 1.17	thou hither? 26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. 27 J Labour not for the meat which perisheth, but
m 1 Jn.3.23.	for that * meat which endureth unto everlasting life, which the Son of man shall give unto you: for ! him hath God the Father sealed. 28 Then said they unto him, What shall we do, that
n Mat12.38. 1 Co.1.12.	we might work the works of God? 29 Jesus answered and said unto them, This m is the work of God, that ye believe on him whom he bath

o Ex.15.15. No.11.7. 108.10.3. They said therefore unto him, What sign n showest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers o did eat manna in the desert; as it is

p Ne.9.1.5. Ps.73.21, 32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from hea-

Ver. 22. None other boat.—The same vessel is in ver. 17 called a ship, which shows what humble ships these were. It is evident they had both sails and oars.

Ver. 23. From Tiberias.—[Tiberias was a celebrated city of Galilee, on the Western shore of the lake to which it gave name, so called because built by Herod Agrippa in honour of the Emperor Tiberias, distant 30 furlongs from Hippos, 60 from Gadara, 120 from Scythopolis, and 30 from Tarichea. It is still called Tabaria, or Tabbarceak, by the natives, is suitated close to the edge of the lake, has tolerably high but ill-built walls on three of its sides, flanked with circular towers, and is of nearly a quadrangular form, according to Pococke, containing a population estimated at from 2000 to 4000 souls.—B.

Ver. 27. Labour not for the meat which perisheth.—This is a precept very liable to be abused by idle people, as in the following instance from an ancient writer:—"A certain brother came to the Convent of Mount Smai, and finding the Monks all at work, shook his head, and said to the Abbot. Labour not for the meat that perishelh—Mary chose the good part.—"Zachary, 'said the old Abbot to his servant, 'give the brother a book, and show him in a cell.' There sat the Monk alone all day long. At night, wondering that orbody had called him to dimner, he goes to the Abbot. 'Father,' (says he,) 'don't the brother act to day?"—"O yes,' replied the Abbot, 'they have eaten plentifully.' 'And why 'added, the Monk' did you not call, me?' 'Because, brother,' (re-

And why tadded the Monk) did you not call me? Because brother, (replied the Abbot,) you are a spiritual man, and have no need of carnal food. For our parts... we are obliged to eat, and therefore we work... Pardon me, father, I perceive my mistake.—I do, subjoined the old man; but remember, Martha is as necessary a Christian as Mary."—Claudé's Essay.—Him hath God the Father sealed—That is, ratified his mission by the power of working miracles.

Ver. 32. Moses gave you not that bread from heaven .- Campbell, " Not

A. D. 28.

o Ga.4.4.

7.38.

v ver 45.

&c.

c.17.6,8,

1s 1.18. 55.7.

Mat. 11.28

Lu.23.42,

Ti.1.15.

Re.22.17.

c.5.30.

c. 10.28.

2 Tr. 2.19. z ver.47.54.

c.3 15.16.

Ma.5.3.

17.12

ven; but my 4 Father giveth you the true bread from A. M. 4032 heaven.

33 For the bread of r God is he which cometh down from heaven, and giveth life unto the world.

r ver. 18,58. 34 Then said they unto him, Lord, evermore give us s Re.7.16. t c.4 14. this bread.

35 And Jesus said unto them, I am the bread of life: n ver.64. he * that cometh to me shall never hunger; and he t that believeth on me shall never thirst.

36 But I said unto you, That ye u also have seen me, and believe not. w Ps. 102 17.

37 All v that the Father giveth me shall come to me; and him w that cometh to me I will in no wise cast out. 38 For I came down from heaven, not to do mine

own will, but x the will of him that sent me, 39 And this is the Father's will y which hath sent me. anat of all which he hath given me I should lose nox Ps 40.7,8. thing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that y Mat.18 14 2 every one which seeth the Son, and believeth on him, may have everlasting life: and I will a raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

a c.11.25. 42 And they said, Is b not this Jesus, the son of Job Mat.13.55 seph, whose father and mother we know? how is it

Lu.4.22 then that he saith, I came down from heaven? the bread of heaven." He observes-"Here, though the difference in expression is but small, the difference in meaning is considerable." The expression, "bread from heaven," seems to "point only to the place from which the manna came. The pronoun that, which is quite unwarranted, conduces much

to this appearance.' Ver. 33. He which cometh down from heaven.—Doddridge and Campbell, "That which descendeth from heaven." The latter says, "Let it be observed, that (ho artos) to which this participle (descendeth) refers, is of the masculine gender, and, by consequence, susceptible of the interpretation I have given it.

The request in the next verse shows that he was not yet understood, as speaking of a person."

Ver. 35. I am the bread of life.—Coming to Christ is explained by lelieving on him; and the expression, "never hunger," as well as "never thirst," must be taken in the same sense as in his conversation with the woman of Sa-

maria, (chap. iv. 14.) namely, that the spiritual appetite shall be perpetually supplied and satisfied.

supplied and satisfied.

Ver. 37. Shalt come to me.—Doddridge renders it, "will come;" because (adds he) "I would not lead any in mere dependence on a translation, to build a weak argument on the word shall, which it is well known has sometimes been done."—I will in no visse—Doddridge, "By no means." The original is very emphatical. This corresponds with the promise made to Messial, in the 2d Psalm., "Ask of me, and I shall give thee the heathen for thine inheritance;" and in the 110th Psalm., "Thy people shall be willing in the day of thy power." No one can truly "come to Christ, Everyt the Father draw him." "All that the Father drawth will come,"—and, "him that cometh to the Son, he will by no means cast out;" he will "lose none, but raise up" every such person to fife and clory in the last day. Here, then, is the greatest possible encouragement to humble mids. possible encouragement to humble minds.

Ver. 39. This is the Father's will which hath sent me .- Campbell remarks, the word patros, (tather,) is wanting in several MS versions and fathers, and is omitted by Mills, and other critics. He therefore reads, "This is the will of him that sent me;" as in the next verse. - Lose nothing .-

Doddriege and Campbell, "Lose none," referring to persons. Ver. 40. Every one other seets the Son.—Campbell. "recogniscth." Dod-dridge, "who views the Son with an attentive eye." But both are foreign to the Scipiture style: we should rather render it, "woo looketh to the Son," al-lecany, perhaps, to the lirazen serpent. See ch. iii. 14, 15.

A. M. 4032.	43 Jesus therefore answered and said unto them,
A. D. 28.	Murmur not among yourselves.
c Ca.1.4.	44 No man can come to me, except the Father which
d In.54.13.	hath sent me draw chim: and I will raise him up at

Je.31.34. 45 It is written d in the prophets, And they shall be Mi.4.2

all taught of God. Every man e therefore that hath e Mat.11.27 heard, and hath learned of the Father, cometh unto me. 46 Not f that any man hath seen the Father, save he which is of God, 5 he hath seen the Father. f c.5.37.

g Lu.10.22 47 Verily, verily, I say unto you, h He that believeth on me hath everlasting life.

h ver.4G 48 I i am that bread of life. i ver 32,25, 49 Your fathers did eat manna in the wilderness, and 51.

i are dead. Zec 1.5. 50 This is the bread which cometh down from hea-

ven, that a man may eat thereof, and k not die. k ver 58. 51 I am the living bread which came down from hea-1 He.10.5. ven: if any man eat of this bread, he shall live for

10,20. ever: and the bread that I will give is my I flesh, m c.3.16. which I will give for the life m of the world. 1 Ju.2.2. 52 The Jews therefore strove among themselves, saving. How " can this man give us his flesh to eat? n c.3.9.

53 Then Jesus said unto them, Verily, verily, I say o Mat.26. unto you, except o ye eat the flesh of the Son of man. 26,28. and drink his blood, ye have no life in you. p ver.40. 54 Whoso P eateth my flesh, and drinketh my blood,

Ver. 44. No man can come.—" The ground of this impossibility lies in the contrariety which subsists between the proud, worldly, unholy, rebellious, and ungodly nature of fallen man; and the humbling, spiritual, and holy nature of the gospel. This cannot be taken away, except by the energy of divine grace in regeneration. The Father 'who sent the Son into the world to save sumers, must draw them to the Son to be saved by him, or they will universally neg-The gospel finds none willing to be saved from sin and lect his salvation. condemnation, in the humbling holy manner revealed in it: none are saved against their will; but the Lord, by his grace, disposes and draws sumers to Christ, and his drawing is the first moving cause of their activity and diligence. He cures, as it were, the fever of the soul; he creates the appetite; Le sets the provisions before the sinner: he convinces him that they are wholesome and pleasant, and that he is welcome; and thus the man is drawn to come, and

eat, and live for ever."-T. Scott. Ver. 46. He hath seen the Father .- See, here means, to know, and what but omniscience could be adequate to the knowledge here predicated of Christ .-

Prof. Stuart.

Ver. 51. And the bread. -[This was one of the things which the Jews expected from the Messiah, as we learn from Midrash Koheleth, "Rabbi Berekiah in the name of Rabbi Isaac said, As was the first Redeemer, so also shall be the latter. The first Redeemer made manna descend from heaven, as it is said in Ex. xvi. 4, "And I will rain bread from heaven for you." So also the latter Redeemer shall make manua descend, as it is said, Ps. kxii. 16. "There shall be a handful of corn in the earth, "& c.!—Bogser."

we a manning or con mone earth. $\alpha_{CC,T-DiggSteff.}$ Ver. 5.2 His flesh,—Boothrough and others, think this refers to the Jew ish custom of feasting on their sacrifices. They had no idea of eating or drinking but in the grossest sense; and it is evident, in the sequel, that his own discovered by the same properties of the same properties.

ciples knew not what to make of it.

Ver. 53. Except ye eat the flesh.—The Rhemish annotators absurdly apply this passage to the Sacrament of the Lord's Supper, (or of the Mass, as they call (:) though that was not instituted till just before his death. — Ye have no ti?:—Campbell, "Not life;" i. v. spiritual life. "My death is equally useful and necessary to the obtaining of eternal life, as food and drink are to the sustenance of the present.'

Ver. 54. Whose eateth my flesh-Denotes, to receive and appropriate the blessings resulting from his bloody death-pardon of sin and peace of mind. Thus, under the cover of figurative language, but easy to be understood by piocs

1	JOHN, VI.	261
I	hath eternal life; and I will raise him up at the last day.	A. M. 4932 A. D. 28.
1	55 For my flesh is meat q indeed, and my blood is	q l's.1.7.
١	drink indeed. 56 He that eateth my flesh, and drinketh my blood,	ĺ
l	dwelleth s in me, and I in him.	r In 3.24.
l	57 As the living Father hath sent me, and I live by the Father: so the that eateth me, even he shall live	
l	by me. 58 This is that bread which came down from heaven :	s c 15.1. 1 ln.3.51.
	not as your fathers u did cat manna, and are dead:	4 15,16.
	he that cateth of this bread shall live for ever. 59 These things said he in the synagogue, as he taught	
	in Capernaum. 60 ¶ Many therefore of his disciples, when they had	t 1Co.15.22
1	heard this, said, This is a hard saying; who can	
	hear it? 61 When Jesus knew in himself that his disciples	u ver.4951
	murmured at it, he said unto them, Doth this offend	
	you? 62 What and if ye shall see the Son of man ascend	v c.3.13. Ma.16 19. Ep.4.510
	vup where he was before? 63 It wis the spirit that quickeneth; the flesh profit-	120.4.310
	eth nothing: the words that I speak unto you, they	w 2 Co.3.6.
1	are spirit, and they are life. 64 But there are some of you that believe not. For	
	Jesus knew x from the beginning who they were that	x Ro.8.29. 2 Tt.2 19.
	believed not, and who should betray him. 65 And he said, Therefore said I y unto you, that no	211.215.
	man can come unto me, except it were given unto him of my Father.	y ver.41,45.
1	66 T From that time many of his disciples went	
۱	back, and walked no more with him. 67 Then said Jesus unto the twelve, Will ye also go	z Zep.1.6. Lu.9.62.
	away?	He.10.38.
	Jews, accustomed to read the Old Testament, our Lord not only p death, but practees the doctrine of his atonement as necessary to	redicts his give life
	unto the world." Ver. 57. As the living Father hath sent me.—Campbell, "As t liveth who sent me."	he Father
	Ver. 62. See the Son of man ascend, &c.—This passage has been c	non sidore d
	by different persons as a key to the whole of our Lord's preceding and in that view we insert Dr. Pye Smith's judicious paraphrase:	discourse.

prejudices are so shocked by my assurance that the Messiah must go through the lowest degradation, and an excruciating death, how will your disappointment be increased when you find that, on his re-assuming his pristine dignity, and ascending to the throne of his glory, in the exercise of all power in heaven and on earth, he will confer on his disciples no such happiness as you desire, He will give no provinces nor estates; no titles, riches, nor carnal gratifies tions. The l lessings of his reign are not those of sense, but are of an intellectual and he'y kind. The divine energy which accompanies the truth taught by me, is he'y kind. the only cause of the enjoyment of those immortal blessings: while every profession, observance, or privilege, that is merely external, can be of no avail to your real and eternal happiness; nor could even the actual feeding on my flesh and blood, if so horrid an attempt were made. My doctrine teaches, and, when sincerely believed, communicates, that divine energy and that real happiness."-Smith's Messiah. - Where he was before. - Doubtless in heaven, from whence he came.

Ver. 63. The words that I speak they are spirit-That is, to be taken in spiritual sense : and then you will find that they are life to your souls ; whereas, to take them in a literal sense, they are most unprofitable and monstrous.

JOHN, VII. 262 A. M. 4032 68 Then Simon Peter answered him, Lord, to whom A. D. 28. shall we go ! thou hast the a words of eternal life. 69 And b we believe and are sure that thou art that a Ac.5.20. 7,33. Christ, the Son of the living God. b Mat. 16.6.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a c devil? c.1.29. 71 He spake of Judas Iscariot the son of Simon · for 11.27. he it was that should betray him, being one of the twelve. c c_13.27. CHAPTER VII.

I Jesus reproveth the ambition and boldness of his kinsmen: 10 goeth up from Galilee to the feast of tabernacles: 14 teacheth in the temple. 40 Divers opinions of him among the people. 45 The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part. FTER these things Jesus walked in Galilee: for CHAP. 7

he would not walk in Jewry, because the Jews sought to kill him. 2 Now the Jews' a feast of tabernacles was at hand. A. Nr. 3533. A. D. 59. 3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the

works that thou doest. Le.23.34. 4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. b Ma.3.21.

do these things, show thyself to the world. 5 For neither did his brethren b believe in him. c c.2.4. 6 Then Jesus said unto them, My c time is not yet

come: but your time is always ready.

Ver. 68. To whom, Lord, shall (or can) we go? thou hast the words of eter-nal life.—Alluding evidently to what our Lord had just said, of his words being spirit and life." And here we are furnished with the best possible answer to every temptation to apostacy, from whatever quarter it may arise. Does infidelity tempt us to desert the standard of the cross? What has she to offer) Nothing but an awful blank to every Christian hope; eternal sleep instead of eternal bliss; and annihilation, instead of endless glory. Does the norld tempt us to desert from Christ for its wealth, its splendour, or its joys?

Alas! they pass away like a rising vapour, or the fleeting clouds of summer.

To whom then can we go? Thou Lord, and thou alone, hast "the words of eternal life."

Ver. 70. One of you is a devil .- Campbell, " A spy." Locke, " An inform-

ver. n. One of you'rs a weet:—Campbet(, A styr. Locke, An informer, or false necuser;" all which characters apply to Judas.

Ver. 71. That should betray him.—Campbell, "For it was he who was to betray him." Doddridge, "Had thoughts of betraying him;" which, he thinks, Judas now began to entertain. From this awful circumstance it has been justly inferred, that the Almighty does foresee what we call future contingencies, even those most dependent on the human will:
"But his foreknowledge causes not the fault,

Which had no less proved certain unforeknown."

CHAP. VII. Ver. 1. After these things .- Campbell and others join this verse to the preceding chapter. — Jewry. — [Jewry, or Judea, as distinguished from Galilee and Samaria, contained the tribes of Judah, Benjamin, Simeon, and Dan, being bounded on the north by the village Annach or Dorceus, on the borders of Samaria; on the south, by a village called Jarda, in Arabia; and extending in breadth from the river Jordan to Joppa and the Mediterranean, hav

ins Jerusalem in its centre. Josephus. — Bagster.
Ver. 2. The Jews feast of tabernacies—or "of ingathering," as it is sometimes called. The feast of tabernacies—or "of ingathering," as it is sometimes called. The feast of tabernacies continued eight days; the first and last days, however, were considered more particularly sacred. During this feast, the people dwelt in booths constructed of the boughs of trees. Exod. xxiii. 16.

ver.8,30.

Ver. 3. His brethren.—We have repeatedly remarked the vague and extensive sense in which this term is often used in Scripture: here it seems to intend his half-brethren, or consins rather, who resided in the same family.

Ver. 4. If thou do.—Campbell, "Since thou performest."

Ver. 5. Your time is always ready—i. e. you are never backward to show

yourselves to the world.

JOHN, VII.	263
7 The d world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.	A. M. 4033 A. D. 29.
8 Go ye up unto this feast: I go not up yet unto this	d c.15.19,
feast; for my time is not yet full come. 9 When he had said these words unto them, he abode	e c.11.56.
still in Galilee. 10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were	f c.9.16.
in secret. 11 ¶ Then e the Jews sought him at the feast, and	g Mat.13.74
said, Where is he? 12 And there was much murmuring among the people concerning him: for some said, He is a good	h or, learn
man: others said, Nay; but he deceiveth the people. 13 Howbeit no man spake openly of him for fear of	i c.8.28. 12.49.
the Jews. 14 \P Now about the midst of the feast Jesus went up	j c.8.43.
into the temple, and taught. 15 And 5 the Jews marvelled, saying, How knoweth this man b letters, having never learned?	k c.8.50.
E Jesus answered them, and said, My doctrine is not i mine, but his that sent me.	1 Pr.25.27.
17 If I any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of	m Jn.1.17. Ga.3.19.
myself. 18 He k that speaketh of himself seeketh his own glory: but he that I seeketh his glory that sent him, the same is true, and no unrighteousness is in him.	n Ro.3.10
19 Did not Moses m give you the law, and yet none n of you keepeth the law? Why go ye about to kill one?	o Mai 12.14 c.5.16,18.
20 The people answered and said, P Thou hast a de-	p c.3.43.

vil : who goeth about to kill thee?
| P c.3.43.
but es ness seems to require it, and the words imply it. [Porphyry] here accuses our Lord of falsehood; but He does not say. I will not go to this feast," but merely. I go not yet," i. e. at present.]—Bagster.
Ver. 10. In secret.—Campbell, "privately."
Ver. 12. Much murming.—Campbell, "Whispering;" private inquiry

Ver. 12. Much murmaring.—Campbell, "Whispering;" private inquiry among each other, which sense the word sometimes bears. This may refer more particularly to strangers from distant parts, who came up to the feast. Doddridge justly observes, this cannot be the same journey related in Lu. ix.

1-56; Which see.

1-56; Which

Ver. 13. He that speaketh of himself, &e.—When Christ says, he did not seek his own glory, we cannot reasonably understand him, that he had no regard to his own glory, even the glory of his human nature. But we must understand him, that this was not his ultimate aim. It is natural from the antithesis to understand him, that to seek the glory of him that sent him was his ultimate aim.—Jona. Edwards.—No unrighteousness.—Doddridge, "imposture, deception."

Ver. 20. Thou hast a devil, (or demon.)—So ch. x. 20, "He hath a devil, and is mad;" which "plainly shows, (says Doddridge.) that they (the Jewel thought that (at least) some of the worst kinds and degrees of lunacies pro-

264 JOHN, VII. 21 Jesus answered and said unto them, I have done A. M. 4033. A. D. 29.

one work, and ye all marvel. q Le.123. 22 Moses 9 therefore gave unto you circumcision; (not

because it is of Moses, but r of the fathers;) and ye on r Ge. 17.10. the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, or, with that the law of Moses should not be broken; are veout breaking the angry at me, because I have made a man every whit aw of whole on the sabbath day? Mises. 24 Judge u not according to the appearance, but judge

righteous judgment. : Jn.5.8.

25 Then said some of them of Jerusalem, Is not this u De.1.15, he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing v ver.43.

unto him. Do v the rulers know indeed that this is the very Christ?

w Mat.13.55 27 Howbeit wwe know this man whence he is: but x c 5.43. when Christ cometh, no man knoweth whence he is.

28 Then eried Jesus in the temple as he taught, sayv Ro.3.4. ing, Ye both know me, and ye know whence I am: z c.1.13. and x I am not come of myself, but he that sent me S. 55.

y is true, whom z ye know not. 29 But a I know him: for I am from him, and he hath a Mat. 11.27 c.10.15. sent me.

ceeded from the agency of some demon; as many considerable Greek writers

plainly did.3 Ver. 21. One work—Namely, healing the infirm man at the pool of Bether-

-And ye all marvel (or wonder) on account of it. - Doddridge. Ver. 22. Moses therefore. - The word therefore, (in Greek, dia touto,) be-Ver. 22. Mose's therefore.—The word unterfore, an offeek, was touch, our pins this verse in our common Greek Testaments, and is therefore included in it by our translators; but Doddridge, Campbell, Wesley, and most modern translators, (following Theophylact and Beza,) attach it to the preceding verse as the ground of the Jews' marvelling. Thus Wesley, (ver. 21.) "I did one work and ye all marvel ATT." —Not because (boddridge, 'that'') it was of Moses, but of the fathers—Or early patriarchs, namely, Abraham. Gen.

xvii. 16. Ver. 23. Every whit whole—Or sound throughout. See Doddridge. [Rather, "I have healed a whole man," and not the circumcised member only. This reasoning was in perfect accordance with the principles of the Jews. So Tanchuna, "Creumersion, which is performed on one of the 24s members of a man, vacates the sabbath; how much more the whole body of a man" |-R|.

Ver. 24. Judge not according to the appearance.—Literally, according to the face, or outward surfaces of things; weigh the evidence before you, and judge equitably, or, righteous judgment.

Ver. 25. He, whom they seek to kill l-Notwithstanding some of the people affected to think Jesus mad, because he said, "Ye go about to kill me," yet it is very evident from this, and several other expressions in this chapter, that

they really had such a design, and had made no great secret of it.

Ver. 26. The very Christ.—The word (alethos) "very," or "true," Campbell remarks, is wanting in many MSS. and versions, and some early

editions, and is not necessary to the sense. Ver. 27. When Christ cometh, no man knoweth whence he is .- This, how-

ever could only be true in reference to his divine nature, in which they certainly dd not believe; but his tribe, his family, his birth-place, were all mark-quot, and all exactly corresponded in Jesus, the son of Mary, though they did not know it. The fact is, they did not search the Scriptures for themselves —they did not pray for divine illumination—they did not pray for divine illumination—they did not dare reason on the evidence before them, or they must surely have concluded that he who could restore the sick and the blind must be "the very Christ"-the true Messiah.

restore the sick and the haim must be unevery claim.—The trace answard, ver. 22. Ye both known me, and ye know whence I am.—Bishop Chaudler, who is followed by Doddridze, Campbell, and Wesley, reads these words interrogatively; but, we humbly conceive, without sufficient reason. But how shall we reconcile this declaration, "Ye both know me, and whence I am," with his assertion in the next chapter, (ver 19.) "Ye neither know me uran "Ye ther?" "This we explain by the following paraphrase:—"Ye know me as

c.6:14.

JOHN. VII.	265
30 % Then b they sought to take him: but no man laid hands on him, because his hour was not yet come.	A. M. 4033, A. D. 29,
	b Ma.11.13. Lu.20.19, c.5.37.
0.5 (71) - 101 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 -	c c.139,
the chief priests sent officers to take him. 33 ¶ Then said Jesus unto them, dYet a little while	d ± 13.23. 16.16.
am I with you, and then I go unto him that sent une. 31 Ye shall seek me, and shall not find me: and	e Ho.5 6. c.3.2t.
where I am, thither ye cannot come. 35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto	f ls 11.12. Ja i.1. 11 e l.1.
	g or, Greeks.
; 36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am,	h Le.23.36.
thither we cannot come? 37 In the last h day, that great day of the feast, Jesus	i 1s.55.1. Re.22.17.
stood and cried, saying, If i any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath	j Pr.18.4. Is.58.11. c.4.11.
said, out Jof his belly shall flow rivers of living water. 39 (But this spake he of the & Spirit, which they that believe on him should receive; for the Holy Ghost	k Is.443. Jord 2.28. c.16.7.
was not yet given; because that Jesus was not yet glorified.)	Ac.2.17,3 I De.13.15,

this saying, said, Of a truth this is the 1 Prophet. the son of Mary, the wife of Joseph the earpenter of Nazareth; but ye know me not as the Son of God from heaven; neither do ye know him that sent me: who is true, and who hath sent me in fulfilment of his promises of mercy to mankind."

Ver. 30. His hour was not yet come-i. e. the time in which he was to be

delivered up.

Ver. 34. Where I am-i. e. where I reside; namely, in heaven.

40 ¶ Many of the people therefore, when they heard

Ver. 35. The dispersed—i. e. the Jews dispersed among the Gentiles. Ver. 37. Great day of the feast.—The last day of the feast of tabermeles (at which they were now assembled) was considered as a great and high day; and on this it was customary to draw water in the sacred vases from the fountain of Siloah, (or Siloam.) which was a little without the wall, and was brought up to the temple with the sound of trumpets and with great rejoicings, and afterwards "poured out before the Lord," at the time of the evening sacrifice. The mystical design of this ceremony has been differently explained. Some suppose it to have been designed to supplicate rain upon the seed just sown; and others, to invoke the influences of the Holy Spirit; but we see no diffi-culty in embracing both, as the rain itself was the established emblem of the diffusion of the Spirit, (Isa. lv. 10, 11,) which has the express sanction of our Lord's interpretation.

Ver. 38. As the scripture hath said. - There is no one passage which says this verbatim; but there are several which speak of the blessings of the Gospel to be bestowed through the Messiah, under the image of streams of water. milk, and wine, to which all are freely invited. See Isa. lv. 1, 10, &c .- Out of his belly—i. e. from within him, alluding to the sacred vessels. The firs instance remarked of pouring out water before the Lord, occurs t Sam. vii. 6. The first

Ver. 39. Should receive. - This was spoken prophetically, of the effusion of the Spirit on the day of Pentecost. See Acts, ch. ii. - The Holy Ghost was not yet given, because that Jesus was not yet glorified-Teaches us that the gifts of the Spirit, both ordinary and miraculous, are the fruits of Christ's medusterial work; and bestowed on us, in consequence of his being exalted to the right hand of the Majesty on high. (See Acts ii. 33.)

١	m c.4.42. 6.69.	42 Hath not the scripture said, That Christ cometh	
1	0.00.	of the seed of David, and out of the town of P Bethle- hem, where David qwas?	
ļ		43 So there was a division among the people because	
1	n c.1.46. ver.52.	of him.	
ļ	ver.52	44 And some of them would have taken him; but no	
١		man laid hands on him.	
١	o Ps.132.11	45 \ Then came the officers to the chief priests and	
١	Je.22 5	Pharisces; and they said unto them, Why have ye not	
١	p Mi.5.2	brought him?	
١	La 2.4.	46 The officers answered, Never man spake like	
١	1	this man.	
1	10-1014	47 Then answered them the Pharisees, Are ye also	
1	q 1Sa.16.1,t		
١		48 Have any of the rulers sor of the Pharisees be-	
١	r Lu.4.22	49 But this people who knoweth not the law are	
Ì	1	cursed.	
1	1	50 Nicodemus saith unto them, (the that came u to	
1	e Je.5.4,5 c.12,42	Jesus by night, being one of them,)	
1	1 Co.1.26.	51 Doth vour law judge any man, before it hear him,	
1		and know what he doeth?	
1		52 They answered and said unto him, Art thou also	
-	t c.3.2.	of Galilee? Search, and look: for out of Galilee wari-	
ļ	1	seth no prophet.	
1	u to him.	53 And every man went unto his own house.	
i	ì	CHAPTER VIII.	
1	}	I Christ delivereth the woman taken in adultery. 12 He preacheth himself the light of the world, and justifieth his doctrine: 33 answereth the Jews that Loasted of Abraham, 25 and conveyeth harself from their cruelty.	
1	v De.17.8. Pr.18.13.	TESUS went unto the mount of Olives.	
1	11.10.10.	2 And early in the morning he came again into	
1	1	the temple, and all the people came unto him; and he	
1	w Is.9.1,2.	sat down, and taught them.	
1	Ver 43	There was a division (Gr. schism) among the meanle - " A warm	
1	dissension	There was a division (Gr. schism) among the people.—" A warm "—" an angry debate;" so the word signifies, whether it be attended	
1	with sepai	ration or not.—Doddriage.	
ļ	Ver. 46.	No man laid hands on him.—Compare verse 30. Never man spake, &c.—Doddridge quotes from Plutarch, as a	
1	proof of th	e extraordinary eloquence of Mark Anthony, that when Marius sent	
1		kill him, he addressed them with such eloquence, that he quite dis- ir resolution, and melted them into tears. But these were disarmed,	
)	not by an	appeal to their passions, but their consciences.	
1	Ver. 50.	He that came to JesusGreek, "to him;" Jesus being under-	
ł		For out of Galilee Jonah and Nahum, as Doddridge observes,	
1	(if no othe	rs,) were both of that country.	
١	nttach to	Every man went unto his own house.—Wesley, and some others, this sentence the first verse of the following chapter. "But (Greek)	
i	de) Jesus	this sentence the first verse of the following chapter. But Greek went to the mount of Olives." VIII. Ver. 1-11. "It is well known, (says Doddridge.) that this f	
1	CHAP.	will. Ver. 1—11. "It is well known, (says Doddridge,) that this is anting in the Syriac version, in the Alexandrian and Bodleian copies,	
1	and in mos	st of the oldest MSS., which engaged Beza to question, and Le Clerc, []	
1	with many others, to reject its authority." But it is ably vindicated by Dr. Mill, Bp. Pearce, and the learned Nolan. Doddridge appears satisfied of its		
	Il authenticity, but Camphell is doubtful. It is certainly more easy to account		
	If for its omission than its insertion; and many think it was omitted from a mis-		
ı	taken notion of our Lord heing too includent to the adulteress. See Preb. Town- send's New Testament Arr. [The subject of the story, says that eminent cri-		
1	tic, Euseb	ius, forms as convincing a proof in support of its genuineness, as it if	
i	does in the	subversion of the contrary notion, that it is an interpolation. There	

JOHN, VIII.

But some said.

41 Others said, This is the m Christ,

Shall a Christ come out of Galilee? 40 Hath not the corintum said That !

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A. M. 4033.

b De.17.7.

Ro.21,22

3 And the scribes and Pharisees brought unto him at a. M. 4033 woman taken in adultery; and when they had set her A. D. 29. in the midst.

4 They say unto him. Master, this woman was taken

in adultery, in the very act.

5 Now a Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, blet him first cast a stone at her.

5 And again he stooped down, and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left

alone, and the woman standing in the midst. 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11 She said, No man, Lord. And Jesus said unto

her, Neither do I condemn thee: go, and sin a no de c.5.14. more.

could be no possible inducement for fabricating such a passage, while there is an obvious motive for removing it from the canon. It has, besides, internal evidence of authenticity, in the testimony of the Vulgate, in which it is uniformly found; and external, in the express acknowledgment of its genuineness by St. Chrysostome, St. Jerome, St. Augustine, and St. Ambrose; and St. Augustine has specified the reason of its having been withdrawn from the text of the Evangelist. Add to this, that the plain and simple style is that of the Evangelist; and that every circumstance is completely in character; exactly what might be expected from the scribes and Phansecs, and from our Lord; while his answer, though perfectly suited to the purpose, would scarcely have ever been thought of by human ingenuity. 1—Bagster.

Ver. 6. Wrote on the ground.-This is not uncommon in the East. Some commentators think our Lord's conduct had some reference to the law of lealousy, Nu v. 11, &c.—to the priest's stooping to take up dust, and writing the curses pronounced upon her; but of this we are very doubtful.—As though he heard them not .- What Christ wrote we know not, and it is in vain to gress: but if these words are genuine, his writing could have no reference to her ease, or they must have known he heard them. Dr. Mill, however, omits

these words, and Doddridge thinks justly, as they are wanting in the most va-

health with the same states and the printed editions besides Mill's.

1. He that is without sin, &c.—The original, as also the scope of the argument, convery this thought, He that is without the same sin, &c. This was pointed; and it is but just that there should be a requisition of inno-cence in them that prosecute the vices of others. The offender is worthy of storing, but who shall east them? How ill would they become hands as guilty as her own? What do they but smite themselves, who punish their own of-fences in other men? Nothing is more unjust or absurd, than for the beam to censure the mote; the oven to upbraid the kiln. It is a false and vagrant zeal

that begins not first at home. Ver. 9. Being convicted by their own conscience.- Campbell says this clause is wanting in many MSS., and several versions and printed editions. -Beginning at the eldest.-It would be straining the text too far, to suppose they all went out in exact rotation; but the elder and most respected mem-bers of the council, being self-convicted, first withdrew, and the others fol-

lowed. Ver. 11. Neither do I condemn thee.—Our Lord carefully avoids assuming any appearance of imagisterial authority. See Luke xii. 14. In this yerse we have a beautiful epitome of the gospel, which is forgiveness unto holiness.

268	JOHN,

A. M. 4033. 1 12 Then spake Jesus again unto them, saying, I A. D. 29. e am the light of the world : he that f followeth me shall not walk in darkness, but shall have the light

e c.1.4; 9.5. of life c.12.35,16.

13 The Phansees therefore said unto him. Thou

e c.5.31. bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear h c.7 23. 9.29.30. record of myself, yet my record is true: for I know whence I came, and whither I go; but bye cannot

i c.3.17. 1247. tell whence I come, and whither I go. 15 Ye judge after the flesh; I i judge no man.

1 Sa.16 7. 16 And yet if I judge, my ljudgment is true: for I Ps. 45.6,7. 72.2. k am not alone, but I and the Father that sent me.

17 It is also written 1 in your law, that the testimony k ver.29. of two men is true.

c. 16.32. 18 I am one that bear witness of myself, and the De.17.6. Father m that sent me beareth witness of me. 19.15.

19 Then said they unto him, Where is thy Father? m c.5.37. Jesus answered, Ye neither know me, nor my Father: if oye had known me, ye should have known n ver.55.

c. 16.3. my Father also. 17.25. 20 These words spake Jesus in the p treasury, as he o c.14.7,9. taught in the temple: and no man laid hands on him;

p Ma.12.41. for q his hour was not yet come. q c.7.30 21 Then said Jesus again unto them, I go my way, and ye r shall seek me, and s shall die in your sins:

r c 7.34. whither I go, ye t cannot come.
22 Then said the Jews, Will he kill himself? because s Job 20.11. Ps.73.18...

20 he saith, Whither I go, ye cannot come. Pr 14.32. 23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of Is.65.20.

Ep 2.1. this world. t Lu.16.26. 24 I u said therefore unto you, that ye shall die in

u ver.21. your sins: for v if we believe not that I am he, we shall v Ma.16.16. die in vour sins.

Ver. 12. I am the light of the world.-Implying that, though he arose first upon the Jews, yet should he, like the natural sun, pursue his course till all nations should see and enjoy his light. Ver. 15. Ye judge after the flesh-That is, from outward appearances, and

on carnal principles. Compare chap, vii. 24.—I judge no man—i. e. my present commission is to save, and not to judge. See note on verse 11.

Ver. 20. Treasury .- In the court of the women in the temple there was placed one chest, or more; the Jews say eleven, for receiving the voluntary contributions of the people towards defraying the charges of public worship; such as providing the public sacrifices, wood for the ultar, salt, and other ne-That part of the area where these chests were placed was the treacessaries. Mark xii. 41. Perhaps the whole court, or at least the piazza on one side, with the chamoers over it, in which the sacred stores were kept, was

from hence called by the same name. - Jennings's Jew. Ant. Ver. 21. Ye shall die in your sins - That is, if ye accept not the Saviour whom God has provided, ye must die without pardon or salvation. Our Lord here tells the Jews, that they should die in their sins, and whither he went they could not come. But, according to the scheme of Universalists, they might die in their sins, and yet be able to go whither he went, and inherit eternal

Whom shall we believe? Voltaire spent his whole life in malignant but vain attempts to ridicule and overturn Christianity. He was the idol of a large portion of the French nation: but just when they were decreeing new honours for him, and loading him with fresh applause, then the bour of his ignominy and shame was fully come. In a moment the approach of death dissipated his delusive dreams, and filled his guilty soul with inexpressible horror. As it moved by magic, conscience started from her long slumbers, and unfolded before him Ah I whither shall be fly for relief? the broad extended roll of all his crimes.

y c.10.42

z Ro.2.7.

Col.1.23.

b Ps.119.45

c.17.17. Ro.6.11.

18.22

2.12.

Ja.1.25.

2 Pe.2.19.

e Ga.4.30.

He.10 38, 39.

25 Then said they unto him, Who art thou? And	A. M. 405 8.
Jesus saith unto them, Even the same that I said unto	A. D. 29.
you from the beginning.	w c.7.28.
26 I have many things to say and to judge of you:	
but whe that sent me is true; and I speak to the	x c.3.11.
world those things which I have heard of him.	12.32

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up * the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with yme: the Father a Ho.6.3. hath not left me alone; for I do always those things

that please him. 30 As he spake these words, many believed on him. 31 Then said Jesus to those Jews which believed on him. If we continue in my word, then are we my

disciples indeed: 32 And ye shall know a the truth, and the truth shall

make you b free. c Le.25,42 33 They answered him, We be Abraham's seed, and were never in condage to any man: how sayest d Ro.6.16,

thou, Ye shall be made free? 24 Jesus answered them, Verily, verily, I say unto you, Whosoever d committeth sin is the servant of sin.

35 And the servant eabideth not in the house for ever: but the Son abideth ever. 36 If the Son therefore shall make you free, ye

f Is.6\.1. shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek g Ro.8.2. to kill me, because my word hath no place in you.

Fury and despair succeed each other by turns, and he has more the appearance

of a demon than a man. To his physician he said, "Doctor, I will give you half of what I am worth if you will give me six morths life." The Doctor answered, "Sir, you cannot live six weeks." Voltaire replied, "Then shall I go to hell, and you shalf go with me;" and soon after expired, — That I am he-Namely, the Messiah, as I have told you-even from the beginning. next verse.

Ver. 26. Judge of you.—Campbell, "Reprove in you." Ver. 28. When ye have lifted up—i. e. crucified.—Then shall ye know.—

See Luke xxiii. 46, 47.

Yer 33. They answered.—Campbell, "Some answered;" i. e. not the persons who believed in him, as the context shows, but others of the m who he lieved not. So Doddridge.—Never in bondage-Cannot mean that none of the children of Abraham had ever been in bondage, for they surely could not have forgotten Egypt and Babylon; but it must refer to themselves, the present generation of Jews, as not in bondage; and even this was hardly true, for, with all their show of freedom, Judea was subject to a Roman governor and his military guard. Our Lord, however, had no reference to political cir-

cumstances. Ver. 34. Whosoever committeth—Doddridge, "practiseth"—sin. He thinks it exactly parallel to "worketh iniquity," and implying a course of habitual transgression .- Is the servant-Doddridge, "the slave"-of sin; which is more literal.

Ver. 36. If the Son. . . . make you free, &c.—Abp. Tillotson says, that in some cities of Greece, the son and heir had a right to adopt brethren into the family; but Dr. Gill thinks that this refers to a custom among the Romans, of a son, after his father's death, making free all the slaves that had been born in the house.

Ver. 37. I know that ye are, &c .- 'Fo understand our Lord's subsequent discourse, we must remember that Abraham had a two-fold posterity--the children of his body, and of his faith. In respect of the former he admits-

270	JOHN, VIII.
A. M. 4/63. A. D. 29.	38 I h speak that which I have seen with my Father; and ye do that which ye have seen with your father.
h c 14.10,21	
i Mat.3.9.	ham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told
Ro.2.28,29 9.7. Ga.3.7,29.	you the truth, which I have heard of God: this k did not Abraham. 41 Ye do the deeds of your father. Then said they
Ro.4.12	to him, We be not born of fornication; we have one Father, even God.
1 1 .63.16. 64.8.	42 Jesus said unto them, If m God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but n he sent me.
n. Mal.1.6 †n.5 1.	43 Why do ye not understand my speech? even because ye cannot hear my oword.
n e. 17.8,25.	44 Ye p are of your father the devil, and the lusts of your father ye will do. He was a nurderer from the beginning, and abode q not in the truth, because there
o Is.6.9.	is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a hiar, and the father of it.
p Mat.13.38 1 Jn.3.8.	45 And because I tell gou the truth, ye believe me not. 46 Which of you convinceth me of sin? And if I say
q Jule 6.	the truth, why do ye not believe me? 47 He that is of God heareth God's words: ye there- fore hear <i>them</i> not, because ye are not of God.
r Ga.4.16. 2 Th.2.10.	48 ¶ Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?
6 Ile.4.15.	49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I u seek not mine own glory: there is one that seeketh and judgeth. 51 Verily, verily, I say unto you, If a man keep my n c.5.11. saving, he shall never see death. know that ye are Abraham's seed;" but in respect of the latter, he denice

brow that ye are Abraham's securi one in respect to the factor, in comes their relation to the partiarch: "If ye were [fully] Abraham's children, ye would do the works of Abraham;" but ye are the offspring of another father, and his deeds ye do. 'Ye seek to kill me, because I tell you the truth: Abraham's but ye are the offspring of another father. ham did not thus Ver. 43. Because ye cannot hear my word.-Doddridge reads the latter

clause interrogatively: "Is it because ye cannot hear my word?" But Campbell thinks the Greek word hear, in this place, means to hear patiently, and renders it, "ye cannot hear my words." Compare verse 47.

Ver. 14. He was a marderer.—Greek, "A killer of men." He "brought death into the word."—He is a tiar, and the father of it—i. e. of lying. So

Campbell.

Ver. 46. Which of you convinceth me-Campbell, "convicteth me"-of

stn?—i. e. of falschood, here contrasted with the truth.

stn?—i. e. of falschood, here contrasted with the truth.

ter 48. And hast a dend.—Greek, "Demon;" so verses 49 52 Compare chap. vii. 20, and note. The word "devil," in the original of verse 4; is diabolos.

Ver. 51 Shall never see death—Camphell admits that this refers to ternai death; but remarks, that the ambienty of the original should be preserved, as it is by our translators, to give a just idea of the dialogue. To see death, and to taste of death (ver. 52,) appear to be synonymous expressions, meaning to experience it; the only question is—What death is here intended? Certainly not mere mortality, for Abraham was dead, and the prophets were dead, nor did our Lord ever intimate that either himself or his apostles should be exempted from it. But there is a second death, for which the expression is nometimes used, (see Rev. ii. 11; xx. 6, 14,) and the phrase is evidently equiva-

z Ex.3.11.

Is. 43, 13,

52 Then said the Jews unto him, Now we know that A. M. 4033. thou hast a devil. Abraham is dead, and the prophets; and thou savest, If a man keep my saying, he v Zec. 1.5. shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest

thou thyself?

54 Jesus answered, If wI honour myself, my honour is w c.5 31,41. nothing: it is my Father * that honoureth me; of whom ye say, that he is your God:

55 Yet ve have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. 56 Your father Abraham rejoiced to see my day and scill.

he y saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, 1 say unto

you, Before Abraham was, 2 I am.

59 Then took they up stones to cast at him: but y Hearts. Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

CHAPTER IX.

I The man that was born blind restored to sight. 3 He is brought to the Phari-13 They are offended at it, and excommunicate him: 35 but he is received of Jesus, and confesseth him. 39 Who they are whom Christ enlighteneth

A ND as *Jesus* passed by, he saw a man which was blind from *his* birth.

c.1.1,2, Col.i.17. Re.1.3. lent to that which Jesus used to Martha, the sister of Lazarus, (ch. xi. 25, 26,)

He that believeth in me shall never die;" and both phrases, literally taken, mean, "shall not die for ever." mean, snat no the for ever when the state of

was favoured with at the time he offered up his son Isaac, and to which St.

was favoured with at the time ne offered up ins son issue, and to winch St. Paul refers, Heb. xi. 19.

Ver. 57. Thou art not yet fifty years old.—He could not be more than 35, (for, we think, so much,) but "his visage was marred more than any man's," (Isa, lin. 11,) which might well give him the appearance of advanced age. Ver. 53. Before Abraham was, I am.—(That our Lord by this expression asserted his divinity and eternal existence, as the great I AM, appears evident from the use of the present tense, instead of the preter, from its being in another the Lord with instituted whether he had seen Abraham and from its swer to the Jews, who inquired whether he had seen Abraham, and from its being thus understood by the multitude, who were exasperated at it to such a degree, that they took up stones to stone him. The ancient Jews not only believed that the Messiah was superior to and Lord of all the Patri, relis, and even of angels, but that his celestial nature existed with God, from whom it emanated, before the creation, and that the creation was effected by his ministry.]—Bagster. A celebrated foreign Professor remarks, that the common interpretation is required by the tenor of the discussion. The objection turned upon existence: therefore the reply must refer to existence also. objection was. Thou canst not have seen Abraham, for thou art not yet fifty years old; thou wast not then born. Jesus answered, I was before he was. Thus the reply corresponds to the objection, "Resembler.—I am.—This This the reply corresponds to the objection." Rosenstuller.—I am.—This clause, according to Dr. Smith, is attended with some difficulty. We shall give an outline of his remarks.—I. Some suppose it alludes to Exodus ii. 14, but the Hebrew is in the future. 2. The predicate of the proposition may be left to be supplied by the minds of the hearers—I am [the Christ.]. Compare Mirk xii. 6, with Mait. xiiv. 5. 3. The present, "I am," may be taken in the sense of the past, "I was." This is not unusual. Doddridge and Campbell Cender it, "Before Abraham was born I am;" which is perfectly literal.

Ver. 59. Going through the midst, &c.—This latter part of the verse is wanting in some MSS, and versions, and is omitted by some learned Editors. CRAP. IX. Ver. 1. And as Jesus passed by.—The omission of this name

2 And his disciples asked him, saying, Master, who A M 4033 A. D. 29. did sin, this man, or his parents, that he was born blind? CHAP. 9. 3 Jesus answered, Neither hath this man sinned, nor a c.11.4. his parents: but that a the works of God should be

b c. t.5.9. made manifest in him. 4 I must work the works of him that sent me, while 12.35.46. it is day: the night cometh, when no man can work, Ma.8 23 5 As long as I am in the world, I b am the light of

d or spread the world. the clay 6 When he had thus spoken, he c spat on the ground, upon the

eyes of the and made clay of the spittle, and he danointed the eyes of the blind man with the clay, man. 7 And said unto him. Go, wash in the pool of . Sie Ne.3.15. loam, (which is by interpretation, Sent.) He (went f 2 Ki.5.14. his way therefore, and washed, and came seeing.

in the original, seems to intimate a connexion between this event and the preceding. The New Testament, (any more than the Old.) we must recollect. was not divided into verses, or even chapters, by the inspired writers. chapter may therefore connect with the preceding, thus-Jesus, "going through the mid-t of them [the multitude,] passed by [them,] and as he passed

δc.

by [or, in passing by] he saw." Ver. 2. Who did sin ?-If this question, as is generally supposed, referred to the Pythagorean notions, it may be illustrated by the following note from Dean Prideaux:-" As to lesser crimes, Ii. e. those which might not require everlasting punishment, their opinion was, that they were punished in the bodies, which the souls which committed them were next sent into. According to this notion it was that the disciples asked Christ, in the case of the man who was born blind, who had sinned, that he should be born blind." Or, perhaps, as Dr. Lightfoot suggests, they might have imbibed the stranger notion, that an infant might commit sin even in his mother's womb. Our Lord, however, always avoided such curious questions; and merely replies, that this blindness had happened to the man, neither for his own sins nor for those of his parents, but that an opportunity might be afforded to display the power of God through him. Bishop Pearce renders this, "Who sinned? This man that he is become blind? or his parents, that he was born blind?" But we doubt much if this can be justified.

Ver. 3. Neither hath this man sinned, nor his parents—That is, so as to be the occasion of his misfortune: this seems necessarily implied.—The cause of this man's affliction is uncharitably supposed to be some personal transgression of either the man himself or of his parents. Though sin was, indeed, primarily the cause of all the misery in the world; yet it is both unclar, able and unjust to refer the misfortunes of the afflicted to their personal transgres-Afflictions are often sent for our benefit, and to exercise our patience sions.

under them, or to display the glory of God in our deliverance from them. Ver. 5. I am the light of the world.—[Our Lord here claims one of the signs to the lyine Being. So in Bammidbar Robba., "The Israelites said to God, O Lord of the universe, thou commandes us to light lamps to thee, yet thou art the light of the world." It was also a title of the Messiah, (see Isa. xlix. 6; lx. 1;) and in a remarkable passage of Yalkut Rubeni, fol. 6, it is said, on Gen. i. 4, "From this we learn, that the Holy and Research, int. 6, it is said, or well. 1-4. From this we reall, the the Proy only because do a saw the light of the Messiah, and his works, he fore the world was created; and reserved it for the Messiah and his generation, under the throne of his glory. Satun said to the Holy and Blessed God, For whom dost thou reserve that light which is under the throne of thy glory? God answered, For him who shall subdue thee, and overwhelm thee with confusion. Satan rejoined, Lord of the universe, show that person to me. God said, Come, and When he saw him, he was greatly agitated, and fell upon his face, sec him. saying, Truly this is the Messiah, who shall cast me and idolaters into bell."] -Bagster

Ver. 6. He spat... and made clay.—Several Eastern travellers, patticularly Captain Light, speak of a superstitions notion of the use of saliva in curing had eyes, and other disorders, but none of them speak of a city salve for that purpose: this, indeed, seems more calculated to destroy sight than to

Ver. 7. Go, wash-i. e. "wash thine eyes"-in the pool of Siloam.-This was supplied by a fq intain of the same name, which arose in the south-west

JOHN. IX. 8 The neighbours therefore, and they which before A. M. 4029. had seen him that he was blind, said, Is not this he A. D. 29. that sat and begged? 9 Some said. This is he: others said. He is like him: but he said. I am he. 10 Therefore said they unto him, How were thine eves opened? 11 He answered and said, A man that is called Jesus made sclay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. 12 Then said they unto him, Where is he? He said, I know not. 13 They brought to the Pharisees him that aforetime was blind. 14 And it was the sabbath day when Jesus made the clay, and opened his eyes. 15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. 16 Therefore said some of the Pharisees, This man is 1 c.4.19. not of God, because he keepeth not the sabbath day. Others said. How a can a man that is a sinner do such miracles? And i there was a division among them. 17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a i prophet. 18 But the Jews did not believe & concerning him, & 18 26.11. that he had been blind, and received his sight, until they called the parents of him that had received his sight. 19 And they asked them, saying, Is this your son, who ve say was born blind? how then doth he now see? 1 Pr 29.25 20 His parents answered them and said. We know e.7.13. 12.42

that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age: ask him: he shall speak for himself.

22 These words spake his parents, because they I feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, helm ver.:4. m should be put out of the synagogue.

23 Therefore said his parents, He is of age 1sk him.

Siloam is by interpretation sent-and therefore tallies part of Jerusalem. with the circumstance of his being sent thither.—He washed and came seeing.—There is this remarkable difference between cures wrought naturally and miraculously; the former, effected by some surgical operation, almost a miraculously and miraculously. ways require great caution to prevent relapse: the eyes, for instance, must be guarded against too sudden a display of light, and, in general, very gradually exposed to it; but this man came seeing-i. e. in the full possession of his

eye-sight, without either shade or guard.

Ver. 16. He keepeth not the sabbath.—It is remarkable, certainly, that our Lord so often chose this day for the performance of his miracles, and it may serve to teach us, that active benevolence to the souls and balles of our fel-low-creatures ough to be blended with our devotions. As this is the day in which God blesses us, we cannot choose a better for blessing others. "I will which God blesses us, we cannot choose a better for blessing others. "I wi bless thee, and make thee a blessing." (Gen. xii. 2) Ver. 17. That he hath opened—Doddridge, 'Since be hath opened'—

thine eyes.

JOHN, IX.

24 Then again called they the man that was blind. A. M. 4033. A. D. 29. and said unto him. Give God " the praise: we know that this man is a sinner. n Jos.7.19.

Ps.50.14

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I o 1 Pe.2 🕰 was blind, now I see.

26 Then said they to him again, What did he to thee? p Ps.103.7. He3.5. how opened he thine eyes?

27 He answered them, I have told you already, and n c.8.14 ve did not hear: wherefore would ye hear it again? r c.3.10. will ve also be his disciples?

28 Then they reviled ohim, and said, Thou art his 6 Ps.119.18. ls.29.18, disciple; but we are Moses' disciples. 19.

29 We know p that God spake unto Moses: as for 35.5 2 Co. 4.6. this fellow, we aknow not from whence he is,

30 The man answered and said unto them, Why, t Job 27.9. r herein is a marvellous thing, that ye know not from Ps.66.13. Pr.25.9. whence he is, and yet he hath opened mine eyes. Is. 1.15.

31 Now we know that God theareth not sinners: Je.11.11. Eze. 8, 18, but if u any man be a worshipper of God, and doeth Mi.3.4. his will, him he heareth.

Zcc.7.13. 32 Since the world began was it not heard that any n Ps.34.15. man opened the eyes of one that was born blind. Pr. 15.29.

33 If this man were not of God, he could do nothing. v ver.2. 34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And w or, ex-

communithey w cast him * out. cated him 35 ¶ Jesus heard that they had cast him out: and x Is.66.5. when he had found him, he said unto him, Dost thou

believe you the Son of God? y 1 Jn.5.13. 36 He answered and said, Who is he, Lord, that I

z c.4.26. might believe on him? 37 And Jesus said unto him, Thou hast both seen

a Mat.14.33 him, and z it is he that talketh with thee. b e.5.22,27. 38 And he said, Lord, I believe. a And he worshipped

12.47. him. c 1 Pe.2.9. 39 ¶ And Jesus said, For b judgment I am come into

this world, that they which see not c might see; and d Mat.13.13 c.3.19. that they which see might be made a blind. 40 And some of the Pharisees which were with him

e Ro.2.19. Re.3.17. heard these words, and said unto him. Are we eblind also?

f c.15.22.24. 41 Jesus said unto them, If f ye were blind, ye should

Ver. 32. Since the world began, &c.—Campbell, "Never was it heard before, that any man gave sight to one born blind."—That there are cases in which a person born blind may be restored to sight by surgical "means, we know; but it is perfectly evident that no such means were used ay our Lord. And it is worthy of remark, that, from the foundation of the work, no person About 18 when the period to sight, even by surgical operation, fill about the year 1728; when the celebrated Dr. Cheseiden, by couching the eyes of a young man, it years of age, restored them to perfect vision. This was the young man, it years of age, restored them to perfect vision. This was the effect of well directed surgery: that performed by Christ was wholly a racle, effected by the power of God. The simple means employed could have had no effect in this case; and were merely employed as symbols.!—Bagster. Ver. 34. Thou wast altogether born in sins.—By which expression we do

not understand them as referring to the Scripture doctrine of original sin, but the Pythagerean figment of the transmigration of souls. It is no new thing to

get angry when beaten in argument.

Ver. 41. If ye were blind.—"If ye were blind," as this poor man was, or

g 2 Ti.3.5.

Re-2.2

h Ep.2.13.

JOHN, X.	275
have no sin: but now ye say, We see; therefore g your	
s.n remaineth.	A. D. 29.
CHAPTER X.	g ls 5.21.
1 Christ is the door, and the good shepherd. 19 D vers opinions of him. 24 He proveth by his works, that he is Christ the Son of God: 39 escapeth the Jews.	Lu. 18.14.
40 and went agair, beyond Jordan, where many believed on him.	1 Jn.1.8 10.
TERILY, verily, I say unto you, a He that entereth	10.
V not by the door into the sheepfold, but climbeth	1
up some other way, the same is a thief and a robber.	_
2 But he that entereth in by the b door is the shepherd	
of the sheep.	ł
3 To him c the porter openeth; and the sheep hear	CHAP. 1C.
his voice: and he calleth 4 his own sheep by name,	
and leadeth them out.	a Ro.10.15.
4 And when he putteth forth his own sheep, he goeth	Ile.5.4.
before them, and the sheep follow him: for they know	b ver.7.9.
his tvoice.	
5 And a stranger will they not follow, but will flee	
from him: for they know not the voice of strangers.	c Re.3.20.
6 This parable spake Jesus unto them : but they un-	
derstood not what things they were which he spake	d Eze.34.11.
unto them.	Ro.8.30.
7 Then said Jesus unto them again, Verily, verily, I	
say unto you, I ham the door of the sheep.	e Is.40.11.
8 All that ever came before me are thieves and rob-	
bers: but the sheep did not hear them.	f Ca.2.8.

if you had no means of information, "ye should have," comparatively, "no sin;" but since ye think yourselves wise, and boastingly "say, We see; therefore your sin remaineth" without excuse, and without remedy.

CHAP. X. Ver. I. That entereth not by the door—That is, by the gate of

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill,

and to destroy: I am come that they might have life,

and that they might have it more abundantly.

The sheepfold was an inclosure sometimes in the manner of the sheepfold. a building, and made of stone, or fenced with reeds. In it was a large door, at which the shepherd went in and out, when he led in or brought out the sheep. At tithing, which was done in the sheepfold, they made a little door, so that two lambs could not come out together. To this inclosure there is an allusion in these words. - Orient. Cust. No. 1293.

Ver. 2. He that entereth in by the door is the shepherd-That is, thieves and robbers are not allowed to enter in by the door, but those only who belong to

the sheepfold.

Ver. 3. He calleth his own sheep by name.-In Judea, and other Eastern countries, the shepherds give names to their sheep, who answer to them, as do our dogs and horses, following them when called.—Macknight.

bers: but the sheep did not hear them.

Ver. 4. The sheep follow him: for they know his voice.—Not only is this the case in the East, but Polybius mentions, that in Italy the shepherds were accustomed to sound a horn, and the sheep would follow them. - Orient. Cust.

Ver. 7. I am the door.-The allusion is to the gate by which the shepherd leads his sheep into the blessed pastures. When he says, "All who came before me are thieves and robbers," he does not reflect on the prophets of the Old Testament, who made no pretensions to be themselves the way, or the door, unto eternal life, but pointed only to the Messiah as such. and robbers here alluded to, were those false teachers who pretended to point

out some other way of life and salvation. Ver. 8. All that ever came before me.—Campbell says, the words "before me." are wanting in some of the most ancient, and in a great number of other MSS, and in some ancient versions of early editions. He reads. "All who have entered in another manner." The double companison of Christ to a sheep door and to a shepherd, introduces a confusion of metaphor, not uncommon in the East.

11 I i am the good shepherd; the good shepherd gi-A. M. 4034. A. D 29. veth his life for the sheep.

12 But he that is a hireling, and not the shepherd, i He.13.20. 1 Pe.2.25 whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and fleeth; and the wolf Fze.31.2..

catcheth them, and scattereth the sheep.

Zec.11.17 13 The hireling fleeth, because he is a hireling, and careth not for the sheep. k 2 Ki.2.19. 14 I am the good shepherd, and k know my sheep, and

am known ! of mine. 1 1 Jn.5.20. 15 As in the father knoweth me, even so know I the

m Mat. 11.27 Father: and a I lay down my life for the sheep.

16 And oother sheep I have, which are not of this s c.15.13. Is.53.4,5. fold: them also I must bring, and they shall hear my voice; and P there shall be one fold, and one shepherd. o Is.49.6. 56.8.

17 Therefore doth my Father love me, because 4I lay

down my life, that I might take it again. p Eze.37.22 18 No man taketh it from me, but I lay it down of Ep.2.14. myself. I have power to lay it down, and I shave power to take it again. This commandment have I q Is.53.7..12 He.2.9.

received of my Father. 19 There was a division therefore again among the r Ph 2.6..8.

Jews for these savings. s c.2.19. 20 And many of them said, He "hath a devil, and is

mad; why hear ye him? 21 Others said, These are not the words of him that t c.6.38. hath a devil. Can a devil open the eyes of the blind? u c.7.20.

22 ¶ And it was at Jerusalem the feast of the dedicav c f.9, &c. tion, and it was winter.

23 And Jesus walked in the temple in Solomon's w Ac.3.11. 5.2. w porch. Ver. 11. Good shepherd.—Under this figure Christ is repeatedly represented to

us by the prophets, (see Isa. xl. 11. Ezek. xxxiv. 23. Zech. xiii. 7, &c.) as well as in the latter parts of the New Testament. As the Good Shepherd, he is distinguished from "the hireling, who careth not for the sheep," as well as from the robber, who comes to steal them. Ver. 12. But a hireling .- "It is not the bare receiving hire which

denominates a man a hireling; for the labourer is worthy of his hire. Jesus himself being Judge, Luke x. 7, but the loving hire more than the work—the working for the sake of hire."

the working for the sake of infe." It setsly be 18. Let Mak know my sheep, &c.—Campbell reads, (we think preferably.) "I both know my own, and am known by them, even as the Futher knoweth me, and I know the Father, and I give my life for the sheep." Ver. 16. And other sheep I have.—The Saviour here refers to the Gentiles; he hath a flock in almost every country of the globe, which it is the object of

his gospel ministry gradually to collect into one sheepfold, under the great Chief Shepherd of our souls.

Ver. 18. No man taketh it-Campbell, "No man forceth it"-from me.

See chap. xix. 11.

Ver. 20. He hath a devil, and is mad.—They suppose him mad in conse

quence of being possessed. Ver. 20, 21. Hath a devil.—The Greek in both these verses is not diabolos,

but daimon, or demon.

Ver. 22. Feast of the dedication.-Doddridge concludes that it could not refer to the dedication of Solomon's temple, for that was in autumn, (1 Kings viii. 2:) nor that of Nehemiah, which was in spring, (Ezra vi. 15, 16;) but that of Judas Maccabeus, on his laving purified the temple and almr from the profanations of Antiochus Epiphanes. This was kept annually for eight days, in the month of December.

Ver. 23. Solomon's porch.-According to Josephus, this porch was the eastern part of a gallery erected on the inside of the outer court of the tem-

	JOHN, X.	277
1	24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If	A. M. 4033. A. D. 29
	thou be the Christ, tell us plainly. 25 Jesus answered them, I told you, and ye believed not: the y works that I do in my Father's name, they	x or, hold us in sus- pense.
	bear witness of me. 26 But z ye believe not, because ye are not of my sheep,	у с.5.36.
j	as I said unto you. 27 My a sheep hear my voice, and I know them, and	z c.S.47. 1 Jn.4.6
	they follow me: 28 And I give unto them eternal life; and they b shall	a ver.4.
	never perish, neither shall ar.y man pluck them out of my hand. 29 My c Father, which gave a them me, is greater than all; and no man is able to pluck them out of my Fa-	b c.17.12 15.9. He.7.25.
	ther's hand. 30 I and my Father are one.	c c.14.28.
Į	31 ¶ Then f the Jews took up stones again to stone him.	d c.17.2
	32 Jesus answered them, Many good works have I showed you from my Father; for which of those works	e c.17.11,23
	do ye stone me? 33 The Jews answered him, saying, For a good work	f e.9.59.
	we stone thee not; but for blasphemy; and because \$\epsilon\$ that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods?	g c.5.13. ver.30. Ps.82.6. Ro.13.1.
	35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath h sanctified,	h Is.11.2,3. 49.1,3. c.6.27.
	and sent into the world, Thou blasphemest; because I said. I am i the Son of God?	i Ph.2.6.

ple. It was the custom of the ancients to teach and converse walking; and it being now winter, it is probable that both Jesus and the Jews resorted thither for protection from the wind and rain.

Ver. 23. Neither shall any man pluck.—Campbell, "Neither shall any one wrest." The noun "man" is certainly improperly supplied, (as in many other places;) and Dr. Campbell's version is more literal.

places; and Dr. campoca's version is more flectal.

Ver. 29. To pluck.—Campbell, 'to wrest,' as before.

Ver. 30. I and my Father.—Doddridge, "The Father;' for the pronoun is not in the original, nor is it wanted.—Are one.—Not ets, one person, but en, one thing; meaning one divine Being—one God.—I and my father are one-Is simply, "I and my Father are united in counsel, design, and pewer "

Ver. 34. In your law-i. e. in the sacred books; thus the Psalmist himself

used the term frequently, Ps. cxix.

Ver. 35. The word of God came.—Some refer this to the divine decree which made them magistrates, or judges; but *Doddridge* refers it rather to the divine message, 'I said, Ye are gods.' Ps. lxxxii. 6.——Ind the scripture cannot be broken.—We should prefer reading these words as Doddridge dows, in a parenthesis, thus—"If he called them gods to whom the word of God came,

(and the scripture cannot be broken,) Say ye," &c.

Ver. 36. Say ye of him, whom the Father?-Jesus does not undertake to answer the question here, whether he is truly divine; but simply to vindicate the language he had used, against the accusations of the Jews. "If your ma-"It your ma gistrates are called *Elohim*, is it presumption in me to call myself the *Son of God?*" This leaves the question unagitated, as to his divine nature; but vindicates the language which he had used, against the malignant aspersions of the Jews, by an argument drawn from their own Scriptures. Prof. Stuart.— Father hath sanctified.—This term, "sanctify," does not always mean to make holy; but often, especially in the Old Testament, to devote to a sacred purpose or office.

k c.1.28

CHAP. 11.

c. 12.3.

c He.12.6.

Re.3.19.

A. M. 4033 \$7 If I ido not the works of my Father, believe me A. D. 29 not. i c.14.10.11 38 But if I do, though ve believe not me, believe the works: that ye may know, and believe, that the Fa-15.21.

ther is in me, and I in him. 39 Therefore they sought again to take aim: but he

escaped out of their hand, 40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this Mat.3.11. man were true. c.3 30..36

42 And many believed on him there.

CHAPTER XI.

1 Christ raiseth Lazarus, four days buried. 45 Many Jews believe. 47 The high priests and Phorisees gather a council against Christ. 49 Caiaphas prophesieth. 54 Jesus hid himself. 55 At the passover they inquire after him, and lay wait for him. YOW a certain man was sick, named Lazarus, of

Bethany, the town of a Mary and her sister Mar-2 (It was that Mary which banointed the Lord with

ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) a Lu.10.38. 3 Therefore his sister sent unto him, saving, Lord, 39

behold, he c whom thou lovest is sick. 4 When Jesus heard that, he said, This sickness is not unto death, but & for the glory of God, that the Son of God might be glorified thereby. b Ma.11.3.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he

7 Then after that saith he to his disciples, Let us go d c.9.3. ver.40. into Judea again. 8 His disciples say unto him, Master, the Jews of e c.10.31.

late e sought to stone thee; and goest thou thither fagain? f Ac.20.24. 9 Jesus answered, Are there not twelve hours in the

CHAP. XI. Ver. 1. A certain man.—Doddridge, "There was one Lazarus."

—[The raising of Lazarus from the dead, being a work of Christ beyond measure great, the most stupendous of all he had hitherto performed, and beyond all others calculated to evince his divine majesty, was therefore purposely recorded by the Evangelist John; while it was omitted by the other Evangelists, probably, as Grotius supposes, because they wrote their histories during the life of Lazarus; and they did not mention him for fear of exciting the ma-

lice of the Jews against him; as we find from chap, xii. 10, that they sought to put him to death, that our Lord might not have such a monument of his power and goodness remaining in the land.]-Bagster. Ver. 2. It was that Mary which another the Lord.—Doddridge, "who (afferwards) anointed it as mentioned in the next chapter, ver. 3.—[This is said by profepsis, or anticipation, and may be rendered, "she who (some time afterwards) anointed," &c. By rendering thus, we avoid the error of suppos-ing that Mary the sister of Lazarus was the same as Mary Magdalene, and

ver. 1. Let us go into Judae.—From the country east of Jordan, whither he had retired some time before, when the Jews sought to stone him; chap. x. 39, 40.

Ver. 9. Are there not twelve hours in the day?- The Jews divided the space from sun-rise to sun-set, were the days longer or shorter, into twelve day? If s any man walk in the day, he stumbleth not [A. M. 4033. because he seeth the light of this world.

10 But if a man walk in the h β night, he stumbleth, g c.12.35.

because there is no light in him.

11 These things said he: and after that he saith unh Ec.214. to them, Our friend Lazarus i sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall \(\beta \) underdo well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 14 Then said Jesus unto them plainly, Lazarus is

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto | De. 31.16. his fellow disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, Jabout

fifteen furlongs off:

19 And many of the Jews came to Martha and Ma- k 1 Ch.7.22.

ry, to k comfort them concerning their brother. 20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the

21 Then said Martha unto Jesus, Lord, if thou hadst

been here, my brother had not died. 22 But I know, that even now, whatsoever 1 thou

m c.5.29. wilt ask of God, God will give it thee. 23 Jesus saith unto her, Thy brother shall rise again.

n c.6.40,44. 24 Martha saith unto him, I know that he shall rise again in the m resurrection at the last day.

o Is.33.16. 25 Jesus said unto her, I am the " resurrection, and

the o life: he that believeth in me, though P he were dead, yet shall he live:

26 And whosoever gliveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that

thou art the Christ, the Son of God, which should come into the world. g c.3.15.

28 And when she had so said, she went her way, and

parts; so that the hours of their day were all the year the same in number, though much shorter in winter than in summer.

Ver. 10. No light in him .- Campbell, "In it;" i. e. in the night.

Ver. 16. Thomas-In Hebrew, as Didymus in Greek, signifies a twin.

Ver. 13. About fifteen furlongs—i. e. nearly two miles.
Ver. 19. And many of the Jews.—Their usual time of mourning (as well

as feasting) lasted seven days, during which, as it was passover time, there would be many coming and going.

Ver. 20. Mary sat still.—Campbell, "Mary remained." The word "still"

is better omitted, as equivocal, and not in the original.

Ver. 25. He that believeth in me—i.e. "He that believeth in me, though he were [spiritually] dead, yet shall he [spiritually] live: and he that [thus] liveth, and believeth in me, shall never die,"—that is, shall not die for ever; shall not

suffer the pain of a second, an everlasting death.

Ver. 26. Shall never die.—See note on John viii. 51.

takes that which he has not a call ter, will same ble and meet with many inconveni-

Ac.7.60. 1 Co.15. 18,51.

ences.

j i. e. about two miles.

> Job 2.11. 42.11.

Ro.12.15. 1 Th.4.18. L c.9.31.

c.14.6. 1 Jn.1.2

p Jeb 19.26

Is 26.19. Rc. 4.15

280 JOHN, XI. ealled Mary her sister r secretly, saying, The Master A. M. 4033. A. D. 29. s is come, and calleth t for thee. 29 As soon as she heard that, she arose gnickly, and r c.21.7. came unto him 30 Now Jesus was not yet come into the town, but was in that place where Martha met him. c.13.13. 31 The " Jews then which were with her in the house. and comforted her, when they saw Mary, that she rose t Ma.10.49 up hastily and went out, followed her, saying, She goeth unto the grave to weep there. G var.19. 32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, v c.4.19. Lord, if thou hadst been here, my brother had not ver.21.37. died. 33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned whetrouin the spirit, and wwas troubled, bled him-31 And said. Where have ve laid him? They said unto self. him, Lord, come and see. 35 Jesus * went. 36 Then said the Jews. Behold how he loved him! x 1s.63.9. Lo.19.41. 37 And some of them said, Could not this man, He.2.16, which sopened the eyes of the blind, have caused that 17. even this man should not have died ? 38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away 2 the stone. Martha, the y c.9.6. sister of him that was dead, saith unto him, Lord, by

z Ma.16.3. this time " he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said &I not unto thee, that, a Ps. 49.7.9. Ac.2.27.

if thon wouldest believe, thou shouldest see the glory of God? 41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes.

and c said, Father, I thank thee that thou hast heard c c.12.23..

b ver. 4.23.

30

me. 42 And I knew that thou hearest me always: but be-

Ver. 31. Goeth unto the grave to weep.—The Jews used to go to the graves of their friends on various accounts, either to see whether they were dead or not; or from superstitious motives, frequenting the graves of the prophets and wise men to pray and weep. The Persians also visit the sepulchres of their principal imams or prelates. A striking conformity between the customs of the Jews and the East Indians may be traced in many instances. Mr. Fountain says," This morning when I awoke I heard a great noise by a number of people on the bank of the tank near my bungalow, an accommodation boat used as an occasional residence. I went to see what was the matter, and found a number of women and girls assembled to lament over the grave of a lad, who had been killed by a wild buffalo ten days before. The mother sat on the earth at one end of the grave, leaning herself upon it, and bitterly exclaiming, Amor Banban! Amor Banban! oh my child! my child! On the other end of the grave sat another female, who was expressing her grief in a similar manner.—Orient, Cust. Nos. 1299, 1300.

Ver. 33. Groaned in the spirit—Or in spirit; i. e. inwardly, Ver. 39. He hath been dead four days.—Ver. 17, it is said, "he had lain four

The Jews generally buried their dead on the same day on days in the grave." which they died.

Ver, 41. I thank thee that thou hast heard me -It does not appear that Christ attered any prayer audibly; but God "heareth the desire of the hum-

bla." Ps. x. 17.

c.15.14.

Ac. 1.6.

cause of the people which stand by I said it, that they A. M. 403. may believe that thou hast sent me. 43 And when he thus had spoken, he cried with a d 1Ki 17.22 2 Ki.4.34 loud voice, Lazarus, come forth. 35. 44 And the that was dead came forth, bound hand La.7.14. and foot with grave-clothes: and his face e was bound Ac 20.9 . about with a napkin. Jesus saith unto them, Loose

him, and let him go. 45 Then many of the Jews which came to Marv. and had seen the things which Jesus did, believed on

e c.20.7. 46 But some of them went their ways to the Pharif c.2.23

sees, and told them what things Jesus had done. 10.41,42 12.11,13. 47 Then gathered the chief priests and the Pharisees a council, and said, What howe? for this man g Ps.22

doeth many miracles. 48 If we let him thus alone, all i men will believe on h Ac.4 16. him: and the Romans shall come and take away both

our place and nation. 49 And one of them, named 1 Caiaphas, being the i c.12.19. high priest that same year, said unto them, Ye know j Lu.3.2

nothing at all. 50 Nor consider that it is k expedient for us, that one man should die for the people, and that the whole na-

tion perish not. k Lu.21.46. 51 And this spake he not of himself: but being high

Ver. 42. Isaid it .- Doddridge, "Ispeak [thus:]-i. e. I thank thee, that the

people may know that I act by commission from thee."

Ver. 44. Bound hand and foot. -["Swathed about with rollers," or bandages, long strips of linen, a few inches in breadth, brought round the sheet of linen in which the corpse was involved, and by which the spices were kept in contact with the flesh.]-Bagster. The Jewish sepulchres were generally caves or rooms hewn out of rocks. And as the Jews did not make use of coffins, they placed their dead separately in niches or little cells cut into the sides of these caves or rooms. (Maundrell's Travels.) This form of the Jewish sepulchre suggests an easy solution of a very important difficulty in the history of Lazarus's resurrection. It is said, that when Jesus called upon Lazarus to come forth, he came out bound hand and foot. But deists, talking of this miracle, commonly ask with a sneer, how he could come out of a grave who was bound in that manner? The answer, however, is obvious. The Evangelist does not mean that Lazarus walked out of the sepulchre, but that, laying on his back, he raised himself into a sitting posture, then putting his legs over the edge of his niche or cell, slid down, and stood upright upon the floor; all which he might easily do, notwithstanding his arms were close bound to his body, and his legs were tied strait together by means of the shroud and rollers with which he was swathed. Accordingly, when he was come forth, it is said, that Jesus ordered them to loose him and let him go; a circumstance plainly importing, that the historian knew that Lazarus could not walk till he was unbound.-Macknight's Harmony.

Ver. 45. Had seen the things, &c.-In this miracle we rema.k, 1. Its extraordinary nature: it was the restoration of life to the dead. 2. The decisive evidence of this fact: the body had lain in the tomb four days. 3. The manner dence of this fact: the body had lain in the tomb four days. 3. The manner in which it was wrought, by a word speaking; but not till after a solemn address to the Deity. 4. The witnesses; not only the sisters themselves, but also the Jews, who came to condole and to mourn with them; some of whom,

it appears, had also witnessed the cure of the man born blind

Ver. 48. And take away both our place and nation.-" The meaning is that then the Romans would no longer protect them in their religion and laws; but send an army to destroy them, as rebels and enemies."—Lardner, who refers to Josephus' Antiq.

Ver. 49. High priest that some year.—Lardner, "that year;" i. e. at that time. Pontius Plate was governor of Judea ten years, and Calaphas was put

into the priesthood by Valerius Gracchus, Pilate's predecessor, and continued

in it till after Pilate's removal.—Lard. Cred. Ver. 51. This spake he not of himself—That is, he did not understand his

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A. M. 423. priest that year, he prophesicd that Jesus should die A. D. 25. for that nation:

164.9.6. 52 And not 1 for that nation only, but that also he Ro.3.29. should gather together in one the children of God that

were m scattered abroad.

53 Then from that day forth they took counsel to15,244.

gether n for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called P Ephraim, and there

o e.1.1 13:20. continued with his disciples. 55 ¶ And q the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem

before the passover, to purify themselves.

56 Then r sought they for Jesus, and spake among themselves, as they stood in the temple, What think

ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had iven a commandment, that, if any man knew where he were, he should show it, that they might take him.

CHAPTER XII.

1 Jesus excuseth Mary anoising his feet. 9 The people flock to see Lazarus.
10 The high priests consult to kill him. 12 Christ ribeth into Jerustlem.
CHAP, 12

Greeks desire to see Jesus. 23 He forestelleth his death. 37 The Jews are generally blindel: 22 yet many chief rulers believe, but do not confess him: 14 Therefore Jesus cullett carnestly for confession of foith.

a c.it.1,43 THEN Jesus six days before the passover came to Bethany, where a Lazarus was which had been b Le.10.32. dead, whom he raised from the dead.

2 There they made him a supper; and Martha b served by Lazarus was one of them that sat at the ta-

Maliano, ble with him.

Maliano, at the control of

own prediction, which, through the overruling providence of God, was accomplished in a manner far beyond his meaning or comprehension. Yes; blessed be his name! Jesus did die for the nation—even for his murderers—and for all the children of God (whom the Father had given into his hands) that were scattered abroad throughout the world.

Ver. 54. A city called Ephraim.—(Ephraim appears to be the same city which is called Ephrain, 2 Chron. xiii. 19, and Ephron, Jos. xv. 9, which was situated eight miles north of Jerusalem, near Bethel, and apparently between that city and Jericho. Accordingly, we find that a desert, or wilderwes, extended from Jericho to Bethel, Jos. xv. 1.) cailed the wilderness of Beth-ayen, (Jos. xviii. 12.) in which Joshua and the Israelites slew the inhabitants of Ai. Jos. yiii. 24. – Bagster.

Ver. 55. Purify themselves—By some preparatory services, before they ate the Passover.

Ver. 58. What think ye, that he will not come, &c.—Doddridge, Campbell, and other critics, noint this as two questions, thus: "What think ye? [Do ye think] that he will not come up to the feast?"

Chap. XII. Ver. 1. Six days before the Passover.—From the account of

Matthew, it should seem not to have been more than two days. To us it seems probable, that though Jesus came to Bethany six days before the Passowr, yet the entertainment might not be given till four days afterwards.

seems probable, that though Jesus came to be unity six any seems that the case over, yet the entertainment might not be given till four days afterwards.

Net 2. Lazarus ... sat at the table.—This describes him as a guest, and vor as master of the house of rathiew tells us, it was "in the house of Simon the leper," that is, who had been a leper. If it be asked, "Why was not this entertainment given at the house of Lazarus?" it may be replied, Probably for fear of interruption from the Jews; for John informs us, (ver. 10.) that the chief priests were already plotting to destroy Lazarus also.

Ver. 3. Spikenard.—(Spikenard is a highly aromatic plant growing in India, whence was made a very valuable unguent or perfume, used at the un-

16 These things m understood not his disciples at the m Ln.18.34 first: but when Jesus was n glorified, then remembered o they that these things were written of him.

and that they had done these things unto him. n c.7.39. 17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from

the dead, bare record.

cient baths and feasts. It is identified by Sir W. Jones, with the aumbul of the Persians and Arabs, and jatamans; of the Hindoos; and he considers it a species of the Valerian, of the triandria monogynia class of plants. The root is from three to twelve inches long, fibrous sending up above the earth between thirty and forty ears or spikes, from which it has its name; stem, lower part perennial, upper part herbaceous, suberect, simple, from six to twelve inches long; leaves, entire, smooth, four fold, the inner radical pair petioled and cordate, the rest sessile and lanceolate; pericarp, a single seed crowned with a pappus.]—Bagster.
Ver. 4. Judas Iscariot.—See note on Luke vi. 16.

Ver 6. Had the bag—i. e. he was steward and treasurer to the whole family. Ver 10. Consulted that they might.—Campbell, "Determined for resolved) Drut," &c. Compare chap, xi. 49.

Ver. 11. Went away-Namely, from the company of Lazarus. But Campbell renders it, "forsook them;" namely, the Pharisees, and joined themselves to Christ's disciples.

selves to Christ's disciples.

Ver. 15. Thy King cometit. &c.—This event was a fulfilment of the prophecy of Zech. ix. 9. The fullowing particulars in the prophecy are clear and determined:—1. That the prophet is describing a King or Prince, the very character in which the Jews expected their Messiah. 2. The peculiar relation of this person to them: "Thy King cometh to thee." 3. The distinguishing features of his character and government: "He is just, and having salvation." 4. His external appearance; losoly, (or meek.) to correct their notions of

Ac.17.4.

Is.9.7.

A. M. 4033. 18 For p this cause the people also met him, for that A. D. 29. they heard that he had done this miracle. p ver.11.

19 The Pharisees therefore said among themselves, Perceive q ve how ye prevail nothing? behold, the a c.11.47,48 world is gone after him.

Ro.1.16. 20 ¶ And there were certain r Greeks among them s 1 Ki.8.41, that s came up to worship at the feast:

42. 21 The same came therefore to 1 Philip, which was t c.1.41. of Bethsaida of Galilee, and desired him, saying, Sir, u c.13.32. we would see Jesus. 17.1.

22 Philip cometh and telleth Andrew: and again

▼ 1 Co.15.36 Andrew and Philip tell Jesus.

w Mat.10.39 23 I And Jesus answered them, saying, The hour is 16 25. Ma.8.35. " come, that the Son of man should be glorified. Lu 9 24.

24 Verily, verily, I say unto you, v Except a corn of 17.33. wheat fall into the ground and die, it abideth alone : x Lu.6.45

but if it die, it bringeth forth much fruit. c.14.15. 1 Jn.5.3. 25 Hew that loveth his life shall lose it; and he that ha-

v c.14.3. teth his life in this world shall keep it unto life eternal. 17.21. 26 If x any man serve me, let him follow me; and 1 Th.4.17. where y I am, there shall also my servant be: if 2 any

z 1 Sa.2.30. man serve me, him will my Father honour. Pr.27.18. 27 Now a is my soul troubled; and what shall I say? a Mat.26.

38,39. Lu.12.50. Father, save me from this hour: but b for this cause came I unto this hour. c. 13.21.

28 Father, glorify thy name. Then came there a voice of from heaven, saying, I have both glorified it, b c.18.37. c Mat 3.17. and will glorify it again. d c.11.42

29 The people therefore that stood by, and heard it, said e Ln.10.18. that it thundered : others said, An angel spake to him. c.16.11. Ac.26.19 30 Jesus answered and said, This voice came not Ep.2.2.

because of me, but a for your sakes. f c.8.28. 31 Now is the judgment of this world: now shall g Ro.5.18.

e the prince of this world be cast out. h c.18.32. 32 And I, if I be lifted f up from the earth, will draw

i Ps. 89.36. all g men unto me. 37. 110.4.

23 This he said, signifying h what death he should die. 34 The people answered him, We have i heard out of the law i that Christ abideth for ever: and how say-Ro.5.18.

And, lastly, as a mark of distinction from all other a temporal Messiah. kings, easy to be apprehended, "Riding on an ass, even a colt, the foal of an

Ver. 20. Certain Greeks.-" These Greeks were foreign Jews and proselytes, who spoke the Greek language: these were called Greeks, or Helle-

Types, and space the Girk Antalage.

Ver. 27. Now is my soul troubled.—Christ was now going to Jerusalem, and expected in a few days to be crucified, and the prospect of his last sufferings was very painful to him. Under this distress he supports himself with a prospect of what would be the consequence of his sufferings, viz. God's glory. -Pres. Edwards. - What shall I say! - Campbell inserts [Shall I say] Fu--But for this cause .- Camptell, "But I came on purther save me, &c.pose for this hour."

Then came there a voice. - This, Dr. Lightfoot observes, is the Ver. 28. third time that Jesus had the sanction of a voice from heaven, the others be-

ing at his baptism and transfiguration

Ver. 32. And I, if I be lifted, &c .- That is, "And I, being crucified, will, by that means, bring a great part of the whole world to believe on me, Gentiles as well as Jews."--Hammond.

Ver. 34. Out of the law .- i. e. the Scriptures. See chap. x. 34, where the Psalms are included under this term, law, as they are here also. See Psalm lxxxix. 4, 36, 37, &c.

	JOHN, XII.	285
į		
1	est thou, The Son of man must be lifted up? who is this Son of man?	A. M. 4033. A. D. 29
	35 Then Jesus said unto them, Yet a little while is	k c.8.12
j	the light k with you. 1 Walk while we have the light,	N 0.0.1.2
1	lest darkness come upon you: for he m that walketh	
į	in darkness knoweth not whither he goeth.	1 Je.13.16.
١	36 While ye have light, believe in the light, that ye	
	may be n the children of light. These things spake Jesus, and departed, and did hide himself from them.	
1	37 ¶ But though he had done so many miracles before	m c.11 10.
١	them, yet they believed not on him:	
	38 That the saving of Esaias the prophet might be	u Ep.5.8.
	fulfilled, which he o spake, Lord, who hath believed	
Ī	our report? and to whom hath the arm of the Lord	
١	been revealed? 3) Therefore they could not believe, because that	o Is.53.1.
l	Esaias said p again.	
	40 He hath blinded their eyes, and hardened their	
ĺ	heart; that they should not see with their eyes, nor	p 1s 6.9,10.
	understand with their heart, and be converted, and I	
l	should heal them.	q Is.6.1.
i	41 These things said Esaias, when the saw his glory,	4 20.0121
1	and spake of him. 42 ¶ Nevertheless, among the chief rulers also many	
	believed on him; but because of the Pharisees they	r c.9.22.
	did not confess him, lest they should be put out of the	
1	synagogue:	s c.5.44. Ro.3.29.
1	43 For s they loved the praise of men more than the	10.0.2.
	praise of God.	t Ma.9.37.
	44 ¶ Jesus cried and said, He t that believeth on me,	1 Pe.1.21.
i	believeth not on me, but on him that sent me. 45 And he that seeth me seeth him that sent me.	
	46 I am come a light into the world, that whosoever	
	believeth on me should not abide in darkness.	u c.1.5. 3.19.
ļ	47 And if any man hear my words, and believe not,	0.10.
	I judge him not: for I came r not to judge the world,	v c.3.17.
	out to save the world.	7 0.0.11.
ľ	48 He that rejecteth me, and receiveth not my w words, hath one that judgeth him: the word that I have spo-	wThe 18.19
1	ken, the same shall judge him in the last day.	La.9.26.
	Vor 25 Vet a little schile is the light soith way fre -Compare	al. viii 10 .

Ver. 35. Yet a little while is the light with you, &c.-Compare ch. viii.12;

1x. 5, &c. Ver. 36. Jesus departed, and did hide himself from them .- Campbell,

He withdrew himself privately from them."

Ver. 38. That the saying might be fulfilled .- Doddridge, "So might be fulfilled." So Campbell, Wesley, &c. that the saying

Ver. 40. He hath blinded, &c.-Dr. Gill explains this of a judicial blindness. Ver. 42. Among the chief rulers also many .- Campbell, "several;" cer-

tainly far from the majority. Ver. 43. The praise of men, &c. - Campbell, "the approbation." The word is of extensive meaning. Chap. v. 44, it is properly rendered honour, and

sometimes glory. Lu. xiv. 10, it is translated worship, meaning high respect, reverence.

Verses 44, 45. Jesus cried, &c.—The language of these verses is evidently elliptical, in which some words must be supplied, as thus: "Jesus cried and said. He that believeth on me, believeth not on me [only] but lalso] on him that sent me: and he that seeth me, seeth [also] him that sent me." (See Mark ix. 37.) This refers not simply to bodily sight, but to a believing view by faith; and is a necessary result from the doctrine before laid down, "I and the Father are one." (Ch. x. 30. 'Ch. x. down that judgeth.—Campbell," Hath what condemnet is in:"

286	JOHN, XIII.
A. M. 4033. A. D. 22.	49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what
x 1Jn.3.23.	I should say, and what I should speak. 50 And I know that his commandment x is life ever-
	lasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.
CHAP 13.	CHAPTER XIII. Jesus washelh the disciples feet: 14 exhorted them to humility and charity. 18 He foretelleth, and discovereth to Join by a token, that Judas should betray him: 31 commandeth them to love one another, 36 and forewarneth Peter of
и Мац.26.2, &с.	NOW a before the feast of the passover, when Jesus knew that his hour b was come that he should
b c.17.1,11.	depart out of this world unto the Father, having cloved his own which were in the world, he loved them unto
c Je 31.3. Ep.5.2. 1 Jn.4.19. Re.1.5.	the end. 2 And supper being ended, the d devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;
d Lu. 22.3, 53. c.6.70.	3 Jesus knowing e that the Father had given all things into his hands, and that the was come from God, and went to God; 4 He riseth from supper, and laid aside his garments;
e Mat.23.13 He.2.8.	and took a towel, and girded himself. 5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with
f c.17.11.	the towel wherewith he was girded. 6 Then cometh he to Simon Peter: and 5 Peter said
g he.	unto him, Lord, a dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou

h Mat 3.14. | knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my

"That (very word) shall judge him."

CHAP XIII. Ver. I. Feast of the passover.—The manner of conducting this feast was as follows: "The master of the family began the feast with a cup of wine, which being solemnly blessed, . . . he divided among the guests, (Luke xxii. 17.) and afterwards washed his hands. Then the supported by the manner of the feast with a divided among the paran with unleavened bread and bitter herbs, which, when the matter and the rest of the family had tasted, one of the younger persons present (generally a child) asked the reason of what was peculiar in that feast, (according to Exod. xii. 26.) which introduced the haggadah, that is, the shooting forth, or declaration of it, calluded to I Cor. xi. 26.) Then the master rose up and took another cup, and washed his hands again, before the lamb was tasted; and in this interval, I suppose, (says Doddridge,) Christ also washed the feet of his disciples. Then, after eating the passover, followed another cup, which, after having delivered to each a piece of [unleavened] bread, was the sacramental cup at this supper. Then, after some pious and friendly discourse, the whole lamily, after having drank at least a fount cup, sans some Psahus of

Ver. 2. Supper being ended.—Rather, "come." So Drs. Hammond, Doddridge, Guise, and Jennings; but Campbell reads, "while they were at supper," which is to the same effect.—The devil.—The word here is diatolos,

praise, (see note on Mat. xxvi. 30,) and so the solemnity ended.

meaning Satan; not a demon.

Ver. 4. His garments—|That is, his gown, or upper coat, with the girdle by which it was girdled close to his turnic, or inner coat; and instead of this girdle, he heed a fornel about him, that he might have it in readiness to dry their feet, and that he might appear as a servant. Indeed the whole action was a service or, and they performed by a superior to an inferior.]—Bagsacc.

Ver. 7. What I do thou knowest not now; but thou shalt know hereafter.

A maxim of prinary importance to us all; for there are many things in the present state incomprehensible, with which it is yet our duty to comply with-

out inquiring into the reason.

perhaps to see if

guilt were found in

any of their

looks

21.7.30.

JOHN, XIII. Jesus answered him, If i I wash thee not, thou! A. M. 4033 feet. hast no part with me. A. D. 29 9 Simon Peter saith unto him, Lord, not my feet only. i 1 Co.6.11 Ep.5.26. Tit 3.5. but also my hands and my head. 10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and yel i c.6.64. are clean, but not all. 11 For the knew who should betray him; therefore k Mat.23.9 said he, Ye are not all clean. 12 So after he had washed their feet, and had taken Ph.2.11. his garments, and was set down again, he said unto thein, Know ye what I have done to you?

13 Ye k call me Master and Lord: and ye say well; I 1 Pe.2.21. for so I am. 14 If I then, your Lord and Master, have washed your mJa.1.25. feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should n Pa 41 9 do as I have done to you.

16 Verily, verily, I say unto you, The servant is not o cr, from greater than his lord; neither he that is sent greater than he that sent him. forth_ 17 If m ve know these things, happy are ve if ye do them. p c.14.29. 18 T I speak not of you all: I know whom I have 16.4. chosen: but that the n scripture may be fulfilled. He that eateth bread with me hath lifted up his heel q Mat.10.40 against me. 19 Now I tell p you before it come, that, when it is come to pass, ye may believe that I am he. r Mat.26.21 20 Verily, verily, I say unto you, 4 He that receiveth Ma.14.18 Lu.22.21. whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. 21 When r Jesus had thus said, he was troubled in B amazed spirit, and testified, and said, Verily, verily, I say unto at such a horrid action, and

you, that one of you shall betray me. 22 Then the disciples looked β one on another,

doubting of whom he spake. 23 Now there was leaning on Jesus' bosom one s of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, s c.20.2 Lord, who is it?

Ver. 10. He that is washed.—Doddridge and Campbell, "He that both been bathing." Yet as the feet might be soiled in going from the bath they

might need washing.

Ver. 13. Master.—(Greek, didaskalos) i. e. "teacher." So Campbell.

Ver. 13. I have given you an example—That is, condescend to the meanest offices that may contribute to the comfort and the happiness of your bringing the given you was each others feet."

Ver. 19. Teelt you before, &c.—Christianity derives much support from a ful-flient of the New Testament propheries, particularly from those of our Lord respecting the destruction of Jerusalem.

Ver. 23. Leaning on Jesus' bosom.—This was John, who was accustomed to sit next to Jesus, and in the leaning attitude then customary, reclined as it were on his bosom; but in this, as in many other instances, he modestly omits his own name.

Ver. 24. Beckoned.-Doddridge, "nodded." The word implies a motion of the head.

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JO	 `	X	

v. c. 12.6.

Ja.2.8.

3.11,23. 4.20,21.

A. M. 4033. 26 Jesus answered, He it is, to whom I shall give a A. D. 29. sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Si-Lor.mor.el. mon.

27 And after the sop Satan "entered into him. Then a Lu.22.3. said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent

he spake this unto him.

29 For some of them thought, v because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the least; or. w c.12.23. 17.1..6.

that he should give something to the poor. 30 He then having received the sop went immediate-

ly out : and it was night.

x c.11.13. 31 Therefore, when he was gone out, Jesus said, 1 Pe.4.11. Now wis the Son of man glorified, and God x is glori-

y c.7.31. 32 If God be glorified in him, God shall also glorify 8.21. him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. z Le.19.13. c.15.12,17

Ye shall seek me: and y as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. Ep.5.2. 1 Th.4.9. 34 A new z commandment I give unto you, That 1 Pe.1.22. ye love one another; as I have loved you, that ye also

1 Jn.2.7,3. love one another.

35 By this shall all men know that we are my dis-

ciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest a c.91.18. thou? Jesus answered him. Whither I go, thou canst 2 Pe.1.14. not follow me now; but a thou shalt follow me after-

wards.

b Mat. 26. 37 Peter said unto him, Lord, why eannot I follow 33, &c. thee now? I will b lay down my life for thy sake.

Ma.14.29. 38 Jesus answered him, Wilt thou lay down thy life Lu.22.33. for my sake? Verily, verily, I say unto thee, &c. cock shall not crow, till thou hast denied me thrice.

Dipped the sop. - Buxtorf and others inform us, that at this feast the Jews have a thick kind of sauce, called charoseth, which is made of dates, raisins, and other ingredients, to about the consistence of a thick paste, to represent the clay with which their fathers wrought in Egypt. In this sauce it is supposed that our Lord dipped the sop which he gave to Judas.

Ver. 33. Little children.—A term of endearment; dear as if they were his

own little children.

Ver. 34. A new commandment.-[The Mosaic law commanded men to "love their neighbour as themselves;" and this implied that reciprocal and social love of believers of which our Lord spake : but this was now to be explained with new clearness, enforced by new motives and obligations, illustrated by a *new* example, obeyed in a *new* manner, and carried to a *new* extent. They were required to love each other for his sake, and in mitation of him,—" even us I have loved you,"—and be ready on all occasions to lay down their [lives for each other. By this the primitive Christians were particularly known among the Gentiles; See, said they, how they love one another; and are ready to lay down their lives for each other. Tectulizing in Apol.]—Bagster. Ver. 37. I will lay down my life.-Peter was naturally impetuous in tem-

per, warm in his attachments, and most sincere in his professions; but weak in faith, and irresolute in action; yet not a little vain and self-confident. In the absence of danger, beld as a lion; but soon as it appeared, timid as a deer. Such was Peter in himself. He sinned awfully—weep bitterly—and was freely pardoned. If we view, however, the sequel of his hie, we find what grace can do. No apostle was more courageous, more determined, more faithful. He was faithful unto death, and received the crown of martyrdom and glory.

	
JOHN, XIV.	539
CHAPTER XIV. 1 Chris; comforteth his disciples with the nope of heaven, 6 professeth himself the way, the truth, and the life, and one with the Father: 13 assureth their pray-	A. M. 4033 A. D. 29.
ers in his name to be effectual: 15 requesteth love and obelience, 16 promiseth the Holy Ghost the Comforter, 27 and leaveth his peace with them.	CHAP. 14.
LET a not your heart be troubled: ye believe in God, believe b also in me.	ver.27.
2 In my Father's house are many mansions: if it were not so, I would have told you. I go c to prepare	2 Th.2.2.
a place for you. 3 And if I go and prepare a place for you, I will	b Is 12 2,3. Ep.1.12,
decome again, and receive you unto myself; that where I am, there ye may be also.	13. 1 Pe.1.21
4 And whither I go ye know, and the way ye	z He 6 20. 5.5,24.
know. 5 ¶ Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the	Re.21.2.
way? 6 Jesus saith unto him, I am the f way, the # truth,	d He.9.28.
and the h life: no i man cometh unto the Father, but by me.	e c.12.26. 17.21. 1 Th.4 17.
7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.	f Is.35.8,9.
and the seed thin, S ¶ Philip saith unto him, Lord, show us the Father, and it sufficeth us.	c.10.9. 11e.10 19, 20.
9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip?	g c.1.17.
he I that hath seen me hath seen the Father, and how savest thou then, Show us the Father?	15.1.
10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I	h c.1.4. 11 25.
speak not of myself: but the Father that dwelleth in me, he doeth the works. 11 Believe me that I am in the Father, and the	i Ac.4.12.
Father in me: or else believe me for the very works' sake.	j Col.1.15.
12 ¶ Verily, verily, I say unto you, He k that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go	k Mat.21.21
unto my Father. 13 And t whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the	î 1 Jn.5.14.

Son. m c.15.10,14 ver.21,23.

14 If ye shall ask any thing in my name, I will do it. 15 ¶ If m ve love me, keep my commandments.

1 Jn.5.3.

Chap. XIV. Ver. 1. Believe in God.—The original is ambiguous, and may be rendered either as by our translators, or as by Doddridge and Campbell, "Believe in God, believe also in me;" or, "Ye believe to believe ye) in God, and ye believe in me.

Ver. 5. We know not whither thou goest.—By this answer of Thomas, it should seem that this apostle thought our Lord was about to retreat to some distant part of the country to avoid his enemies; or, as Doddridge suggests, to

some other country, to set up his kingdom.
Ver. 12. Because I go unto my Father.—This refers to the day of Pentecost, when Christ, having ascended up on high, poured forth therefrom the gifts he had received of the Father for that purpose. (See Acts ii.) Archbp. Fenelon beautifully remarks on the simple language Christ here uses. So a prince, educated in his father's palace, would speak of it as perfectly jamilia, to him -as going home,-without being it zeled with the contemplation of its splendours.

19 Yet a little while, and the world seeth me no more: but ve see me: because I live, ve shall live q or, oralso. phans. 20 At that day we shall know that I am in my Father. and ye in me, and I in you. r ver.3 29. 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me a He.7.25. shall be loved of my Father, and I will love him, and will manifest myself to him. 22 Judas u saith unto him, not Iscariot, Lord, how is ver.15.23. it that thou wilt manifest thyself unto us, and not unto the world? u Lu.6.16. 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and v we will come unto him, and make our Jn.2.24. Re.3.20. abode with him. 24 He that leveth me not keepeth not my savings: and the word which ye hear is not mine, but the Fawve. K. ther's which sent me. 25 These things have I spoken unto you, being yet x c.16 13. 1 Jr. 2.20. present with you.

26 But w the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your re-

27 T Peace I leave with you, my peace I give unto Ver. 16. Comforter.—The primary idea of the original term, (Paraklete,) appears to be that of an Advocate, or a person called upon to plead one's

JOHN, XIV. 16 And I will pray the Father, and he shall give

you another " Comforter, that he may abide with you

17 Even the Spirit of truth: whom o the world cannot receive, because it seeth him not, neither knoweth

him: but ye know him; for he dwelleth with you

18 I will not leave you q comfortless: I r will come to

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A. M. 4033, 1 A. D. 29.

for ever:

you.

and p shall be in you.

n c 15.26.

o 1 Co.2.14.

r Ro.S.9. I Ju.2.27

y Ep 2 14

Ph.4.7.

cause in a court of judicature; and as the same is also the adviser or counsellor of his client, and being thus the means of great support and consolation, he may be also called a Comforter.

Ver. 17. Even the Spirit of truth.—This Holy Spirit is also called the Spirit of Truth, because it is his office to reveal truth, and to apply it to the consolation of the human mind; nor is any consolation derived from him but what is founded in truth and righteousness. The Spirit also teaches and instructs us,

membrance, whatsoever I have said unto you.

from the maintain limit; not say considered expect from not betweet states, by bringing to our recollection, and impressing on our mads—not new fruths but those which Christ himself taught: for as Christ himself taught nothing but what he had heard and learned of the Father, (chap. vii. 26, 40,) so, it is said, "the Holy Spirit shall speak nothing of himself, but whatsoever be shall hear? from the Father and from Christ, "that shall he speak," and reveal to men. (Chap. xvi. 13.) Ver. 18. Comfortless .- Margin, "Orphans," the most "comfortless" part of

society-having none to help, and none to care for them.

society—having none to help, and none to care no tuem.

Ver. 22. How is it that &c.—This is a question that leads us into the very versence of vital religion, into the doctrine of communion with God through Christ. "If any man love me he will keep my words; and my Father will be used to be used to be used to be used to be used to be used." This love him, and we will come unto him and make our abode with him." is what the same Evangelist means, in his Epistles, by "fellowship with the Father, and with his Son, Jesus Christ." (1 John i. 3.)

Ver. 27. Peace I leave with you .- In the eastern countries, on entering a house, (and we believe also in departing,) it is usual to pronounce a Salam, that is, a wish of Peace; and it is, we presume, in conformity with that custom, that our Lord made this his parting blessing: "Peace I leave with you:

Ep.2 4.

you: not as the world giveth, give I unto you. Let | A. M. 4033 not your heart be troubled, neither let it be afraid. A. D. 29. 28 Ye have heard how I said unto you, I go away, z ver.12.

and come again unto you If ye loved me, ye would a 1 Co.15. rejoice, because I said, I 2 go unto the Father: for 27.22. b c.16. 1.

4 my Father is greater than I. 29 And now I have told you before it come to pass.

that, when it is come to pass, ye might believe.

c 2 Co.E.21. 30 Hereafter I will not talk much with you: for the He. 4 15. prince of this world cometh, and hath nothing oin 1 Jn.3.5.

me. d Ps.40.8 31 But that the world may know that I love the Fa-Ph.2.8.

ther; and as a the Father gave me commandment, even so I do. Arise, let us go hence, CHAPTER XV.

CHAP, 15. 1 The consolation and mutual love between Christ and his members, under the parable of the vine. IS A comfort in the hatrel and 26 The office of the Holy Ghost, and of the apostles 18 A comfort in the haire I and persecution of the world. a Is.4.2

AM the true a vine, and my Father is the b husb Ca.S 12 bandman.

Every c branch in me that beareth not fruit he c Mat. 15.13

my peace I give unto you: not as the world giveth, give I unto you." does the world give? In a cold, complimentary, heartless manner. Ho How does Christ give? All the blessings which he bestows are sprinkled with his blood, "He laid down his life" for us. Let not, therefore, our hearts be troubled; neither let us be afraid.

Ver. 23. My Father is greater than I.—Christ here speaks in his media-trial character. Prof. Stuart says, "It appears not to be the object of torial character. Jesus, to compare his own nature with that of the Father; but his condition. If ye loved me,' said he to his weeping disciples, 'ye would rejoice that I said, I go unto the Father; for the Father is greater than I; i.e. ye would rejoice that I am to leave this state of suffering and humiliation, and resume that glory which I had with the Father, before the world was. The whole text cannot be consistently explained, without the supposition of two natures; the one, which suffers and is depressed, in which too that other nature acts, that was in a state of glory with the Father, before the world was, i. e. from eternity.

'Inasmuch as Christ has truly a human nature, every thing said of him in respect to this nature, must necessarily be spoken of him in a capacity, in which he is inferior to the Father. In a word; as his human nature is inferior to the Divine, so whatever has relation to it, or is predicated of it, must of course be that which implies inferiority to the Divine.

"Do you ask me, how you shall distinguish, when a text speaks of Christ in respect to his human nature, or in respect to his divine nature? I answer: just as when you speak of a man, you distinguish whether what is said, relates jas is som you great of a man, you distinguish whether what is said, relates to his body or his soil. When I say, Abraham is deat; I mean, obviously, his mortal part. When I say, Abraham is after; I mean, obviously, his mortal rart. When the Evangelist says, that Jesus increased in stature and wisdom, and in favour with God and man; that he ate, drank, slept, prayed, suffered, died, and rose again; he obviously means his human nature did this. When he affirms, that the *Logos* is God and made the Universe; and when Paul says, that he is 'supreme God, blessed for ever,' I cannot help thinking it to be equally obvious, that they predicate this of his divine nature. The simple answer to your question then is, that we must determine which nature is described, by what is affirmed concerning it. The subject is known by its predicates.

Ver. 30. The prince of this world—i. e. Satan, (chap. xii. 31;) elsewhere called "the god of this world." 1 Co. iv. 4.—Heth nothing in me—i. e. according to Doddridge, "No guilt of june, to give him power over me; ner any inward corruption, to take part with his temptation."

Ver. 31. Arise, let us go hence.—This leads to the supposition, that the following conversation took place on the way to Gethsemane.

CHAP. XV. Ver. 1-11. I am the true vine.—The great doctrine of the para-e is, "Withou me," that is, severed from, or independent of me, "ye can do nothing;" that is, bear no fruit: and the great use of the doctrine is to guard Christians against self-confidence, and its natural effect—apostacy.

Ver. 2. Every branch in me that beareth not fruit.—By this it is evident

A. M. 1033. A. D. 29. taketh away: and every branch that a beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now e ve are clean through the word which I have d He.12.15. Re.3.19. spoken unto you.

4 Abide f in me, and I in you. As 5 the branch can-≥ c.17.17. not bear fruit of itself, except it abide in the vine; no Ep.5.26. 1 Pe.1.22. more can ve, except ve abide in me,

5 I am the vine, ye are the branches: He that abideth f 3 Jn. 2.6. in me, and I in him, the same bringeth forth much fruit: h for without me ve can do nothing. 6 If i a man abide not in me, he is cast forth as a g Ho.14.9.

Ga.2.20. branch, and is withered; and men gather them, and Ph.1.11. cast them into the fire, and they are burned.

7 If ve abide in me, and my words abide in you, ve b or, severi shall ask what ve will, and it shall be done unto 120 veu.

8 Herein is my Father glorified, that we bear much Mat.3.10. fruit; so shall ve be my disciples. 7.19.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If k ye keep my commandments, ye shall abide in i c.16.23. my love; even as I have kept my Father's commandments, and abide in his love. k c.14.21,23

11 These things have I spoken unto you, that my joy might remain in you, and that I your joy might be I c.16.24. full. 17.13.

12 This m is my commandment, That we love one another, as I have loved you. ın c. 13.34.

13 Greater n love hath no man than this, that a man lay down his life for his friends. n Ro.5.7.8. 14 Ye o are my friends, if ye do whatsoever I com-

mand you. o ver.10. 15 Henceforth I call you not servants: for the zer-

that to be in Christ, implies only a profession: for those who bear no fruit cannot be real Christians; that such are taken away, argues, therefore, nothing against the perseverance of true believers. In allusion to the prectice of grating, it may be observed, that persons may be gratted into the Christian profession, without being vitally united to Christ by faith, though no e can be thus united without being gratted, since we are not naturally so. We may be grafted by baptism, or by education, but it requires the quickening induences of the Holy Spirit to produce a vital union and fruitful branches. As to grafting vines, that this was formerly, and still is the practice in certain cases, we may safely infer from the directions given for its performance in v orks of hus--He purgeth it-i. e. by pruning; the only way in which a vine can bandry.—

be purged.

Ver. 3. Now ye are clean—Or purged: the same word as is used in the preceding verse. The expression may refer to chap, xiii. 10—"Now ye are clean, but not all;" Judas being then present, but now he wan gone out, they were all clean. Ver. 4. Abide in me, and [I will abide] in you .- The expression is evident-

ly elliptical, and must be thus explained.

Ver. 5. Without me.—Doddridge, "Separate from me."

Ver. 6. Cast forth—i. e. thrown away.—And is withered.—Campbell "which is withered;" a Hebrew dilon, the copulative often supplying the

place of the relative. Ver. 7. Unto you .- Doddridge, " for you."

Ver. 8. So shall ye be-i. e. evidently appear to be.

Ver. 9. Continue ye in my lore—i. e. according to Campbell, "Study to maintain your place in my affections."

Ver. 11. That my joy might remain in you.—Doddridge, "That my joy m you might continue." Campbell, "That I might continue to have joy in you."

a ver. 4.

JOHN, XVI.	29 3
vant knoweth not what his lord doeth: but I have called you p friends; for all things that I have heard	A. M. 4033, A. D. 29.
of my Father I have made known unto you.	p Ja.2.23.
16 Ye q have not chosen me, but I have chosen you,	
and ordained r you, that ye should go and bring forth fruit, and that your fruit should remain: that whatso-	19.
ever sye shall ask of the Father in my name, he may	r Ep.2.10
give it you. 17 These things I command you, that ye love one	s ver 7.
another.	
18 If u the world hate you, ye know that it hated	t ver.12.
me before it hated you.	u 1Jn.3.1,3.
19 If ye were of the world, the world would love his	v c.17.14.
own: but because ye are not of the world, but I have chosen you out of the world, therefore the world	W Mat. 10 21
hateth you.	Lu.6.40. c.13.16.
20 Remember w the word that I said unto you, The	x Ezc.3.7.
servant is not greater than his lord. If they have persecuted me, they will also persecute you; if * they	
have kept my saying, they will keep yours also.	y c.16.3. Mat.10 22
21 But y all these things will they do unto you for my	24.9.
name's sake, because they know not him that sent me.	z c.9.11.
22 If I had not come and spoken unto them, they had	
not had sin: but a now they have no b cloak for their sin.	a Ja.4.17.
23 He that hateth me hateth my Father also. 24 If I had not done among them the works which	b or,excuse
none other man did, they had not had sin : but now	c c.7.31.
have they both seen and hated both me and my Father.	d Ps 35 19.
25 But this cometh to pass, that the word might be	69.4.
fulfilled that is written in their law, They a hated me without a cause.	e c.14.17.
26 T But when the Comforter e is come, whom I	f 1 Jn.5.6.
will send unto you from the Father, even the Spirit	1
of truth, which proceedeth from the Father, he shall	g Ln 24 45. Ac.2 32.
testily of me: 27 And gye also shall bear witness, because hye have	4 20,33. 2 Pe. 1.16.
been with me from the beginning.	
CHAPTER XVI.	h 1 Jn 1.2.
1 Christ conforteth his disciples again-t tribulation by the promise of the Holy Ghost, and by his r-surrection and ascension: 23 assureth their prayers made	
in his name to be acceptable to his Father. 33 Peace in Christ, and in the world affliction.	
THESE things a have I spoken unto you, that ye	CHAP. 16.

should not be offended.

Ver. 16. That your fruit should remain—i. e. that ye should continue to bear fruit even in old age. Ps. xei. 14. Ver. 17. These things I command.—"I command you," says the Saviour angels and prophets spake " in the name of the Lord;" and nothing like this, in matters of religion, occurs, except when God himself speaks, in all the Old Testatment. And not only does Christ command in his own name, but delegates to apostles and evangelists to act and to command in his name, from whom all their authority was derived. Does not this place the an hority of

Christ above both men and angels? Is it not assuming the style of Deity?

Ver. 18. Hated me before it hated you.—Lardner, "Hated me, your chief;" which Doddridge approves, but Campbell strenuously opposes. Ver. 20. My saying.—Campbell, "My word."

Ver. 24. Now have they both seen, &c .- Compare chap. xiv. 9.

Ver. 25. But this cometh to pass .- Doddridge, "This is permitted;" these words, indeed, are merely supplementary, not being in the original; yet are properly supplied.

CHAP. XVI. Ver. 1. Not be offended,-Campbell, "ensnared."

A. M. 463.
A. D. 27.
the time couneth, a that whosoever killeth you will think that he doeth God service.
3 And b these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the

beginning, because I was with you.

5 ¶ But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 or, con
6 But because I have said these things unto you, sor-

or conwince,
Ac.237.

or W a hart filled your heart.
7 Nevertheless I tell you the truth; It is expedient
for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will
send him unto you.

send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

h A-17-21, RO 22, Re-34-12, Ro 24, Ro

is judged.

12 I have yet many things to say unto you, but jye

i c.1231.

cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall

he speak: and he will show you things to come.

14 He shall glorify me: for he shall receive of mine, and shall show it unto you.

18 All things that the Father bath are mine: there-

scandalized;" i. e. that persecution should not, by coming unexpectedly,

prove a stumbing-block to their fauth.

Ver. 2. They shall put you out of.—Campbell, "expel you from." This refers to Jewish excommunication.—Whosover killeth you.—The highest degree of excommunication included a forbinure both of property and hit.—

Will think he dooth God service.—Dodd ridge, "Will think he offereth faceptable service to God." Campbell, "Otherth secribice to God." This explains Rom. viii. 36: "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." Paul says. Acts xyvi. 9—11. 'I verily thought to do many things contrary to the name of Jesus of Nazareth, which thing I did in Jerusalem: and many of the saints did I sint up in prison, and when they were put to death I gave my voice against them." (See note. Rev. xvii. 6.) And doubtless many persecutors in the Romish Church thought that they were doing God service when burning his saints under the name of hereties.

Ver. 7. It is expedient for you that I go away.—The presence of the Comforter is now more to be desired in a church than the bodily presence of Jesus Christ.

Ver. 8. He will reprove. - Doddridge and Campbell, "Convince." So it often signifies.

Ver. 12. I have yet many things to say—That is, much farther instruction to give; but as you are not yet prepared to receive it, the Holy Spirit shall be given to instruct you after my resurrection.

Ver. 1.: When he, the Spirit of truth—Herrey long since remarked the strong evidence which this passage allorls to the personality of the Holy Spirit: for though the Greek word for Spirit (pneuma) is neuter, all the monouns are masculine—He, himself, &c. which he thinks can only be accounted for by the personality of the Holy Spirit. Letters, No. 24. See also Dr. Emith's Messiah, where the argument is ably justified.

z or, para-ble.

JOHN, XVI.	295
fore said I, that he shall take of mine, and show it	1. M. 4033
unto you.	A. D. 29.
16 If A little while, and ye shall not see me: and	n c.2.21,25
again, a little while, and ye shall see me, because I go	
to the Father.	n ver 16
17 Then said some of his disciples among themselves.	e.7.:3. 13.:3.
What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye	13.33.
shall see me: and, Because I go to the Father?	11.10
18 They said therefore, What is this that he saith, A	
little while? we cannot tell what he saith.	o Lu.21 17,
19 Now Jesus knew m that they were desirous to ask	
him, and said unto them, Do ye inquire among your-	
selves of that I said, A "little while, and ye shall not	р 1⊳96.17.
see me: and again, a little while, and ye shall see me?	
20 Verily, verily, I say unto you, That ye oshall weep	q ver.6.
and lament, but the world shall rejoice: and ye shall	
be sorrowful, but your sorrow shall be turned into joy.	
21 A P woman when she is in travail hath sorrow,	r Lat 24.41,
because her hour is come: but as soon as she is de- livered of the child, she remembereth no more the	c.20.20.
anguish, for joy that a man is born into the world.	
22 And 4ye now therefore have sorrow: but I will	
see you again, and ryour heart shall rejoice, and your	s 1 Pe.1.S.
iov s no man taketh from you.	
23 And in that day ye shall ask me nothing. Verily,	t Mat.7.7,8.
verily, I say unto you, Whatsoever ye shall ask the	Ja 4.2,3
Father in my name, he will give it you.	
24 Hitherto have ye asked nothing in my name:	и с.15.11.
task, and ye shall receive, that "your joy may be full.	
25 These things have I spoken unto you in vproverbs; but the time cometh, when I shall no more	
speak unto you in *proverbs, but I shall show you	v or, para-
plainly of the Father.	bles.
26 At w that day ye shall ask in my name: and I say	
not unto you, that I will pray the Father for you:	w ver.23.
27 For x the Father himself loveth you, because ye have	
loved me, and have believed that I came out from God.	
28 I came forth from the Father, and am come into	x c.14.21,23
the world: again, I leave the world, and go to the	
Father.	
29 T His disciples said unto him, Lo, now speakest	
thou plainly, and speakest no 2 proverb.	c.17.8.

31 Jesus answered them, Do ye now believe? Ver. 16. A little while, and ye shall not see me.- The meaning of which we take to be, that for a little while he should be taken from their view by death, but soon return; and then they should see him again, after his resurrection: but this also would be only for a little while, because he must go to the Father, and they should see him ascend.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

Ver. 25. In proverts.-(Twice.) Margin, "Parables." So Doddridge. Though this is not the same word usually rendered parables, it is sometimes used as synonymous with it, for the eastern proverbs are often highly figurative and enigmatical.

Ver. 30. That any man should ask thee-That is "so plain, that no man eed ask thee for an explanation."

296 JOHN, XVII. 32 a Behold, the hour cometh, yea, is now come, that A. M. 40:3. A. D. 29. ye shall be scattered, every man to b his own, and shall a Mat.26.31 leave me alone; and yet of any not alone, because the Ma. 14.27. Father is with me. 33 These things I have spoken unto you, that in 4 me b or, his own home ye might have peace. In the world ye shall have c Is.50.7.9. tribulation: but be of good cheer: I have overcome c.8.29. the world. d c.14.27. CHAPTER XVII. 1 Christ prayeth to his Father to glorify him, 6 to preserve his apostles. 11 in unity, 17 and truth, 20 to glorify them, and all other believers with lam in. Ro.5.1. Ep. 2, 14. e c.15.19.. MESE words spake Jesus, and lifted up his eyes 21. 2Ti.3.12 to heaven, and said, Father, the a hour is come; glorify thy Son, that thy Son also may giorify thee: 2 As thou hast given him power over all flesh, that CHAP, 17. ble should give eternal life to as many as thou hast a c.12.23. given him. 13.32 3 And this c is life eternal, that they might know b c.5.27. a three the conly true God, and Jesus Christ, whom ver.21.

thou hast sent. e 1 Jn.5.11. 4 I shave glorified thee on the earth: I h have finish-

d Je.9.23.24 ed the work which thou gavest me to do. e 1 Th.1.9.

5 And now, O Father, glorify thou me with thine f c.10.36. own self, with the glory which I i had with thee before the world was. g c.14 13.

h c.19.30 6 I I have manifested thy name unto the men which 2 Ti. 17. thou kgayest me out of the world: thine they were, i c 1.1.2. and thou gavest them me; and they have kept thy Ph.2.6.

word. He.1.3,10. 7 Now they have known that all things whatsoever i Pa 22.22. thon hast given me are of thee. ver.26.

8 For I have given unto them the words m which k Ro.8.30 thou gavest me; and they have received them, and ver.2.9.11 have known surely that I came out from thee, and 1 He 3.6. ni e.663. they have believed that thou didst send me.

14 10. 9 I pray for them: I pray not for the "world, but for n 1 Jn. 5.19. them which thou hast given me; for they are thme. o c.16.15.

10 And all omine are thine, and thine are mine; and ρ Ga. 1.21. Lyam glorified in them.

1 Pe.2.9. II And now I am no more in the world, but these q 1 Pe.1 5. are in the world, and I come to thee. Holy Father, Jude 1.24. keep through thine own name those whom thou

r Pr.18.10.

hast given im, that they may be one, as we are. Ver. 32. To his own.-Margin, "His own home." The Greek is equivocal, and may comprehend house, family, occupation, &c. &c. CHAP. XVII Ver. 2. To as many as .- Doddridge and Campbell, " To all

that. Ver. 3. Only true God.- Unitarian writers lay great stress upon the third verse, as appropriating the term "true God" to the Father only; but as uses of the august coutlets applied to God the Pather (including every tuning great, and wise, and good) are also applied to the Son; (see for instance, John vxi. 17. Rev. ii. 23. Mat. xviii. 20; xxvni. 29, &c) so we conclude that the term only, was not intended to exclude the Son of God, but merely the false gods of the Gentiles, who had no just little to the name

Ver. 4. Thave finished-1, e. I am upon the point of finishing. Ver. 5. Which I had with thee before the world was-i. e. with heavenly glory; for we can no way reconcile this with the notion of Christ having no existence previous to his mearnation.

Ver. 11. And now I am no more.-Doddridge, "No longer."-Tha: they may be one.—Not one person, but thing. See note on ch. x. 30.

i	JOHN, XVII.	297
,	12 While I was with them in the world, I kept them in thy name: those that then gavest me I have kept,	A. M. 4033, A. D. 29.
1	and none of them is lost, but the son of perdition;	s 1's.109.3. Ac.1.30.
	13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in	1 6.15.19,19
	themselves.	
1	hated them, because they are not of the world, even	
1	15 ¶ I pray not that thou shouldest take them out of the world, but "that thou shouldest keep them from	r Ac.15.9. Ep.5.26. 2 Th.2.13
-	the evil. 16 They are not of the world, even as I am not of the	
!	world. 17 % Sanctify them through thy truth: thy wword	w Ps.119. 151.
-	is truth. 18 As thou hast sent me into the world, even so have I also sent them into the world. 19 And *for their sakes I sanctify myself, that they	x 1 Co.1-2, 30.
	also might be? sanctified through the truth. 20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as thou, Father, art	bunctified.
	in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.	z Ro.12.5.
	22 And a the glory which thou gavest me I have given them; that they may be one, even as we are one:	a 2 Co.3.18.

Ver. 12. But the son of perdition.-" The son of perdition," is one who deserves to be destroyed: so, "a son of death," is one who deserves to die; 2 Sam. xii. 5. We cannot suppose that this has any reference to the divine decrees, or that any one soul could be lost whom God bad predestined to salvation; nor does it appear that Judas ever cave any proof of being drawn by the Father's grace: his character, though artfully concealed, was perfectly con sistent, and was, most decidedly, that of a worldly-minded man.

Ver. 13. That they might have my jo, fulfilled in themselves.—Campbell, "That their poy in me may be complete," or fulfilled.

Ver. 15. From the evil-viz. the evil that is in the world.

Ver. 17. Sanctify them through thy truth.—Some ancient MSS, and verous read, "the truth;" and Mill and other critics reject the pronoun as unsions read, necessary.

Ver. 19. I sanctify myself .- The term sanctify, (ver. 17, 19.) as applied to Claist and to his people, must be somewhat differently explained. Christ being himself without sia, could need not to be sanctified, in the usual meaning of the term: but for their sakes, who were sinners, as we are, he sanctified devoted, or (as some express it) consecrated himself, as an aloning sacrifice to God in their behalf, that, through their cordial belief in this truth, they might be sanctified, both in their personal experience and in their ministerial character, and be devoted to the circulation of the truth and the conversion of the world.

Ver. 21. That they all may be one .- "Christ prays that 'all who shall be lieve on him may be one. As thou Father,' continues he, 'art in the, and In thee; so they also may be one in us;' i. e. that the disciples may have the 'same mind which was in Christ Jesus;' may cony after his example, and be united in the temper of their souls to him. as he is to God; may be one with the Father and with him."-Stuart's Letters. How do love and unity among Christians promote the conversion of the world? Certainly nothing has a more direct tendency thereto, if we consult either reason or matter of fart. Love and union are things in themselves so estimable, that they are readily acknowledged by all men to be divine; and what did the beathen say when they saw this in the lives and conduct of the primitive Christians? "See And it is much to be feared that the schisms how these Christians love!" and animosities among Christians, have made more intidels than the writings of all the sceptical philosophers in the world. Few men can argue deeply, but all men can read our lives.

A M. 4033. A. D. 29. b 1 Th.4.17.

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be b with me where I am: that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known

that thou hast sent me. CHAP. 18.

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

a 2 Sa.15.23 CHAPTER XVIII.

OHAPILIC AVIII.

1 Julas betrayeth Jesus. 6 The officers fall to the ground. 10 Peter smitch of Madelius' ear. 12 Jesus is taken, and led unto amas and Caiaphas. 15 Peter's denial. 19 Jesus examined before Caraphas. 28 His arraignment before Pilate. 36 His kingdom. 40 The Jesy ask Barabhas to be let loose.

JESUS had spoken these words, he went b Mat.26. 47,&c. forth with his disciples over the brook a Cedron, Ma.14.43. where was a garden, into the which he entered, and Lu.22.47. his disciples. &c.

2 And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

c.19.19.

3 Judas b then, having received a band of men and officers from the chief priests and Pharisees, cometh c c.10.17,18. Ac.2.23. thither with lanterns and torches and weapons.

4 Jesus therefore, knowing call things that should come upon him, went forth, and said unto them,

Whom seek ve?

5 They answered him, Jesus of d Nazareth. Jesus d Mat.2.23. saith unto them, I am he. And Judas also, which betraved him, stood with them.

Ver. 24. Father, I will.-Campbell, "I would." So Beza, Witsius, &c., and compare Mark vi. 25; x. 35. Boddridge includes both senses-"1 inportunately ask, and in consequence of the mutual transactions between us, am hold to claim." It is a petition founded on a previous engagement.

CHAP, XVIII, Ver 1. The brook Cedron. - Kedron, or Kidron, is a rigulet running between Jerusalem and mount Olivet, which empires itself into the Dead sea. It is a narrow stream, with little water, except in the rainy season, when it carried off all the filth of the city and temple into the Dead sea. The name signifies dark or black, and it was so called, as some suppose, from the darkness of the narrow valley through which it runs; but others think, from the blackness of its waters.

Ver. 3. A band of men.-Campbell, "The Cohort," a Roman troop of about

500 men, to guard against a rescue.

Ver. 4. Went forth.—[Our Lord not only knew in general, says Dr. Dodd-ridge, that he should suffer some great evil, and even death itself, but was acquainted also with all the particular circumstances of ignominy and horror that should attend his sufferings : which, accordingly, he largely forefold, (see Mat. xx. 18, 19.) though many of these circumstances were as contingent as can well be imagined. It is impossible to enter aright into the heroic behaviour of our Lord Jesus Christ, without carrying this circumstance along with us. The critics are in raptures at the callantry of Achilles in going to the Troian war, when he knew, according to Homer, that he should fall there: but he must have a very low way of thinking, who does not see infinitely more fortitude in our Lord's conduct on this great occasion, when this circumstance, so Judiciously, though so modestly suggested by St. John, is duly attended to .- B.

Ver. 5. Judas stood with them .- Judas was probably awate of Peter's rashness, and thought it safest to shelter himself among the

officers.

A. M. 4033. 6 As soon then as he had said unto them, I am he, A. D. 29. they e went backward, and fell to the ground. 7 Then asked he them again, Whom seek ve? And e Ps 27.2 40.14

they said, Jesus of Nazareth. 8 Jesus answered, I have told you that I am he: if

therefore we seek ine, let these go their way:

9 That the saying might be fulfilled, which she spake, Of them which thou gavest me have I lost none. 10 Then h Simon Peter having a sword drew it,

and smote the high priest's servant, and cut off his The servant's name was Malchus. h Mat.26 51

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the i cup which my Father hath given me.

shall I not drink it? 12 Then the band and the captain and officers of the Jews took Jesus, and bound him.

i Mat.20.22 13 And led him away to Annas i first; for he was father-in-law to Caiaphas, which was the high priest that same k vear.

14 Now Caiaphas was he, which gave counsel I to the Jews, that it was expedient that one man should

die for the people.

15 ¶ And ™ Simon Peter followed Jesus, and so did another disciple; that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples?

He saith, I am not. 18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they

f la.53.6 Ep.5.25.

e c. 112

Ma.14 47. Lu.22 19. 50.

26.39,42.

1 Lu.3.2

k And Annas sent Christ bound unto Cataphas the hich priest. ver.24.

l c.11.49.50

m Mat.26. 58. &e. Ma 14.54. Lu. 22.54.

Ver. 6. They went backward.—[Doubtless by the interposition of Divine power; and it was thus shown that Jesus voluntarily resigned himself into their hands.]-Bagster.

Ver. 9. Have I lost none.-This shows that Judas was not one whom the Father had really given to Christ. See note on ch. xvii. 12.

Ver. 11. Put up thy sword.—See Mat. xxvi. 52, 53. 11 is "the sword of the spirit" only, which becomes the hand of an apostte, or Christian minister.—The cup.—See note on Mat. xxvi. 59.——Skall 1 not drink.—This was the "cup" from which our Saviour prayed to be, if possible, delivered: but if he had not drank it, the whole human race must have drank it to the dregs, and have drank it in everlasting misery. But what a lesson is this to us, in our

comparatively tasteless cup of wo!

Ver. 12. The captain.—The Greek (Chiliarkos) is properly the commander of 1000 men, and answers to our term colonel. The Romans called them Mi-

litary Tribunes. Ver. 13. And led him away to Annas first .- In the margin of our larger Bibles, ver. 24 is here introduced, which seems to be its natural place, with the omission only of "had:" "And Annas sent Christ bound unto Caiaphas the

high priest.' Ver. 15. The palace-(Greek. aulen.) which means an open court or hall; which the late Mr. Taylor understood of a part of the temple appropriated to his use.

Ver. 16. Her that kept the door.—Among the ancients, (and probably the

Jews,) women were often employed as door keepers.—Orient. Lit. No. 1372. Ver. 18. A fire of coals.—Not pit-coal, we suppose, but wood or charcoal. Campbell reads, " Now the servants and officers stood near a fire which they

300	JOHN, XVIII.
A. M. 4033 A. D. 29.	warmed themselves: and Peter stood with them, and warmed numself.
n Lat.13. c.7.11,35, 28.	19 The high priest then asked Jesus of his disci- ples, and of his doctrine.
8.2.	20 Jesus answered him, I spake nopenly to the world; I ever taught in the synagogue, and in the
ь Ac.25 26.	temple, whither the Jews always resort; and oin se- cret have I said nothing.
p Joh 16.10. Je.20.2. Ac.23.2,3.	21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what
,	I said. 22 And when he had thus spoken, one of the officers
q or, with a rod.	which stood by struck P Jesus 9 with the palm of his band, saying, Answerest thou the high priest so?
r I Pc.2.19., 23.	23 Jesus answered him, If I have spoken evil, bear witness of the evil: but rif well, why smitest thon me?
s See ver.13.	24 Now Annas had sent him bound unto Calaphas
Mat.26.74 Ma.14.72. Lo.22.50. c.13.68.	25 T And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.
u Mat.27.2, &c. Ma.15.1, &c.	27 Peter then denied again: and timmediately the
La.23.1, &c.	cock crew. 28 ¶ Then "led they Jesus from Caiaphas unto "the hall of judgment: and it was early; and they them-
v or, Pi- late's house.	selves went not into the judgment hall, lest wthey should be defiled; but that they might eat the passover.
w Ac.10.28.	29 Pilate then went out unto them, and said, What accusation bring ye against this man?

Ver. 20. I spake openly.-The Gemera of Babylon mentions proclamation being made by a public grier for any one who could witness the innocence of a prisoner to come forward, before punishment was executed, and that this was done forty days before the death of Jesus; but we know this to be false.

Ver. 22. Struck Jesus with the palm of his hand.—Some explain this word

(rapisma) of a blow with a staff or stick; so Beza; but Doddridge says, "the word is used apparently for any blow." So Campbell.

Ver. 24. Now Annas. - | Annas was dismissed from being high priest, A.D. 23. after filling that office for fifteen years, (Josephus, Ant. l. xviii. c. 3;) but being a person of distinguished character, and having had no less than five sons who had successively enjoyed the dignity of the high priesthood, and the present high priest Caiaphas being his son in-law, he must have possessed much authority in the nation. It was at the palace of Caiaphas where the chief criests, elders, and scribes, were assembled the whole of the night to see the issue of their stratagem.]-Bagster.

their strangem. — hagsact. Ver. 26. Being his kinsmann-i. e. the kinsman of Malchus. See ver. 10. Ver. 28. The half of judzment.—Campbell, "The Pretorium."—Lest they should be degited; but that, &c.—Doddridge. "Lest they should be polluted, and prevented from cating the Passover;" i. e. the sacrifices which followed the paschal supper, during the feast of unleavened bread. They were not alarmed at the guilt of shedding innocent blood, but they were afraid of entering the house of a Gentile, lest they should be polluted during all the feast.

And even here, it is to be remarked, they were not afraid lest they should be incapacitated from offering sacrifices to God; but lest they should be prevented from eating that part of the sacrifices to which they were entitled, which was considerable. (See Num. xxviii. 19-24.)

ı	JOHN, AIA.	5.71
I	30 They answered and said unto him, If he were not	A. M. 4633, A. D. 29,
i	a malefactor, we would not have delivered him up unto	A. 17. 23.
	thee.	x Ge. 49.10.
١	31 Then said Pilate unto them, Take ye him, and	Eze.21.27.
ļ	judge him according to your law. The Jews there-	
1	fore said unto him, It is not lawful for us x to put any	v Mat.20 19
ļ	man to death:	La 18.32,
-	32 That the saying of Jesus might be fulfilled, which	33.
١	he spake, signifying what death he should die.	i
١	33 Then Pilate entered into the judgment hall again,	z c.19.11.
ļ	and called Jesus, and said unto him, Art thou the	Ac.3.13
1	King of the Jews?	
ł	34 Jesus answered him, Sayest thou this thing of	a 1Ti.6.13.
1	thyself, or did others tell it thee of me?	. 111.0. 2
ŧ	35 Pilate answered, Am I a Jew? Thine own znation	
I	and the chief priests have delivered thee unto me:	h Ps.45.3,6. ls.9.6,7.
I	what hast thou done?	Da. 2.44.
ļ	36 Jesus answered, My bkingdom is not of this	711.
į	world: if my kingdom were of this world, then would	Zec. 9.9. La. 12.14.
1	my servants fight, that I should not be delivered to	e.6.15.
I	the Jews: but now is my kingdom not from hence.	Ro 11.17. Col.1.13.
	37 Pilate therefore said unto him, Art thou a king	
ı	then? Jesus answered, Thou sayest that I am a king.	
١	To this end was I born, and for this cause came I into	c Is.55.4. Re.1.5.
ĺ	the world, that I should bear a witness unto the truth. Every one athat is of the truth heareth my voice.	3.14.
Ì	38 Pilate saith unto him, What is truth? And when	l
,	he had said this, he went out again unto the Jews,	d c.8.47.
l	and saith unto them, I find in him no fault at all.	1 Jn.4.6.
l	39 But we have a custom, that I should release unto	
l	you one at the passover: will ye therefore that I re-	l
Ì	lease unto you the King of the Jews?	
ı	40 Then cried they all again, saying, Not this man,	I
I	but Barabbas. Now Barabbas was a robber.	CHAP. 19.
ĺ	CHAPTER XIX.	
i	1 Christ is scourged, crowned with thorns, and beaten. 4 Pilate is desirous to	
١	release him, but being overcome with the outrage of the Jews, he delivered him to be crucified. 23 They cast lots for his garments. 26 He commendeth his	a May 27
ļ	to be crucified. 23 They cast lots for his garments. 26 He commendeth his motion to Jonn. 23 He dieth. 31 His side is pierced. 38 He is buried by Jo-	2:,&c.
ł	THEN a Pilate therefore took Jesus, and scourged	M 1.15.12
۱	b him.	4.5
١	2 And the soldiers platted a crown of thorns, and put	
ŧ	it on his head, and they put on him a purple robe,	h [s.53.5.
١		
1	Ver. 30. If he were not a malefactor, &c.—" These words import	1, 1 If the
	crime he is charged with were not capital, we should have punishe selves, and not have come to you. 2. If he were not guilty, we should	
l	accused him."-Lardner's Cred.	

Ver. 31. It is not lareful for us to put any man to death—That is, a criminal we cannot punish according to his deserts. "It is not one of the lesser faults, for which we are wont to scourge men, or to cast out of the synagogue; but he is guilty of blasphemy, which by our law is punishable with death. And since we cannot be permitted to punish any man capitally, we have brought him to your tribunal, where alone we can have satisfaction."—Lard-

Ver. 38. My kingdom is not of this world, &c.—As if he had said. 'I interfere not with your authority, neither am I an enemy to Cesar. I assume no worldly state 1 or riches. my throne is an late, and auronaled with electrical Were I indeed about to institute a tetaporal kingdom, these would fight for me, and even Roman legions would in vain oppose celestial hosts.

But mine is a kingdom of truth, and righteousness, and peace.

CHAP. XIX. Ver. 2. A crown of thorns.—[These words, some would render

Ja.4.17.

3 And said, Hail, King of the Jews! and they sniote A. M. 4033 A. D. 29. him with their hands.

c c.18.38. 4 T Pilate therefore went forth again, and saith unto ver.6. them, Behold, I bring him forth to you, that ye may know that a I find no fault in him.

d Le.21.16. 5 Then came Jesus forth wearing the crown of thorns, and the purple robe. And Pilate saith unto

c e 5.18. them. Behold the man! 10 33. 6 When the chief priests therefore and officers saw

him, they cried out, saving, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: f Ps.33-13.

ls.53.7 for I find no fault in him. Mat. 27. 7 The Jews answered him, We dhave a law, and by 12,14. Ph.1.28 our law he ought to die, because che made himself

the Son of God. 8 \ When Pilate therefore heard that saving, he was g Da.3.11, the more airaid:

15 9 And went again into the judgment hall, and saith unto Jesus. Whence art thou? But f Jesus gave him h Ln 22.53.

no answer. c.7.30. 10 Then saith Pilate unto him. Speakest thou not unto me? knowest s thou not that I have power to i 1's.39 9.

crucify thee, and have power to release thee ! 11 Jesus answered, Thou h couldest have no power at all against me, except it were given thee from Ma.14.14.

above: therefore he ithat delivered me unto thee c. 18.3. hath the greater ksin. 12 And from thenceforth Pilate sought to release him; k 11e.6.4..S.

but the Jews cried out, saying, If thou let this man

an acanthine ecouph, or wreath formed out of the branches of the herb bear's an acantille evolen, in what normal out of the manners of a member of foot, a prickly plant, though not his thoma; but this version is solidly reinted by Campbell. The Gr. word akantilnos, in sacred use and classical, plainly denotes thorup, and never made of bear's foot; and it was so understood by all the ancient and modern translators, and by the Greek and Latin Fathers. "The Naba or Nablea of the Arabians," says Hasse'quist, "is, in all probability, the tree which afforded the crown of thorns put on the head of Christ: it grows very common in the East. This plant was very fit for the purpose, for it has many sharp spines, which are well adapted to give pain; the crown might be easily made of these soft, round, and pliant branches; and what, in my opinion,

seems to be the greatest proof is, that the leaves much resemble those of the ivy, as they are of a very deep green."]—Bagster.—A purple robe.—See note on Mat. xxvii. 23. Perhaps so decayed that the colour was scarce distin-

guishable. Ver. 6. Take ye him .- [Pilate neither did nor could say this seriously; for crucifixion was not a Jewish but a Roman mode of punishment. The cross was made of two heams, either crossing at the top, at right angles, like a T. or m the middle of their length, like an X; with a piece on the centre of the transverse beam for the accusation, and another piece projecting from the middle, on which the person sat. The cross on which our Lord suriered was of the former kind, being thus represented in all old monuments, coins, and The body was usually fastened to the upright beam by nailing the feet to it, and on the transverse piece by noiling the hands; and the person was frequently permitted to hang in this situation, till he perished through agony and lack of food. This horrible punishment was usually indicted only on slaves for the worst of crimes.]-Bagster.

Ver. S. He was the more of raid.—Lardner, on this text, quotes Beza, as saying, "He was not without reason alraid, that an open sedition might happen, if he did not comply with the mutitude."

Ver. II. Jesus answered, thou couldest have no power at ad against me. —In this reply, our Lord gives the heathen governor a lesson on the doctrine of Providence; that all power is from God alone, who says to governors and kings, as he does to the waves of the sea, "Hitherto shall ye come, but no farther."

Ver. 12. Maketh himself a king - 😁 reorgents himself as such.

go, thou art not Cesar's friend: whosoever | maketh | A. M. 4033, himself a king speaketh against Cesar. | A. D. 29. | 13 When | Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment | Ac.17.7.

brought Jesus forth, and sat down in the judgment to a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and Action.

14 And "It was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with him, away with him, crucity him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have Ge 49.10.

no king but Cesar. 16 Then ^p delivered he him therefore unto them to be

crucified. And they took Jesus, and led him away.

17 T And he bearing his cross went forth into a
place called the place of a skull, which is called in the
Hebrew Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ And Plate wrote a title, and put it on the cross.

And the writing was, JESUS OF NAZARETH

And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. 20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the

place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin.

p Mat.27. 26.&c. Ma.15.15, &c. Lu.23.24, &c.

r Mat.27.37 4a.15.26 Lu.23 %

He.13.12.

Ver. 13. The Pavement.—A curious tesselated pavement, such $-s_0 = 0$ from found among Roman antiguities, formed of small stones, in various forms, on which possibly the scat of judgment might be erected, as the Hebrew name Gabbatha implies elevation.

Ver. 14. The preparation of the passover.—Campbell, "Of the Paschal Sabbath." He says it occurs six times in the New Testament, and always means the day before the Sabbath, (Fiday.) So Dr. Jennings.—And about the sixth hour.—We cannot but suspect with Doddridge, and for the reasons which he gives, that a slight error has here crept into the text, and that we should here read with Mark xv. 25, "the third hour." which has the sanction of some good MSS; otherwise we must suppose the Evangelists used different ways of reckoming, which is very possible.

Ver. 17. Bearing his cross.—Whether the cross was put together, or in two

Ver. 17. Bearing als cross.—Whether the cross was put together, or in two separate pieces, it appears to us, (on mature reflection), that they compelled Jesus to draz it to the gate of the city nearest Calvary; at which gate they met Simon of Cyrene, and finding Jesus mable to proceed with it, they compelled this countryman to carry it the rest of the way to Calvary. Compare note on Mat. xxvii. 32.—Golgotha.—[Go'gotha, of which the Greek Kranion, and Calvaria, are merely translations, is supposed to have been a hill, or a pi

sing on a greater hill, on the north-west of Jerusalem. |- Bagster

Ver. 19. Wrote a title and put it on the cross—"This was the usual custom of the Romans, when any were condemued to death, to affix to the instrument of their punishment, or to order to be carried before them, a writing expressing the crime for which they suffered; and this writing was called in Latin, Trite.—Lardner's Cred. (The apparent discrepancy between the accounts of this title given by the Evangelists, which has been urred as an objection against their inspiration and veractiy, has been most satisfactorily accounted for by Dr. Totenson; who supposes, that, as it was written in He brew, Greek, and Latin, it might have slightly varied in each language; and that, as St. Luke and St. John wrote for the Gentiles, they would prefer the Greek inscription; that St. Matthew, addressing the Jews, would use the Hebrew; and that St. Matk, writing to the Romans, would naturally give the Latin.—Easster.

Ver. 20. Nigh to the city.—The cross stood by the way-side, where persons were continually passing, and where it was usual to erect crosses to make public examples of malefactors, to deter others from committing the like crimes. Alexander the emperor ordered a cunuch to be crucified by the

JOHN, XIX. 304 21 Then said the chief priests of the Jews to Pilate A. M. 4033. A. D. 29. Write not, The King of the Jews; but that he said, I am King of the Jews. wrought. 22 Pilate answered. What I have written I have written. 23 ¶ Then the soldiers, when they had crucified Jet Ex.39.22 sus, took his garments, and made four parts, to every

soldier a part; and also his coat; now the coat was a Pa.22.15. without seam, * woven t from the top throughout. 24 They said therefore among themselves, Let us not

rend it, but cast lots for it, whose it shall be: that the r or, Closcripture might be fulfilled, which a saith, They parted 767.5 my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. at Luc24.19. 25 ¶ Now there stood by the cross of Jesus his mo-

ther, and his mother's sister. Mary the wife of vy Clex .<13.23. ophas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the

disciple standing by, x whom he loved, he saith unto v c.z.4. his mother, y Woman, behold thy son!

27 Then saith he to the disciple, Behold thy a mother! z 1 75.5.2. And from that hour that disciple took her unto his own a home. a. c 16.32.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture b might be fulfilled, saith, I thirst. b Fs.69.21.

29 Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon e c.17.4. hysson, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he d Is.53.10.12 said, It c is finished: and he bowed his head, and gave Re-2.11, d up the ghost.

31 The Jews therefore, because it was the eprepae ver 12. ration, that the bodies should not remain fupon the

cross on the sabbath day, (for a that sabbath day was a high day,) besought Pilate that their legs might be f De 21.23. broken, and that they might be taken away.

32 Then came the soldiers, and brake the legs of the g I.237,8 first, and of the other which was crucified with him.

way-side, in which his servants used commonly to go to his country-louse.-Orient, Cust. No. 1395.

Ver. 23. Without seam .- Josephus represents the tunic of Aaron as wove

in this manner; nor is this unusual. See Orient. Lit. No. 13:5.

Ver. 29. The disciple standing by—The fidelity of John, is deserving of particular notice: although the youngest of the disciples, he kept hovering about the Saxiour during the trial, and, when that was over, secured a station as near as he could to the foot of the cross, with our Lord's mother and other pious women, whom neither danger nor disgrace could separate from him.

Ver. 29. A vessel full of vinegar, &c .- See notes on Mat. xxvii. 31, 48 | This hyssop is termed a reed by Matthew and Mork; and it appears that a species of hyssop with a reedy stalk, about two feet long grow about Jerssalem. See Bochard.—Barseter. But some think the herb itself was mixed with the vinegar upon the sponge, before being raised by a read. Harris w. Nat. Hist.

Vers in this distinction of the second stalk.

Ver. 30. It is finished.—These do not appear to have been absolutely the last words of our Saviour, for the three other Evangelists state, "That he cried again with a load voice, Father, into thy hands I commend my spirit," and then gave up the ghost.

Ver. 3t. That the bodies should not remain .- See Deul. xxi. 22, 23 .- A high day. - Not only a Sabbeth, but the second day of the feast of unleavened bread, on which they offered the sheaf of new corn.

Ver. 32. Brake the legs.-\Lactantius says, that it was a common custom

33 But when they came to Jesus, and saw that he A. M. 483. was dead already, they brake not his legs: A. D. 39.

34 But one of the soldiers with a spear pierced his h He.92. side, and forthwith came thereout h blood and i water.

35 And the that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture k should be fulfilled, A bone of him shall not be broken.

37 And again another scripture I saith. They shall look on him whom they pierced.

38 ¶ And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for m fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39 And there came also n Nicodemus, which at the first came to Jesus by night, and obrought a mixture

of myrrh and aloes, about a hundred pound weight. 40 Then took they the body of Jesus, and wound Pit in linen clothes with the spices, as the manner of the

Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There alaid they Jesus therefore because r of the Jews' preparation day; for the sepulchre was nigh at hand.

CHAPTER XX.

1 Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resur-rection. It Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity and confession of Thomas. 30 The scripture is sufficient. to salvation.

HE a first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepul-

1 Jn.5.6.8 i 1 Pe 3 21.

i 1Ja-1.1..2 k Ex.1246. Nu.9.12

Ps.34 20. Pr. 22.15. Zec.12.10. Re. 1. 7.

m c.5.22 1242 n c.3.1.2 7.50.

o 2 Ch.16.14

p Ac.5.6.

q Is.53.9. 1 Co. 15.4.

r ver.31.

CHAP. 20.

a Mat.28.4

Ma.16.1

&c. Lu.31.1.

to break the legs of criminals upon the cross; which was done, we are told, at the instep, with an iron mallet; and appears to have been a kind of coup de grace, the sooner to put them out of pain.-Bagster.

Ver. 34. Blood and water. - Blood from the heart itself, and water from the pericardium, or bag which contains the heart. [It appears from this, that the spear went through the pericardium, and pierced the heart; and that the water, or aqueous humour, proceeded from the former, and the blood from the latter. It affords the most decisive evidence that Jesus died for our sins; and thus the conduct of the soldiers was overruled to take away all pretences to the contrary, by which his enemies might have attempted to invalidate the reality of his resurrection; and to accomplish two most important propilecies. |- Bagster.

Ver. 39. A hundred pound weight. - This has been thought incredible; but the Talmud says, eighty pounds were used at the funeral of Rabbi Gamalie.

the elder. At the timeral of Herod, Josephus says, five hundred domestics followed, earrying spices. -Orient. Cust. No. 1808. Ver. 40. As the manner of the Jews is to bury. - Campbell, "Which is the

Jewish manner of embalming."

Ver. 42. There laid they Jesus .- He celebrated the Passover on the Thursday evening at Jerusalem-at midnight was arrested in the garden, and carried before the high priest, and then the Sanhedrim-about six in the morning of Friday taken before Pilate, who after several vain attempts to pacify the Jews, surrendered him to their fury—nailed to the cross at nine—at noon came on the miraculous darkness, which continued till three, when he expired; and

the same evening, about sunset, was entombed.

CHAP. XX. Ver. 1. The first day of the week.—

This is the day of rest!—Let earth retire And leave my thoughts, eterna, God, to thee.

306 JOHN, VX A. M. 1872 | chre, and seeth the stone taken away from the sepulchre. c.15 % 2 Then she runneth, and cometh to Sumon Peter, 19 26 and to the other disciple, whom b Jesus loved, and 21.7.21. saith unto them. They have taken away the Lord out of the sepulchre, and we know not where they have c La.21.12 laid him. 3 Peter c therefore went forth, and that other disciple, d Lu.13.30. and came to the sepulchre. e c.10.10. 4 So they ran both together: and the other disciple did outrun d Peter, and came first to the sepulchre. f c.11.44. 5 And he stooping down, and looking in, saw the linen clothes elving; yet went he not in. g Ps. 16. 10. 6 Then cometh Simon Peter following him, and went Ac.2.25... into the sepulchre, and seeth the linen clothes lie, 13,34,35. 7 And the mapkin, that was about his head, not lying with the linen clothes, but wrapped together in a β they did not corplace by itself. 8 Then went in also that other disciple, which came consider first to the sepalchre, and he saw, and believed. Checies 9 For as yet they knew not the $\leq \beta$ scripture, that he in scripmust rise again from the dead. ture con-Certain? 10 Then the disciples went away again unto their own

Let my dull heart, this sacred morning, be
Warm'd by the grace and touched with heavenly fire.
Softly the Subbath-bell is heard after,
Like mercy's summors to a feast of love;—
On to the house of prayer the supplants move,
To tell their wants to him whose sons they are.
Van is the sculptur'd roof—the barg drawn aisle—
Van music's tone, and vain the sifken vest:
That worshipper, and he alone, is blest,
On whose wrapp'd soult be sjerit deigns to smile.

11 T But Mary stood without at the sepulchre weep-

ing: and as she wept, she stooped down, and looked

this into

portant

matter.

h. Ma. 16.5.

home.

Yet do the Sabbath's joys but dimly show. The bliss of that bright world to which we hope to go.

Ver. 1. Cometh Mary Megdatrne.—[Mary Mandalene, as well as Peter, was evidently at the sepatcher tractic on the morning of the resurrection. The frat time of her going was some short time helper her companions, the other Mary and Salome, (Mat. xxviii. 1;) and observing that the stone had been removed, she returned to inform Peter and John. In the mean time, the other Mary and Salome came to the sepatcher, and saw the angel, as recorded by Matthew and Mark. While these women returned to the city, Peter and John went to the sepatcher, passing them at some distance, or going another way, followed by Mary Mardalene, who staid after their return. This was her second journey, when she saw two angels, and then leans himself, as here returned to the city. (Pfat. xxviii. 9, 10.) In the mean time. Joanna and her company arrived at the sepatcher, when two angels appeared to them, and addressed them as the one angel had done the other women. (In. xxvi. 1–10.) They immediately returned to the edge, and they of the content of the returned to the serviced and informed them of what they had seen: upon which, Peter went a second time to the sepatcher, but saw only the linen clothes bying. Luke xxiv. 12.1–Bugster.

ing. Luke xxiv. 12. | Bagster. Ver. 2. We know not. &c.—Notwithstanding all that Jesus had intimated about rising from the dead, it does not appear that any one of his disciples, male or female, anticipated such an event.

Ver. 8. Saw, and believed.—Were convinced that he must indeed be risen from the dead. Ver. 10. Unto their own home.—Doddridge and Campbell, "To their com-

panions."

12 And seeth two angels in white sitting, the one at A. M 4033 A. D. 29. the head, and the other at the feet, where the body of Jesus had lain. Mat 28.9.

13 And they say unto her, Woman, why weepest Ma.16.9. thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid 31

Lu.24.16. c.21.4.

14 And when she had thus said, she turned herself k Ca 32 back, and i saw Jesus standing, and knew not I that it was Jesus.

1 Is.43.1. c.10.3.

15 Jesus saith unto her, Woman, why weepest thou? m Ca.3.4 whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and k I will take him away.

n Ps.22.22. Ro.5 29. He.2.11.

o 2.16.28. 16 Jesus saith unto her, Mary. 1 She turned m herself. and saith unto him, Rabboni; which is to say, Master, 17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren. and say unto them, I o ascend unto my Father, and

p Ro.8.14. 2 Co. 6.18. Ga.3.26. 4.6.7.

p your Father; and to my a God, and your r God. 18 Mary Magdalene scame and told the disciples that she had seen the Lord, and that he had spoken those things unto her.

q Ep.1.17. r Ge.17.7.8. Ps. 43.4.5. 48.14. ls.41.10. Je 31.33.

19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them. Peace-be unto you.

Eze.35.23 Zec.13.9. He. 11.16. Re.21.3. s Mat.25.10

20 And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

t. Ma.16 14. Lu 21.56. 1 Co.15.5. u c.16.22

21 'I'hen said Jesus to them again, Peace v be unto you: as my Father hath sent me, even so wsend I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive x ye the Holy Ghost:

v.c.11.27. w Mat 23.19 c.17.13.

23 Whose soever v sins ye remit, they are remitted unt) them; and whose soever sins ve retain, they are retained.

2Ti.2.2 He.3.1. Ac. 2.4.33.

24 T But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

y Mat 16.19

25 The other disciples therefore said unto him, Wel

have seen the Lord. But he a said unto them, Except I shall see in his hands the print of the nails, and 2 e 11.16. put my finger into the print of the nails, and thrust a Ps 78.11,

Ver. 17. Touch me not.—Sherlock, "Hang not about me." Dougraphy of the verb (haptesthat) in the use of the "Embrace me not." Campbell says, I.XX., denotes not only to touch, but to cleave to, as in Job xxxi. 7. Ezek. xli. 6, and other places." The sense here plainly is, "Do not detain me at present. . . . Lose not a moment in earrying the joyful tidings of my resurrec-

tion to n y disciples." Ver. 19. Same day at evening. - This verse, compared with ver. 1, may help to settle the question as to the time when the Christian Sabbath commences. "Mary went early the first day"—this verse says, evening of the same day: this was the evening of the Christian Sabbath.

my hand into his side, I will not believe.

Ver. 23. Whose voever sins ye remit. - The ministerial sentence of absolution, except where it relates to ecclesiastical censures, is merely a declaration of what God has done.

JOHN, XXI. 303 A. M. 4033. A. D. 29. 26 ¶ And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and h Is.26.12. said, Peace b be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be a not faitha 1 Jn.1.1. 1 I Ti.1.54 less, but believing. 28 And Thomas answered and said unto him, My e Lord and my God. e Pe 118.28 29 Jesus saith unto him, Thomas, because thou hast 1 75 3 16 seen me, thou hast believed: blessed fare they that have not seen, and uet have believed. f 1 Pe.1.8. 30 ¶ And 5 many other signs truly did Jesus ir the presence of his disciples, which are not written in this book: g c.21.25. 31 But h these are written, that ye might believe that Jesus is the Christ, the Son of God; and that beh Lu.1.4. lieving ve might have life through his name. CHAPTER XXI.

1 Christ appearing again to his disciples, was known of them by the great draught e.3.15,16 of fishes. 12 He directly with them: 15 carnestly commanded: Peter to feed his 5.21. taints and sheep: 18 foretelleth him of his death: 22 rebuketh his curiosity touching John. 25 The conclusion. 10.10. 1 Pe.1 9. FTER these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself.

2 There were together Simon Peter, and Thomas called Didymus, and a Nathanael of Cana in Galilee.

CHAP. 21. and the sons bof Zebedee, and two other of his disciples. 3 Simon Peter saith unto them, I go a fishing. They

say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night b Mat.4.21. they caught nothing. 4 But when the morning was now come, Jesus stood

on the shore: but the disciples knew c not that it was Jesus.

Ver. 26. And after eight days—i. e. on the eighth day, or the first of the following week. So "after three days," Mat. xxvii. 63; Mark viii. 31, means

evidently on the third day.

a c.1.45.

c c.20.14.

Ver 28. My Lord and my God.-[The dishelief of the apostles is the means of furnishing as with a full and satisfactory demonstration of the resurrection of our Lord. Throughout the divine dispensations, every doctrine and every important truth is gradually revealed; and here we have a conspicuous inimportant titules grassive system. An angel first declares the glorious event. The empty sepulchre confirms the women's report. Chias's appearance to Mary Magdalene showed that he was shye; that to the disciples at Emmans proved that it was at least the spirit of Christ; that to the eleven showed the reality of his body; and the conviction given to St. Thomas, proved it the self-same hody that had been crucified. Incredulty itself is satisfied; and the convinced apostic exclaims, in the joy of his heart, "My Lord and my God!"]-Bagster

Ver. 29. Blessed are they that have not seen-That is, as Doddridge judiciously explains it, who "have believed on the credible testimony of others; for they have shown a greater degree of candour and humility, which ret lers

the faith it produces so much the more acceptable."

CHAP. XXI. Ver. 1. After these things.—Grotius and Le Clerc have a strange notion, that this chapter was written by some elders of the Church of Ephesus, from a verbal relation they had received from the apostle. But Dr. Mill has refuted this notion, which seems sufficiently contradicted by verse 24 of the text itself.- After these things, does not mean immediately, but some days after.

5 Then d Jesus saith unto them, Children, have ye A. M. 4033. any meat? They answered him, No.

6 And he said unto them. Cast the net on the right a Luna n. side of the ship, and ye shall find. They east therefore, and now they were not able to draw it for the en Sirs.

multitude of fishes. 7 Therefore that disciple whom Jesus loved saith

unto Peter, It is the Lord. Now when Simon Peter f 1.254.7 heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself g Ac 10.41.

into the sea. 8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hun-in c.20.1946

dred cubits.) dragging the net with fishes. 9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three; and for all there were so many, yet was not the net broken.

12 I Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus & then cometh, and taketh bread, and giveth

them, and fish likewise. 14 This his now the third time that Jesus showed

himself to his disciples, after that he was risen from the dead. 15 T So when they had dined, Jesus saith to Simon

Peter, Simon, son of Jonas, lovest thou me β more is than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed j my lambs.

16 He saith to him again the second time. Simon. son of Jonas, lovest thou me? He saith unto him. Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my k sheep.

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved | because he said unto him the third time, Lovest thou me? 1 La.3.33. And he said unto him, Lord, thou mknowest all things; thou knowest that I love thee. Jesus saith unto him.

Feed my sheep.

Ver. 7. His fisher's coat .- Doddridge, "his coat." Campbell, "upper garanent;" we might say more characteristically, "his jacket."—He was naked--{That is, he was only in his vest, or under garment; for gunnos, maked, like the Hebrew arom, is frequently applied to one who has merely laid as de his outer garment. To which may be added what we read in the LXX. Joh xxii. 6. "Thou hast taken away the covering of the maked," the plaid or blacket, in which they wrapped themselves, and besides which they lind no other. In this sense Viewle says, Nudus ara, acre mudus," plough naked, and

sow naked." i. e. strip off your upper garments. |-Bagster. Sow maked. 1. e. still on your upper garments. [—Bagsacr. Ver. 12. Come and dire.—Bishop Peurce prefers, "Come, cardy in the morning. Doddridge." Come, refresh yourselves." Wesley, "Come, cat." The ancients had usually but two meals, dunier and supper; the word here used strictly means the former, whether taken sooner or later. 'Times change; "Our ancestors," says Campbell, "dined at eleven, and supped at five."

B that is.

more than these love me-than these (+)low disciples, to whom

our Lard, we may suppose, pointed.

i Mat.26. 33,35.

> Eze.31.2. 10. Ac. 20.23. l Pe.5.2.4.

1: He 13.20 1 Pe.2.25.

m c.16.30.

18 Verily, verily, I say unto thee, "When thou wast A. M. 4033. A. D. 29. young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt n c.13.36. Ac.12.34.

stretch forth thy hands, and another shall ogird thee. and carry thee whither thou wouldest not. 19 This spake he, signifying by what death Phe should

a Ac.21.11. glorify God. And when he had spoken this, he saith unto him, Follow ame.

r 2 Pe.1.14. 20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth q Nu.14 24. 1Sa.12.20. thee !

Mat. 19:28 21 Peter seeing him saith to Jesus, Lord, and what c.12.26. shall this man do?

22 Jesus saith unto him, If I will that he tarry till I r Mat.25.31 Re.1.7. r come, what is that to thee? follow s thou me. 22.00 23 Then went this saving abroad among the brethren.

that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he s ver. 19. tarry till I come, what is that to thee? 24 This is the disciple which testifieth of these t c.19.35

3 Jn. 12. things, and wrote these things: and we know that his testimony is true. u. c.20 30. 25 And uthere are also many other things which Je-

sus did, the which, if they should be written every one, I suppose that even the world itself could not v An., 7, 10. contain the v books that should be written. Amen.

Ver. 18. Stretch forth thy hands.-II was customary in the ancient combats for the vanquished person to stretch out his hands to the conqueror, signifying that he declined the battle, acknowledging that he was conquered, and sub-mitting to the direction of the victor. Orient. Cust. No. 1368.

Ver. 25. The world could not contain, &c .- [This is a very strong eastern expression to represent the number of miracles which Jesus wrought. But however strong and strange it may appear to us of the Western world, we find sacred and other authors using hyperholes of the like kind and signification. See No. xiii. 33. De. i. 28. Dan. iv. 11. Eccle, kwii. 15. Hossaege gives a very similar hyperbole taken from the Jewish writers; in which Jochanna is said to have "composed such a great number of precepts and lessons, that if the heavens were paper, and all the trees of the forests so many pens, and all the children of men so many scribes, they would not suffice to write all his lessons."]-Bagster.

The last verse is thus explained by Doddridge :- "The world itself (that is its inhabitants) would not receive them;" that is, they would neither purchase nor read the voluminous records, much less could we expect them to be be-

lie ved.

CONCLUDING REMARKS ON JOHN.

St. John is generally considered, with respect to language, as the least correct writer in the New Testament. His style indicates a great want of those advantages which result from a learned education; but this defect is amply compensated by the unexampled simplicity with which he expresses the sub-limest truths. Though simplicity of manner, says Campbell, is common to all our Lord's historians, there are evidently differences in the simplicity of one compared with that of another. One thing very remarkable in John's style, is an attempt to impress important truths more strengly on the minds of his readers, by employing in the expression of them, both an affirmative proposition and a negative. It is manifestly not without design that be commonly passes over those passages of our Lord's history and teaching, which had been treated at large by the other Evangelists, or, if he touches them at all, he touches them but slightly, whilst he records many miracles which had been overlooked by the rest, and expatiates on the subline electrics of the pre-existence, the divinity, and the incarnation of the Werd, the great ends of his mission, and the blessings of his purchase. \[-Bagster.\]

A SHORT HARMONY OF THE LAST AND MOST IMPORTANT EVENT, OUR LORD'S RESURRECTION.

EVENT, OUR LORD'S RESURRECTION.				
MAT. XXVIII.	MARK XVI.	LUKE XXIV.	JOHN XX.	
Fact No. I. Ver. I. In the end of the sab- bath, as the first day of the week began to dawn, came Mary Magdalene, and the other Mary, to the se- pulchre, and found the stone rolled from the month of the sepul-	past, Mary Magda- lene, and other women, brought spices to the sepulchre, just as the sam was rising, and Ver. 4. Found the stone rolled from the	stone rolled away from	week Mary Magdalene came to the sepalchre while it was yet (some- what) dark, and she seeth the stone rolled	
chre. II. (Omitted.)	II. (Omitted.)	II. (Omitted.)	H. Ver. 2-10. Sne runs immediately to	
	·		the apostles Peter and John, both of whols run to the sepulchre; John gets there first, and looks in; Peter comes up and goes first in, and then John follows; both see nothing but the tomb and grave clothes, and both return home.	
III. Ver. 5-7. They	III. Ver. 5. Enter-	111. Ver. 4-8. En- tering the sepulchre,	III. Ver.II—I3. Ma- ry Magdalene having	
★€ an angel, who com- forts them, that Jesus was risen, and gone to Galilee, where his dis- ciples should meet with hun.	stes an angel, who, Ver. 6, 7. Comforts the women, and as- sures them Jesus would	they see two angels, who comfort the wo- men, assuring them that Jesus would meet his disciples in Galilee.	this while stood weep- ing without, now looks in, and sees two angels,	
IV. They run, with a mixture of fear and joy, to the disciples; but meet-Jesus by the way.	1V. Ver. 8, 9. They run away trembling to the disciples, but by the way he appears to Mary. Ver. 10, 11. Mary goes and tells the rest of the disciples, but	return to tell the rest of the disciples, who believe not.	1V. Ver. 14–18. Turning back, she sees Jesus, whom she takes for the gardener, till he discovers himself. Then Mary goes to tell the other disciples that she had seen the Lord.	
V. (Omitted.)	they believe not. V. (Omitted.)	V. Ver. 12. But	V. (Omitted.)	
		Peter runs (a second time) to the sepulchre, sees only the clothes, and returns wonder- ing.		
VI (Omitted.)	going into the country. Ver. 13. They report it to the rest of the dis- ciples, who still believe not.	VI. Ver. 13—32. Jesus appears to two disciples going to Emmans, and stops to sup with them. Ver. 33—35. They return to Jerusalem, and acquaint the rest.		
lilee, where they see	appears to the apostles and disciples at supper, and commissions them	VII. Ver. 36. Jesus appears to the apostles and others, and com-	same evening Jesus ap- pears to his apostles, &c., and particularly	
rical letters, I. II.,	&c. On No. I. it i	to seven, which are	marked with nume- nark, that, on com-	

The leading facts are here reduced to seven, which are marked with numerical letters, I. H., &c. On No. I. it may be proper to remark, that, on comparing the different Evangelists, it seems that the women did not come all to the seputiche at one time, but some at day-break, and the other women not till sun-rise. None of them seem to have been aware, that Nicodemus had brought spices on the night before, or that the sepulchre had been sealed and guarded.

on Fact III. we may remark, that Matthew and Mark mention the appearance of one angel—Luke and John, two. Pethaps one only spoke, and ap-

peared the principal.

THE ACTS OF THE APOSTLES.

This is the last of the historical books of the New Testament, and forms a link of connexion between the Gospels and Apostolical Epistles. The Acts or transactions of the Apostles, is the title given to this book in the Codex Beza, and in all the modern versions or editions.

That St. Luke was the author of this Book, as well as of the Gospel which bears his name, "is evident," as Hartwell Horne remarks, "both from the introduction, and from the manimous testimonies of the early Christians. Both are inscribed to Theophilus, and, in the very first verse of the Acts, there

is a reference made to his Gospel, which he calls the former Treatise. From the frequent use of the first person plural, it is clear that he was present at most of the transactions he relates. He appears to have accompanied St. Paul to Philippi; he also attended him to Jerusalem, and atterwards to Rease, where he remained two years during that Apostle's first confinement. Accord ingly we find St. Luke particularly mentioned in two of the Epistles written by St. Paul, from Rome, during that confinement. And as the Book of Acts is continued to the end of the second year of St. Paul's impoisonment, it could not have been written before the year 63; and as the death of that Avostle is not mentioned, it is probable that the book was composed before that event, which is supposed to have happened A. D. 65." Michaelts, Dr. Lardner, Dr. Benson, Rosenmuiler, Bp. Tomline, and the generality of critics, therefore,

assign the date of this book to the year 63 or 64.

The history, as it gives the only credible account of the rise and spread of Christianity, furnishes, at the same time, abundant evidence of its truth, and of its happy effects wherever it was received, in raising and improving the cha-

racter of man.

c.2.1. 10.45.

11.15.

A. M. 4033. CHAPTER I.

A. D. 29. 1 Christ preparing his apostles to the beholding of his ascendon, gatherety them together into the mount Olivet, comman leth them to expect in Jerusalem tha sending down of the Holy Ghost, promiseth after few days to send it: by vir-CITAP, 1 seriong nown of the Tody vinest, promisent arter two cays to sent 23. by Mittee whereof they should be witnesses much him, even to the atmost parts of the earth. 9 After his ascension they are warned by two angels to depart, and to set their minds upon his second coming. 12 They accordingly return, and, giving themselves to prayer, choose Matthias apostle in the place of Judas. a Lu.1.1..4,

THE former treatise a have I made, O Theophilus, of b 1.m.24.51. ver.9. all that Jesus began both to do and teach. 1 Ti.3.16.

2 Until b the day in which he was taken up, after that c Mat.23.19 he through the Holy Ghost had given commandments Ma.16.15 c unto the apostles whom he had chosen:

3 To whom also he showed himself alive after his d Lu.24.15. passion by many dinfallible proofs, being seen of them Ju.c.20,21 forty days, and speaking of the things pertaining to the c or . eating together.

kingdom of God: f Lu.21.49. 4 And, e being assembled together with them, commanded f them that they should not depart from Jerug Jn c.14, 15,16. salem, but wait for the promise of the Father, which,

saith he, ye s have heard of me. h Mat 3.11 5 For John h truly baptized with water; but ve shall

be baptized with the Holy Ghost not many days hence.

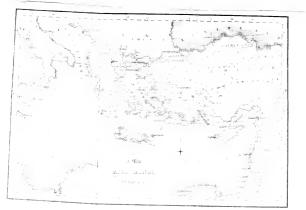
Mat.24.3, 6 When they therefore were come together, the; asked of him, saying, Lord, wilt I thou at this time restore k 1s 1.26. k again the kingdom to Israel? Da.7.27.

CHAP. I. Ver. 1. The former treatise. -Or, as logos may be rendered, account, history, or narration: which most evidently refers to the Gospel writ-ten by St. Luke, which he also inscribed to his friend Theophilus.

Vor. 4. Being assembled together. - Margin, " Eating together with them;" and we know that our I ord did eat with his disciples, even after his resurrection. (Luke xxiv, 42.) But the original word seems applicable to any friendly -Saith he.-These words, though not in the original, are or social meeting. evidently implied. See *Doddridge*.

Ver. 6. Wilt thou at this time restore.—From our Lord's promise, that the

Andrews of the second s



ACTS, I.	313
7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put	A. M. 1633. A. D. 29.
	1 Mat 21 36
8 But ye shall receive mpower, after that the Holy	1Th.5.1.2.
Ghost is come upon you: and ye n shall be witnesses	
unto me both in Jerusalem, and in all Judea, and in	mer, the
Samaria, and unto the uttermost part of the earth.	the Holy
9 And when he had spoken these things, while	Ghast coming
they beheld, he was taken up; and a cloud received	upon
him out of their sight.	you.
10 \(And while they looked steadfastly toward hea-	
ven as he went up, behold, two omen stood by them	n Ln.21 47
in white apparel;	Mat.22 +9
11 Which also said, Ye men p of Galilee, why stand	
ye gazing up into heaven? this same Jesus, which is	o Jn 212.
taken up from you into heaven, shall aso come in like	211 (2.74
manner as ye have seen him go into heaven.	p. c.2.7.
12 ¶ Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sab-	.3.31.
bath day's journey. 13 And when they were come in, they went up into	q Jn.11.3.
an upper room, where abode both * Peter, and James,	1 Th. 4.16.
	1
and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus,	r Lu.21.52.
and Simon Zelotes, and Judas the brother of James.	a Ln.6.13
14 These all continued with one accord in prayer and	16.
supplication, with the twomen, and Mary the mother	
of Jesus, and with his brethren.	t Ln.23.49,
15 T And in those days Peter stood up in the midst	51.

of the disciples, and said, (the number of the names together were about a hundred and twenty.) 16 Men and brethren, this scripture must needs have a Patto been fulfilled, which withe Holy Ghost by the mouth

15 I And in those days Peter stood up in the midst

Holy Spirit should convince the world of sin, &c., (John xvi. 8,) it is possible that the apostles expected that this effect would immediately follow the gift of the Holy Ghost. See Doddridge. In this question of the disciples, as C'thvin remarks, "There are as many errors as words. They dream of an earthly kingdom-they assign the time, this time-they shut out the Gentiles, restraining the kingdom to Israel. Again, they would fain know what was not revealed; whereas, true wisdom is to stop in learning where Christ, one Master, pauses in teaching. Hence we see the absurdity of aiming to be: wise above what is written; or to deal in mysteries, which are either not revealed at all, or but doubtfully and obscurely."

Ver. 11. Shall so come. - "Surely as he shall come, so he went," says Bp. Hall: and we know that, when he ascended up on high, he was attended by "thousands of angels, as at Sinai," though only two of them might appear to his disciples. (See Ps. lxix. 17.) As it was at Sinai, so was it at Olivet and

so shall it be at the last day. Behold, he cometh with clouds—and with ten trousands of his holy ones. (Rev. i. 7. Jude 14.)
Ver. 12. A subbath day's iourn-y—[Was seven and a half furlongs from Jensalem; and the town of Bethany was fifteen. But the first region or tract of mount Olivet, called Bethphage, extended from the city a subbath day's journey, where the tract called Bethany began; and from this place our Lerd as-; cended. See Lightfoot.]-Basster.

Ver. 13. An upper room.—This was either a room in the temple, or (more likely, as we think,) in the house of s e friend. Upper rooms were generally large, and adapted for social meetings; and often used, according to Lightfoot, for religious purposes. See note on chap. ii '6.

Ver 15. The number of the names—i. e. of the , ons. So Rev. iii. 4. and

Ver. 16. Men and brethren. This phrase, Dr. Campbell remarks, is used thirteen times in this book, and always without the copulative, which he thinks 314 ACTS. I. A. M. 4033. of David spake before concerning Judas, which was A. D. 29.

guide v to them that took Jesus.

.10.

17 For he wwas numbered with us, and had obtained v Mac.26, 47 Ju 18.3. part of this ministry.

18 Now x this man purchased a field with the reward w Lu 6 16 y of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

x Mat.27.5 19 And it was known unto all the dwellers at Jerusalem: insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. 2 Pa.2.15. 20 For it is written in the book of Psalms, Let z his

habitation be desolate, and let no man dwell therein: . 14. 39.25 and a his b bishoprick let another take. 21 Wherefore of these men c which have companied

a Ps.109.9. with us all the time that the Lord Jesus went in and out among us. b or, office, 22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be cr, charge

ordained to be a witness with us of his resurrection. c Lu.10.1.2. 23 And they appointed two, Joseph called a Barsabas, Jn. 15.27. who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these d c.15.22. e Je.17.10. two thou hast chosen. Re.2.23.

should always be omitted in the translation together with the word men, which he thinks merely idionatic. He would translate only "brethren," or brethren and fathers," as the words may be. See note on chap, iii. 14. Ver. 18. This man purchased a field.—It is true that he was not the purchaser, but it was purchased with his money, and at his expense. So persons in scripture are often charged with the evils which their conduct had occasioned; as for instance, Zedekiah with the burning of Jerusalem, Je. xxxviii. 23. Falling headlong .- The Greek (prenes) strictly means, to fall forward, or

on the face. Raphelius, Elsner, Parkhurst. of the face. Reputettas, Exist, Tainhaisi.
Ver. 19. And it was known, &c.—Both Doddridge and Townsend consider this as a parenthesis, and the language of the Evangelist. From an ancient inscription, it seems that the fate of Judas became a provebilal form of cursing. See Doddridge.—Aceldama—[Also called the Potter's Field, is situated to the control of the control about half way down the rayine between mount Zion, and the Hill of Evil Counsel, on the side of the hill, and south of Jerusalem. It is described by Maundrell, (Journey, April 6.) as "a small piece of ground, not above thirty yards long, and half as much broad. One moiety of it is taken up by a square fabric, twelve yards high, (an oblong square cavern, about twenty-six paces long, twenty broad, and about twenty feet deep, says Poesche.) built for a charnel house. The corpses are let down into it from the top, there being five holes left open for that purpose. Looking down these holes, we could see many hodies under several degrees of decay; from which it may be conjectured, that this grave does not make that quick despatch with the corpses committed to it,

which is commonly reported." [-Begster. Ver. 20. His bishoprick.—(Greek, Episcope.) Our translators, who use Bishopric in the text, put "office." or "charge," in the margin, which Ainsnorth gives as the sense of the Hebrew here protect A bisnop, according to its derivation, he says, is the common name of all overseets. Hammond shows it was applied to any persons in authority, civil as well as ceclesiastical, and here means "apostolic power."

Ver. 23. Joseph, called Barsabas. - Supposed to be the Joses (for it is the same name) mentioned Mat. xxvii. 56, the brother of at least two apostles. Doddridge

Ver. 24. Thou, Lord.-Burgh (a learned layman) gives several reasons for believing that this prayer was addressed personally to the Lord Jesus; but that the case should be doubtful, from the same language being indiscriminatebut the case shound be not and the Son, is with us a most decisive urga-ment for the divinity of the latter. "Inta Lord here means the Lord Jesus, seems evident from verses 21, 22. It is the usual appellation, moreover, which the book of Acts gives to the Saviour."-Stuart's Letters.

25 That he may take part of this ministry and apos- 1 M. 403 tleship, from which Judas by transgression fell, that he might go to his own place. 26 And they gave forth their lots, and the lot fell it. n Matthias; and he was numbered with the eleven apostles. CHAP. 2 CHAPTER II

1 The apostler, filled with the Holy Gheat, and speaking divers languages, are admired by some, and derivled by others. 14 Whom Peter disproving, and admired by some, that derived by others. A whom Peter disproving, and chowing that the apostles spake by the power of the Roly Ghost, that Jesus was risen from the dead, ascended into heaven, had poured down the same Indy Ghost, and was the Messias, a man known to them to be approved of Go by his miracles, won'ers, and signs, and not crudified without his detera La 2º 15 minate counsel, and foreknowledge: 37 he haptizeth a great number that were converted. 41 Who afterwards devoutly and charitately converse together; the apostles working many miracless, and God daily increasing his church b c.1.11

ND when the day of Pentecost " was fully come, they b were all with one accord in one place.

2 And suddenly there came a sound from heaven as c c4.31. of a rushing mighty wind, and it filled call the house where they were sitting

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

d c.1.5 4 And they were all d filled with the Holy Ghost, and began e to speak with other tongues, as the Spirit gave

them utterance. 5 And there were dwelling at Jerusalem Jews, devout to Ma 16.17.

Ver. 25. That he might go to his own place.-" If we are right," says Preh. Townsend, "in interpreting the language of the New Testament in the same sense as it was understood by those to whom it was addressed, and no canon of criticism seems more certain, we must adopt the common rendering of this passage. It was a common sentiment among the Jews, that ' he that betrayeth an Israelite hath no part in the world to come.' And Light foot quotes a similar expression from Baal Turim, in Nu. xxiv. 25: 'Balaam went to his own place, i. e. into hell.'" After various other quotations, Mr. T. adds. own place, i. e. into hell." After various other quotations, Mr. T. adds, "After such evidence, we may agree with Doddridge, that the interpretation of Hammond, Le Clerc, and Teamentains, is very unnatural, when they explain it of a successor going into the place of Judas." New Testament Arr. Ver. 26. The lot fell.—According to Greatius, the method was, to put their

lots into two urns, one of which contained the names of Joseph and Matthias, and the other a blank, and the word "apostle." In drawing these out of the urns, the blank came up with the name of Joseph, and that on which was written "apostle," with Matthias -Orient. Cust. No. 485. On the lawful-

men, out of every nation under heaven.

written aposite," with Matthias — Orient, Cust. No. 485. On the lawful-ness of Lots, see Pike's Cases of Conscience, No. 3. CHAP. II. Ver. 1. Pentecost—Or feast of weeks, was observed the 50th day after the 2d of the feast of unleavened bread, which, being a week of weeks, or 49 days, occasioned its being called feast of weeks, one of the three great Jewish festivals, in which all the males were required to appear before God, at the tabernacle or temple. It was a festival of thanks for the harvest, which commenced immediately after the passover .- Fully come. - The day began on the evening preceding; but on the morning following it was fully rome.—In one place.—This place has been much disputed, many supposing that they obtained an apartment of the temple; but we conceive that they neither dared to ask such a favour, nor would they by any means be so included, as they lay at this time under the charge of having stolen the body of their Master. See Mat xxviii. 11—15.

Ver. 3. Cloven tongues-i. c. (says Doddridge) "bright flames in a pyramidical form, which were so parted as to terminate in several points, and thereby to afford a proper emblem of the marvellous effect—a miraculous diversity

of languages.

of languages.

of solution at Jerusalem—i. e. during the feast.—Of every nation vert. 5. Divelling at Jerusalem—i. e. during the feast.—Of every nation vert. 5. The western hemisphere, it may be recollected, was not the discovered; but there were individuals present from all the countries here named, and probably many mere.

A. M. 4003. A. D. 29. f when this poice wes made.

6 Now f when this was noised abroad, the multitude came together, and were goonfounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, Are not all these which speak 4 Galileans?

g or, troubled in mint.

8 And how hear we every man in our own tongue,

wherein we were born? t c.1.11.

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotangia, and in Judea, and Cappadocia. (Co.12.10. in Pontus, and Asia, 23.

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libva about Cyrene, and strangers of Rome. i c.17.20. Jews and proselvtes, II Cretes and Arabians, we do hear them speak in

1 75.5.7.

our tongues the wonderful works of God. Joel 2.28.. 12 And they were all amazed, and were in doubt, say-

ing one to another, j What meaneth this? 12 Others mocking said, These men are full of new

B that wine. which is now done

the fir-

14 ¶ But Peter, standing up with the eleven. lifted and exup his voice, and said unto them, Ye men of Judea, wonder, is and all ye that dwell at Jerusalem, be this known the courunto you, and hearken to my words: pletion of

15 For these are not drunken, as ye suppose, seeing

mons prok it is but the third hour of the day. pliedy of 16 But this is that which was I spoken by the pro-Joel.

phet B Joel; 17 And it shall come to pass in the last days, saith m Is.44.3. God, I will pour out " of my Spirit upon all flesh : and

Ver. 6. When this was noised abroad.-Greek, "When the voice was male:" i. e. when it was reported .- Every man heard them speak in his own language. - From this expression, some have supposed that the miracle consisted in these different persons hearing in their own language what was spoken only in the Syro-Chaldaic, or vulgar Hebrew of that age. But this, be-sides multiplying the miracle more than twenty-fold, would be the gift of cars, and not of tongues. - Such facilities have been afforded for acquiring languages, that miraculous powers seem no longer necessary; unless it be considered us a miracle that God has raised up men with such extraordinary abilities for acquering new languages, as in the instances of Carey, Morrison, Martin, Lee, and others, who have already been able to translate the Scriptures into the languages of more than half the globe. This circumstance, in connexion with many others, as the invention and recent improvements in printing and navigation, has already performed wonders, and shows in how many unexpected ways God is able to effect his designs, and fulfill his promises. Ver. S. In our room tongue.—Various opinions have been advanced respecting this miracle of Pentecost. The most national, and the most general is,

that the gift of longues lasted during the ministry of the apostles, and was

gradually withdrawn toward the close of the first century.

Ver. 9. In Judea—Where the popular dialect is thought to have been very

different from that of Galilee.

Ver. 10. (If Rome, Jews and proselytes.—"It appears from Josephus, &c. that great numbers of Jews dwelt at Rome about this time, and made many

proselytes."—Doddridge.

Ver. 13. New wine.—Hammond and Doddridge, "sweet wine." Plutarch says, the ancients had methods of preserving their wines long sweet, and that says, the authorism had memous of passive street. These men alluded probably to the wine provided for the feast. Thus it is that strangers to vital relibably to the wine provided for the feast. Thus it is that strangers to vital religion burlesque it under the names of fanaticism and enthusiasm:—"They speak evil of things which they know not," (Jude 10,) nor can they understand till colightened from the same divine source.

Ver. 15. The third hour-That is, about eight in the morning. See note on

cha, . iii. 1.

your sons and your daughters shall prophesy, and your A. M. 4023 young men shall see visions, and your old men shall

dream dreams: 18 And on my serv ints and on my hand-maidens I will pour out in those days of my Spirit; and they

n shall prophesy: 19 And I will show wonders in heaven above and signs in the earth beneath; blood, and fire, and va-

pour of smok ≥: 20 The osun shall be turned into darkness, and the moon into blood, before that great and notable day of

the Lord come: 21 And it shall come to pass, that whosoever P shall

call on the name of the Lord shall be saved. 22 Ye men of Israel, hear these words; Jesus of Na-

zareth, a man approved of God among you by q miracles and wonders and signs, which God did by him in the midst of you, as ye ryourselves also know:

23 Him, being s delivered by the determinate counsel and foreknowledge of God, ve thave taken, and "by wicked hands have crucified and slain:

24 Whom ' God hath raised up, having loosed the v Lu.21.1. pains of death: because it was not possible withat he

should be holden of it. 25 For David speaketh *concerning him, I foresaw

the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was: glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither x Ps.16.8.. wilt thou suffer thy Holy One to see corruption.

Ver. 19. I will show wonders.—See Mat. xxiv. Ver. 23. Foreknowledge.—" Grotius, as well as Beza, observes, that prognosis must here signify decree; and Elsner has shown that it has the same signification in approved Greek writers." Doddridge.—Ye have taken.— Neither God's foreknowledge, nor decree, in any degree lessened the wicked-ness of those who acted in this dreadful tragedy. They fulfilled the divine purposes unintentionally; yea, contrary to their intention; and were fighting against God with all their might and malice, while (poor, feeble creatures) they were in every instance fulfilling his decrees. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth." (Dan.

iv. 35.)
Ver. 25. I foresaw.—Ps. xvi. 8, "I set." Doddridge, "I have regarded the Lord as always," &c.

Ver. 27. My soul in hell.-The apostle Peter here, and Paul in Acts xiii. 35-37, explain these words of David, found in the 16th Psulm, as applicable ex-clusively to our Saviour Christ. In the present translation there is some ambi-The word rendered Hell is in the Hebrew Sheel, and means both the grave and the myisible world. Our translators frequently render it by the grave and the myssine words. Our transations requestly expected to former word, as Gen. Mr. 38; Kiv. 31. I Kings iii. 9. Job xxii. 13, 14, and often Hell, as here, Job xxvi. 6. Psalms ix. 17. But it is generally admitted to incided (like Hades) he invisible world in general. Bisbop Pearson says, "It appeareth that the first intention of putting these words into the Cred was only to express the burial of our Saviour, or the descent of his body into the grave." It is most certain, however, that the phrase was afterwards explained, even by the Caristan fathers, of Christ's descent into the place of punishment. See I Peter iii. 18. "But that it was actually so, or that the apostle intended so much," the Bishop contesses is "not manifest." See also Professor Witsius, who cantends, "that Christ descended into hell, (the place of torment.) is no where expressly affirmed in Scripture, nor in the most uncient The creeds which mentioned the descent, were generally silent with respect to the burnal; nor was it without some mistake that both were afterwards joined together." Dr. J. P. Smith renders the first clause of Ps. xvi. 10.

A. D. 29. n c 21.4.9

m I Co.12.10 o Ma.13.21.

2Pr 3.7,10 Ps 46.5 Re.13 13 1 (°o.1 2. rle. 1.16.

g Jr.14.10.

He.2.1. r Jr. 15.24.

s Lu. 22.22 21.14. c.3.18.

u Mat.27.1.

c.13,30,34 Ep.1.5t.

1 Th.1.10. He.13.20. 1 Pe.1.21.

w.Jn.10.13.

28 Thou hast made known to me the ways of life; A. M. 4033. A. D. 29. thou shalt make me full of joy with thy countenance. 29 Men and brethren, y let me freely speak unto you v or.I may. of the patriarch David, that he is both dead and bu-2 3a.23.2. ried, and his sepulchre is with us unto this day.

30 Therefore being 2 a prophet, and knowing that 2 Sa.7.12. God had sworn a with an oath to him, that of the Ps. 132.11. fruit of his loins, according to the flesh, he would raise b 11e.6.17. up Christ to sit on his throne; c 1 Pe.1.11.

31 He seeing this before spake of the resurrection of 12. Christ, that his soul was not left in hell, neither his d ver.21. flesh did see corruption.

e Lu.21.48. 32 This 4 Jesus hath God raised up, whereof e we all

c.5.31. are witnesses.

Ph.2.9. 33 | Therefore being by the right hand of God exalted. and having greceived of the Father the promise of the g Jn.16.7. 13. Holy Ghost, he hath shed forth h this, which ye now c.1.4. see and hear.

h c.10.45. 34 For David is not ascended into the heavens: but Ep. 1.8. he saith himself. The Lord i said unto my Lord. Sit

thou on my right hand, i Ps.110.1. Mat.22, 14 35 Until I make thy foes thy footstool.

36 Therefore let all the house Jof Israel know assu-Zec.13.1. redly, that & God hath made that same Jesus, whom k c.5.3t. ye have crucified, both 1 Lord and mChrist.

I Ja.3.35 37 ¶ Now when they heard this, they were pricked m Ps. 2.2.6. "in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what " shall we

n Eze.7.16 do? Zec.12.10

38 Then Peter said unto them, P Repent, and be bapo c.9.6 16.30. tized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of p Ln.21.47. c.3.19. the Holy Ghost.

"Thou wilt not leave my life in the grave;" which nearly corresponds with Dr. Kennicott's version, "Thou wilt not abandon my life to the grave."-Dr. Kennicott's version, "Thou wilt not abandon my life to the grave."—
(The word hell, from the Saxon hillan or helan, to hide, or from holl, a ca-

vern, though now used only for the place of torment, anciently depoted the concared or unseen place of the dead in general. — Bassier. Ver. 23. That of the fruit of his loins, locacading to the flesh, he would raise up Christ! to sit on his throne.—The words here placed between brackets are wanting in the Alexandrian and Ephrem MSS., and in the Cambridge by correction; also in the Vulgate, Syriar, and other ancient versions. Boothrout reads, therefore, after Griesbach, "That of the fruit of his long should ONE sit on his throne."

Ver. 33. By.-Hammond and Doddridge, "To the right hand."—-See and hear-That is, witness the effects of.

Ver. 34. David is not ascended-i. e. in his body, which is still entombed. Jecome mentions the remains of David's sepulchre, and a place is shown as such, even to this day. - The Lord said, &c. - Ps. cx. 1.

Ver. 35. Thy foes thy footstool.-It was customary for conquerors formerly to put their feet on the necks of the vanquished, Josh. x. 24. In the close of the negotiations, after a late expedition to Aleiers, the Deyrefused to give up two prisoners, until at length he was obliged, and then he said, "His foot's on my neck, and what can I do." Orient, Lit. No. 1886.

Vel. 37. They were pricked in their heart.—Doddridge, "pieced to the heart." If Christ and his Apostles believed and taught the salvation of all men, how account for the fact, that their preaching so much alarmed the fact and awakened the enmity of wicked men. The fact is unquestionable. Christ rarely preached a sermon, which did not excite measuress in the minds of sinners, and send them away dissatisfied and murmuring against the preachr. The same is true of the Apostles. Under their preaching sinners were pricked in their hearts."

Ver. 38. Repent, and be baptized. They could only prove the sincerity of

ACTS, III.	319
ren, and to all that are afar off, even as many as the	A. M. 4033. A. D. 29
Lord our God shall call.	q Joel 2.28.
generation	r Ep.2 13, 17.
41 Then they that gladly received his word were	
them about three thousand souls.	s 1 Co.11.2. He.10.25.
42 And s they continued steadfastly in the apostles'	
	t Ma.16.17
in prayers. 43 And fear came upon every soul: and many wonders and signs were done by the apostles.	u c.4.32,34.
44 And all that believed were together, and u zao	
all things common; 45 And sold their possessions and goods, and v parted	v Is.58.7 2Co.9.1,9. 1 Jn.3.17.
them to all men, as every man had need.	
46 And they, continuing daily with one accord in the temple, and breaking bread wfrom house to house, aid eat their meat with gladness and singleness of	w or, at home.
heart.	
47 Praising God, and having refavour with all the people. And rethe Lord added to the church daily	x Lu.2.52 Ro.14.13.
such as should be saved.	y c.5.14. 11.21.
Peter preaching to the people that came to see a lame man restored to his feet, 12 professed the care not to have been wrought by his or John's own power, or holmes, but by Gal, and his Son Jesus, and through faith in his name: 13 withail reprehending them for crucifying Jesus, 17 Which because the did it through from the most and that thereby were faiffilled Gol's determinate in the faith of the control of	
counsel, and the scriptures: 19 he exhibited them by repentance and faith to seek remission of their sins, and subvation in the same Jesus. NOW Peter and John went up together into the	CHAP. 3.
temple at a the hour of prayer, being the ninth	a Ps.55.17. Dr.6.10.
hour.	20.00.10.

7

their repentance by a public profession, of which baptism was the appointed

Ver. 39. As many as the Lord our God shall call-That is, all of every age and country, to whom the gospel shall be sent.

Ver. 40. Save yourselves-Or, "Be ye saved." Drs. J. Edwards and Doddridge.

Ver. 41. Three thousand souls—i. e. persons; so ver. 43. Ver. 44. Were together.—Doddridge, "In the same;" certainly not in the same room, nor the same house, but in a quarter of the town probably where their friends chiefly resided.

Ver. 45. And sold their possessions .- "That this unbounded liberality was not commanded by St. Peter, is evident from his address to Ananias chap. And that it was not intended as a precedent, is equally clear from all the

Epistles, in which frequent mention is made of the distinction between rich and puor." &c.—Townsend's New Test. Art. Ver. 46. They, continuing daily—That is, they daily visited the temple. Breaking bread from house to nouse—Lightfoot. Pearson, and others, understand this phrase, "breaking bread," as signifying the Eucharist, or Lord's

Supper; but the words following, "did eat their meat," &c. strongly inclines us to refer the expression to their social neals, as in Luke xxiv. 35. So Doddridge. The learned Joseph Mede translates the Greek phrase Cat'oikon,) on the house," meaning, in the upper room; and supposes that after the death of Cirist, the apostles held their religious meetings in the room where Jesus had kept the Passover, &c.—that there our Lord repeatedly met with them, and that there they assembled on the day of Pentecost, and afterwards.

See Tolonsend's New Test. Arr. Ver. 47. Such as should be saved.—Doddridge, "Those who were saved." Dr. J. Edwards, "The saved."

CHAP. III. Ver. 1. Together .- [Rather, "at the same time," or "at that

temple which is called Beautiful, to ask alms of them that entered into the temple; c c.4.10. 3 Who seeing Peter and John about to go into the temple asked an alms. d Is.35.6. 4 And Peter, fastening his eyes upon him with John, said, Look on us. e Jn.10.23 5 And he gave heed unto them, expecting to receive c.5.12. something of them. 2 Co 3.5. 6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In c the name of Jesus g Mat.22.32 Christ of Nazareth rise up and walk. 7 And he took him by the right hand, and lifted him h c.5.30,31. up: and immediately his feet and ankle bones received strength. Jn.17.1. 8 And he leaping dup stood, and walked, and enter-Ep.1.20.. ed with them into the temple, walking, and leaping, Ph.2.9.11. and praising God. He.2.9. 9 And all the people saw him walking and prais-Re. 1.5,18. ing God : 10 And they knew that it was he which sat for alms i Jn.19.15. at the Beautiful gate of the temple: and they were k Mar 27-17 filled with wonder and amazement at that which had happened unto him. Lu.23.16.. 11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch e that is called Solomon's, greatly wondering. 1 Ps.16.10. 12 ¶ And when Peter saw it, he answered unto the Lu.1.35. people. Ye men of Israel, why marvel ve at this? or why look ye so earnestly on us, as though by our m c.7.52. own power or holiness we had made this man to 22.14. walk? 13 The God 5 of Abraham, and of Isaac, and of n or, author. Jn.1.4. Jacob, the God of our & fathers, hath glorified i his Son Jesus; whom ve delivered up, and denied him 1 Jn.5.11 in the presence of Pilate, when he k was determined to let him go. o Mat.23.2 14 But ye denied the Holy ! One and the m Just. Ep.1.20. and desired a murderer to be granted unto you; 15 And killed the n Prince of life, whom God hath р с.2.32. raised o from the dead; whereof p we are witnesses. time," referring to the time when the transactions took place, which are men-tioned at the close of the preceding chapter. I—Bagster. — The ninth how-ic, (with us) about four in the uffernoon. "The Jews dyided the time, from i. e. (with us) about four in the ulternoon. the rising to the setting of the sun, into twelve hours, which were consequently, at different times of the year, of unequal length. The third hour was (therefore) the middle space between sun-rise and noon;" (Doddridge;) the math waz consequently the medium point between noon and sunset, which at this time of the year (the latter end of May, when the son does not set till near eight) must have been about four, P. M. The passover full moon fell this year April 3, accreting to Sir I. Newton, and the Penterost, seven weeks after. Ver. 2. The gate — called Beautiful.—This gate, which was added by Herod to the Court of the Gentles, was 30 cubits high, and 15 broad, and made of Corinthian brass.

Ver. 11. The porch that is called Solomon's.—See John x. 23.

Ver. 14. A nativerer.—Gr. "a m.m. a municrer." So Luke xix. 7, "a man, a somer;" Axw. 19. (Gr.)" in man, a propile." Ver, 15. The Prince of tife.—The original term is variously used; for Prince,

chap. v. 31; Captain, Heb. ii. 10; Author, Heb. xii. 2.

ACTS. III.

2 And a certain man lame from his mother's womb

was carried, whom they laid daily at the gate b of the

320 A. M. 4033.

A. D. 29.

b Jn.9.8.

r Lu.24.44. c.26.22,23.

Joe. 2.13.

Zep.3.11

He.9.28.

20 Re. 21. 4.

16 And his name through faith in his name hath A. M. 4033. A. D. 29. made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect | 1.u 23.34. Ja. 16.3. soundness in the presence of you all. 1 Co 28

17 And now, brethren, I wot that through ignorance

q ve did it, as did also your rulers.

18 But those things, which God before had showed by the mouth of ail his prophets, that Christ should s c.2.38. suffer, he hath so fulfilled.

19 Repent ye stherefore, and be t converted, that the .6.20 your sins may be " blotted out, when the times of refreshing v shall come from the presence of the 18 43.25.

Lord:

20 And he w shall send Jesus Christ, which before v 1e.31.23. was preached unto you:

21 Whom the heaven must receive until the times x of restitution of all things, which God hath spoken y by the mouth of all his holy prophets since the world w c.1.11.

began.

22 For Moses truly said unto the fathers, A 2 prophet shall the Lord your God raise up unto you of your x Mat. 17.11 brethren, like unto me : him shall ve hear in all things

whatsoever he shall say unto you.

y Lu.1.79. 23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from z De.18.15... among the people.

Ver. 16. And his name, through faith, &c .- That is, by virtue of his name, and through faith therein; meaning, the faith not only of the apostles, but also of the man on whom the miracle was wrought, who himself doubtless became

a believer in the Lord Jesus.

Ver. 17. Ivot-i. e. "I know."—That through ignorance—Namely, of the true character of Jesus. See 1 Co. ii. s.

Ver. 19. When.—Doddridge and others, "that;" as the same word is rendered in Luke ii. 35. Acts xv. 17, &c .- The times of refreshing shall come. -Perhaps we might be justified in supplying the adverb farther—"that (farther times of refreshing may come;" referring back to the outpouring of the Spirit on the day of Pentecost, (which was introduced by a "mighty rushing wind,") and forward, to other similar dispensations of divine grace, as in chap. x.

Ver. 20. And he shall send.—Hammond and Doddridge, "and that he may ver. 20. And he shall send.—House Christ, which before was preached unto you.—That is, in the types and prophecies. But Hammond, Doddridge, Wesley, and many others, read. "That he may send unto you Jesus Christ, who was before appointed," or "designated,"—namely, to be our Saviour. So

read the Alexandrian and many other valuable MSS, and ancient versions; some Christian Fathers. Beza, Vitringa, &c.

Ver. 21. The times of restitution of all things.—That the word means to restore, or regulate, is indisputable, and in this sense we have properly applied it to Elias, Mat. iii. 3; xvii. 11. But in all languages there are many words which, in different connexions, require to be differently rendered; and, on mature consideration, in this place we prefer the rendering of Hammond and Campbell,—"The completion," or rather, "the consummation," (i. e. the fulfinition of all thines which God hall spoken, 6c. "But the restitution here spoken of," says Dr. Haues, "does not mean the restoration of all men to have and happiness; but simply the completion, accomplishment, fuffilment, Go the word is rendered by the best Greek scholars, of all that God has precided by his prophets respecting the kingloup and clory of Messials. To passage does not say a word respecting the salvation of all, or of any of man-kind. It only asserts the completion of all the predictions contained in the ancient prophecies. But whether the restoration of all men to divine favour is one of those predictions, remains to be proved."

Ver. 22. For Moses truly said, &c.—Doddridge remarks, that both Dr. Bullock and Mr. Jeffery have excellently shown, that this promise does indeed primarily refer to the Messiah. See Bp. Chandler's Deience of Christianity.

322	ACTS, IV.
A. M. 4033. A. D. 29.	24 Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have like-
a Ro.9.4. 15.9.	wise foretold of these days. 25 Ye a are the children of the prophets, and of the covenant which God made with our fathers, saying
b Ge.22.18.	unto Abraham, And b in thy seed shall all the kind- reds of the earth be blessed.
e Mat.10.5. Lu.21.47.	26 Unto c you first God, having raised up his Son Jesus, sent him to bless you, in turning away tevery one of you from his injunities.
d 1×59.29. Mat.1.21. Tit.2.11 14.	CHAPTER IV. The rulers of the Jews offended with Peter's sermon, 4 (though thousands of the peuple were converted that beard the word,) imprison him and John. After, upon examination Peter holdly avouching the lane must be headed by the name of Jesus, and that by the same Jesus only we must be terrally sivel, 13 they command him and John to preach no more in that name, adding also threatening, 23 whereupon the church flesh to prayer. 31 And Ged, by moving the place where they were assembled, testified that he heard their
	prayer: confirming the church with the gift of the Holy Ghost, and with mutual love and charity. A ND as they spake unto the people, the priests, and the a captain of the temple, and the b Sadducees,
CHAP. 4.	came upon them, 2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.
a or, ruler.	3 And they laid hands on them, and put them in hold unto the next day: for it was now even-tide. 4 Howbeit many c of them which heard the word
b Mat.22.23 c.23.5.	believed; and the number of the men was about five thousand.
c c.23.24.	5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes, 6 And Annas d the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together.
d Jn.18.13.	at Jerusalem.

Ver. 24. Yea, and all the prophets.-This coming of Jesus Christ, first to save and then to indge the world, God predicted by the mouth of all his holy prophets, from Samuel to John the Baptist; and, as he has accomplished

the former, so certainly will be do the latter. Very one of you from his ini-quites.—Doddridge, "To bless you, every one of you trong from his iniquities."

CHAP, IV. Ver. 1. Captain of the temple.- A Jewish officer, who had the command of the division of Levites then in waiting. "The temple had always a guard of Levites, who kept watch in it by turns, day and night." Campbell. Compare note on Luke xxii. 52.

Ver. 4. Mont five thousand.—Doddridge includes those before converted in this number. Previous to the day of Pentecost we hear of only 120 believers in Jerusalien, though fi is probable there were many more in Galike: 5000 [

were at that time added, and 2000 more soon after.

Ver. 6. Annas the high priest .- Campbell thinks it probable that at this time Annas and Caiaphas might hold the office by turns annually. Campbell in Luke iii. 2. — John.—[Dr. Lightfoot supposes, with much probability, that this was Jochanan ben Zaccai, (i. e. John the son of Zaccai,) who was very famous at that time in the Jewish nation. He was a scolar of the celebrated Hillel, and was president of the Sanhedrim after Simeon the son of Gamaliel, and lived to be 120 years old. It is said that a little before this time when the gates of the temple flew open of their own accord, he foretold its destruction; which he lived to see accomplished. - Atexander. - This was probable as several learned men suppose, Alexander Lysimachus alabarch or governor of the Jews at Alexandria, and brother of the famous Philio Judæus. He was one of the noblest and richest men of his time, and in great fayour with Claudius Cesar, and adorned the gates of the temple with plates of gold and silver. Josephus.] - Bagster.

ACTS, IV.	323
7 And when they had set them in the midst, they	A. M. 4033
asked, By what power, or by what name, have ye	A. D. 29.
done this?	c Mat.21 23
8 Then Peter, filled f with the Holy Ghost, said unto	
them. Ye rulers of the people, and elders of Israel,	
9 If we this day be examined of the good deed done	f c 7 55.
to the impotent man, by what means he is made	
whole:	
10 Be it known unto you all, and to all the people of	g c.3.6,16.
Israel, that 5 by the name of Jesus Christ of Nazareth,	
whom ye crucified, whom God raised from the dead,	
even by him doth this man stand here before you	h Ps.118.22. Is.28.16.
whole.	Mat.21.42
11 This is the stone h which was set at nought of	
you builders, which is become the head of the corner.	1
12 Neither is there salvation in any other: for i there	i c.10.43. l Ti.2.5,6.
is none other I name under heaven given among men,	111.2.3,0.
whereby we must be saved.	
13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were k unlearned and	i Ps.45.17
ignorant men, they marvelled; and they took know-	
ledge of them, that they had been with Jesus.	
14 And beholding the man which was healed stand-	k Mat. 11.23
ing with them, they could say nothing 1 against it.	1 Co.1.27.
15 But when they had commanded them to go aside	
out of the council, they conferred among themselves,	1 0 19 26
16 Saving, m What shall we do to these men? for	1 6.15.00.
that indeed a notable miracle hath been done by them	
is manifest to all them that dwell in Jerusalem; and	mJn.11.47.
we cannot deny it.	1
17 But that it spread no farther among the people, let	
us straitly threaten them, that " they speak hence-	n c.5.40.
forth to no man in this name.	ĺ
18 And they called them, and commanded them	
not to speak at all nor teach in the name of Jesus.	o c.5.29.
19 But Peter and John answered and said unto	
them, Whether it be right in the sight of God to	500
hearken unto you more than unto God, judge ye.	p 28.29.9.
20 For P we cannot but speak the things which	
9 we have seen and heard.	q c.22.15.
21 So when they had farther threatened them, they	1 Jn.1.1,3
let them go, finding nothing how they might punish them, because f of the people: for all men glorified	
God for that which was done.	
22 For the man was above forty years old, on	r Mat.21.26
whom this miracle of healing was showed.	c.5.26.
23 ¶ And being let go, they went s to their own	
company, and reported all that the chief priests and	1
elders had said unto them.	s c.2.4446
Charle had baild thirty thomas	

Ver. 10. Be it known unto you all.—And is this Peter, who was but lately so alarmed at the question of a servant-maid, that he denied his Master? Yes; but he had now been filled with the Holy Ghost, and affords a happy example of what a change grace can make in men's characters and tempers.

Ver. 13. Unlearned and ignorant men.—Doddridge, "liliterate men, and in private stations of life." So Lardner, who remarks that they were, however, well acquainted with the Scriptures. Boothroyd, "Unlearned and ob-

cure men."

Ver. 17. Straitly threaten-i. e. severely or strongly threaten.

324	ACTS, IV.		
A. M. 4003. A. D. 29.	24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou		
t 2Xi.19.15.	art God, which hast made heaven, and earth, and		
u Ps 2.1,2.	the sea, and all that in them is: 25 Who by the mouth of thy servant David hast		
v Lu.23.1 8, &c.	said, Why a did the heathen rage, and the people imagine vain things?		
w c.3.18.	26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against		
x Pr.21 30. 1s.46.10. 53.10.	his Christ. 27 For of a truth against thy holy child Jesus whom thou hast anomied, both Herod, and Pontins		
y mor 13,31. 2,11.3. 25 31. Ep.6.19.	Pilate, with the Gentiles, and the people of Israel, were gathered together, 23 For w to do whatsoever thy hand and thy counsel determined * before to be done.		
z c 2.43. 5.12.	29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all y boldness they may speak thy word,		
a c.2.2,4. 16.26.	30 By stretching forth thy hand to heal; and that signs and wonders may be done by the name of thy		
b ver.29.	holy child Jesus. 31 T And when they had prayed, a the place was		
e Ro.15.5,6. 2Co.13.11.	shaken where they were assembled together; and they were all filled with the Holy Ghost, and		
Ph.2.2. 1 Pe.3.8.	b they spake the word of God with boldness. 32 And the multitude of them that believed were of		
d c.2.41.	one heart and of one soul: neither said any of them		
e c.1.8.	that aught of the things which he possessed was his own; but I they had all things common.		
f Lu.1.48,	33 And with great power gave the apostles witness for the resurrection of the Lord Jesus: and great		

c.1.22 grace g was upon them all. 34 Neither was there any among them that lacked: g Jn.1.16. for as many as were possessors of lands or houses sold them, and brought the prices of the things that h ver.37.

were sold, c 5 2 35 And h laid them down at the apostles' feet: and i c.2.45. i distribution was made unto every man according as 61 The had need.

Ver. 25. Who by the mouth of thy servant David .- See Ps. ii. 1, 2,

Ver. 26. Against his Christ—i. e. his Anointed—the Messiah.
Ver. 27. Thy holy child.—(Gr. pais.)—This term may probably be here used to intimate that the opposition commenced in our Saviour's infancy; and Herod the Great, as well as Herod the Tetrarch, may be here understood.

Ver. 28. Determined .- Doddridge, "predetermined." Compare chan, ii. 23. with Luke xxii. 22. Ver. 31. The place was shaken .- See chap. ii. 2. This appears to have been

the prelude to a farther outpouring of the Spirit.

Ver. 34. Neither any that lacked.—As to the community of goods, mentioned in chap, ii. 44, &c., and again here, it by no means appears to have been intended for a standing practice in the Christian Church, for it is no where onjoined; nor is it desirable, for it would supersede the exercise of the most amiable grace of charry; for if the members of the Church were all alike, rich or poor, they would have no opportunity to refleve each other; into Lord told his apostles, "The poor ye have with you always, and, whensoever ye will, ye may to them good." (Mark xiv. 7.)

Ver. 35. And laid them down at the apostles' feet—i. e. for their distribution. This shortly after occasioned them so much secular employment, that they

were overwheimed with it. See chap. vi. 1, &c.

36 And Joses, who by the apostles was surnamed [A. M. 4033. Barnabas, (which is, being interpreted, The son of A D 29. consolation,) a Levite, and of the country of Cyprus, 37 Having land, sold it, and brought the money, and laid it at the apostles' feet.

A. M. cir.

CHAPTER V

1 After that Ananias and Sapphira his wife for their hypocrise at Peter's rebuke A. D. cir. hal fallen down dea 1, 12 and that the rest of the apostles had wrought many miracles, II to the increase of the faith: 17 the apostles are again imprisoned, 19 but delivered by an angel bidding them to preach openly to all; 21 when, after their teaching accordingly in the temple, 29 and before the council, 33 they are in danger to be killed, through the advice of Gamaliel, a great connsellor among the Jews, they be kept alive, 40 and are but beaten; for which they glorify God, and cease no day from preaching. b Lu. 27.4

30. a c. 1.34,37.

QUT a certain man named Ananias, with Sapphira his wife, sold a possession,

e or, to 2 And kept back part of the price, his wife also being deceive privy to it, and a brought a certain part, and laid it

at the apostles' feet.

3 But Peter said, Ananias, why hath Satan b filled d ver.9. thy heart o to lie to d the Holy Ghost, and to keep

e Nn.30.2 De 23.21. Ec.5.4.

back part of the price of the land? 4 While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thy heart? thou hast not lied unto men, but tunto God.

f Ps.139.4. 5 And Ananias hearing these words & fell down, and gave up the ghost: and great h fear came on all them g ver. 10,11.

that heard these things. 6 And the young men arose, wound i him up, and carried him out, and buried him. h Pr.64.9.

7 And it was about the space of three hours after, i Jn.19.40. when his wife, not knowing what was done, came in.

Ver. 35. Joses (Heh. Joseph) . . . surnamed Barnalas. . . The son of consolation.—But "the son of consolation" needs also interpretation; and we think the Heh. idion will justify us in explaning, "a kind-hearted man." So on the other hand, "a son of Belial" is a morose and wicked man. I Sam. xxv. 17.—Cyprus. "Cyprus" is one of the largest islands of the Mediterramon, distant from the main land of Syria about 100 miles, and about 60 from the man land of Syria about 100 miles, and about 60 from the man land of syria about 100 miles, and about 60 from the man land of syria about 100 miles, and about 60 from the man land of syria about 100 miles, and about 60 from the man land of syria about 100 miles and in beautiful from the man land of syria about 100 miles, and about 60 from the man land of syria about 100 miles and in beautiful from the man land of syria about 100 miles and beautiful beautiful from the man land of syria about 100 miles and beautiful beautiful from the man land of syria about 100 miles and beautiful beautiful from the man land of syria about 100 miles and beautiful beautiful from the man land of syria about 100 miles and beautiful beautiful from the man land of syria about 100 miles and beautiful from the man land of syria about 100 miles and beautiful from the man land of syria about 100 miles and beautiful from the man land of syria about 100 miles and beautiful from the man land of syria about 100 miles are syrial from the syr Cilicia: extending in length from east to west about 200 miles, and in breadth 60; between kit. 34° 30' and 35° 30 N. and lon. 32° and 34° 25 E. It was celebrated for its fertility, being, say Strabo and Ammianus, sufficiently provided with all things within itself; but it was as infamous for the worship of Venus, hence called Kypris, or Cypria, and for the luxury and debauchery of the inhabitants.

thitants. The Jews were very numerous in this island.]—Basster. Chap. V. Ver. 1. But a certain man.—There are many professors who love applause, and when they find it excited by acts of generosity, will endeavour to are them by an appearance of charity, without the principle; by certain acts of liberality adapted rather to draw the admiration of their brethren, than

to relieve the necessities of the poor. This is hypocrisy.

Ver. 3. To lie to the Holy Ghost.—Marg. "to deceive." Doddridge, "15 impose on the Holy Spirit." But this attempt to impose (or deceive) wes 43 This is hypocrisy.
Marg. "to deceive." Doddridge, "To

telling a falsehood: we therefore prefer the common rendering.

Was it not thine own. - He was not obliged to self: those who cid, acted voluntarily, and from a principle of charity and kindness: when he had sold, he was not required to bring the money; or if he had brought part of it as a part, the rest would not have been required; it was bringing a prit as the rohole, and thereby attempting to deceive men who acted under the immediate

influence of the Holy Spirit, that constituted the essence of their crime.—
Unto men—i. e. "unto men only." Compare Evod. xvi. 8. 1 Sur. vii. 7.
Ver. 5. Gare up the ghost — Doddriege, "Expired." So ver. 19. Voltare, so celebrated for wit and vice, has dressed up the story to make it ridiculous. just as Nero did some of the Christians in pitch jackets, to burn them. persons wish to see his misrepresentations exposed, they may see this com-

pletely done in Dr. Findley's Vindication of the Sacred Basks.

ACTS, V. 326 A. M. cir. 8 And Peter answered unto her, Tell me whether ve 4031. sold the land for so much? And she said, Yea, for so A. D. cir. 30. much. 9 Then Peter said unto her. How is it that we have Ps.50.18. ver.3. agreed I together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband k ver. 5 are at the door, and shall carry thee out. 10 Then k fell she down straightway at his feet, and 1 0.243 yielded up the ghost: and the young men came in. m: c.4.30. and found her dead, and, carrying her forth, buried her Ro.15.19. by her husband. He.24. 11 And I great fear came upon all the church, and upon as many as heard these things. n Jn.12.42 12 ¶ And by the hands of the apostles were m many signs and wonders wrought among the people; (and o c.4.21. they were all with one accord in Solomon's porch. p c.2.47. 13 And n of the rest durst no man join himself to them: but o the people magnified them. q or, in 14 And believers were the more added to the Lord. every multitudes p both of men and women.) street. 15 Insomuch that they brought forth the sick ginto the streets, and laid them on beds and couches, that r Ma. 16. 17, at the least the shadow of Peter passing by might Jn. 14.12. overshadow some of them. 16 There came also a multitude out of the cities a Ja.5.16. round about unto Jerusalem, bringing r sick folks, and t c.4.1,2. them which were vexed with unclean spirits; and s they were healed every one. 17 Then the high priest rose up, and all they that u or, envy. were with him, (which is the sect of the 'Sadducees,) and were filled with "indignation. v c.12.5..7. 16.23..27. 18 And laid their hands on the apostles, and put them in the common v prison. w Ex.24.3. 19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said, x Jn. 6.63.68 20 Go, stand and speak in the temple to the people 17.8.

all w the words x of this life.

21 And when they heard that, they entered into the F C.4.5.6. temple early in the morning, and taught.

Ver. 11. And great fear .- There is some difficulty and obscurity in the arrangement of this and the following verses, to verse 17. Doddridge, following our translators, places a part of verse 12, ("And they were all," &c.) to the our translators, places a part of verse 12, ("And they were all," &c.) to the end of verse 14, in a parenthesis, connecting verse 12 with verse 15, thus: "And by the hands of the apostles were many signs and wonders wrought; insumuch that they brought," &c. Dr. A. Clarke, and Prcb. Townsend, arrance the verses thus:—11, 13, 14, 12, 15, &c. Bishop Sherlock, thus:—Verse 11 to 14, 12 part 2, 13, 12 part 1, 15, &c. Ver, 12. Solomon's porch.—Josephus informs us, that Solomon, when he hall the temple, finding the area of Mount Moriah too small to answer his magnificent plan, filled up a part of the adjacent valley, and built an outward portice over it toward the cast. This is what was called Solomon's Porch: it was a most noble structure supported by a wall 400 cubic bished and consist-

it was a most noble structure, supported by a wall 400 cubits high, and consistmg of stones of a vast bulk, being 20 cubits long, and six cubits high. It was probably left standing because of its grandeur and beauty; and Josephus pspeaks of it as continuing even to the time of Albinus and Agrippa.]—B.

Ver. 16. Them which were vexed with unclean spirits. - See note on Luke

Ver. 17. The sect of the Sadducees. - Are there now none, high in the church, and yet inti lel in heart?

Ver 20. The words of this life-i. e. of the eternal life they were commissomed to preach. _____

k c.7.51.

1 c.22.3.

high priest came, and they that were with him, and! A. M. cir called the council together, and all the senate of the 4034. A D. cir. children of Israel, and sent to the prison to have them 30. brought. z c.4.1. 22 But when the officers came, and found them not in the prison, they returned, and told, 23 Saying, The prison truly found we shut with all a Mat.21.35 safety, and the keepers standing without before the doors; but when we had opened, we found no man b c.4.18 within. 24 Now when the high priest and the captain of the temple and the chief priests heard these things, c. Mat.27.25 they doubted of them whereunto this would grow. c.2.23,36. 3.15. 7.52. 25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. 26 Then went the captain with the officers, and a c.4.19. brought them without violence: for a they feared the people, lest they should have been stoned. e Ga.3.13. 1 Pe.2.21. 27 And when they had brought them, they set them before the council: and the high priest asked them, 28 Saving, Did not we b straitly command you that If Ph.29. ve should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend g Is.9.6. to bring this man's blood c upon us. 29 Then Peter and the other apostles answered and said. We dought to obey God rather than men. h Mat.1.21. 30 The God of our fathers raised up Jesus, whom ve slew and hanged con a tree. 31 Him hath God exalted f with his right hand to be a i La.21 47. Frince and a h Saviour, for to give repentance to Israel, and forgiveness of sins. 32 And we are his witnesses of these things; and

so is also the Holy Ghost, whom God hath given | 624 to them that obey him.

33 T When they heard that, they k were cut to the heart, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named 1 Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to

put the apostles forth a little space; Ver. 23. We found no man within. - This shows that the apostles were put

into a part of the prison by themselves. Ver. 29. We ought to obey God .- There is a passage, says Doddridge, on chap, iv. 19. which bears some resemblance to this, in the apology of Soon chall N. 13. Which hears some resonance to the sign and appears to me among the finest of antiquity. When they were condemning him to death for teaching the people, he said, "O ye Athenians, I embrace and love you; but I will obey God rather than you; and if you would dismiss me, and spare my life, on condition that I should cease to teach my fellow-citizens, I would rather die a thousand times than accept the proposal." What are ten thousand subtleties of the ancient philosophers, when compared with a sentiment like this! | - Bagster.

Ver. 31. With his right hand.— Doddridge. At his right hand.

Ver. 31. With his right hand.— Doddridge. At his right hand.

At his right hand.

At his right hand.

At his right hand.

At his right hand.

Wer. 31. They over cut to the heart—i. e. with vexation; not pierced to the heart with conviction, as those in chap, ii. 37, but as it were saten (to the heart) with vexation. (See Parkhurst in Diaprio.)

Ver. 31. Gamadiel.—The elder of that name, a man in so high honour among

the Jews, that Onkelos (author of the Targum) is said to have burnt 70lhs, weight of perfumes at his funeral. Nay, it is said, the honour of the law failed in him.-Doddridge.

A. M cir. 4U34. D. cir. 30

35 And said unto them. Ye men of Israel, take heed to yourselves what we intend to do as touching these

m In the 3d year be account called

36 For before these days in rose up Theudas, boasting himself to be somebody; to whom a number of men,

about four hundred, joined themselves: who was slain: and all, as many as n obeyed him, were scattered, and brought to nonght. 37 After this man rose up Judas of Galilee in the

n or, believed. o Lat.13.1.2. p Pr.21.30.

I Co.1.25.

Ph.1.29.

La.1.2.

v 2 Ti.4.2.

16.

A. D.

days of the taxing, and drew away much people after him: he o also perished; and all, even as many as obeyed him, were dispersed.

Is. 8.10. 38 And now I say unto you, Refrain from these men, Mat.15.13 a Job 31.29.

and let them alone: P for if this counsel or this work be of men, it will come to nought:

39 But if q it be of God, ye cannot overthrow it; lest haply we be found even to fight ragainst God.

r c.95. 23.9. 40 And to him they agreed: and when they had s Mat. 10.17 called the apostles, and beaten them, they commandt c.4.13. ed that they should not speak in the name of Jesus,

and let them go. u Mat.5.12. 2Co.12.10. 41 ¶ And they departed from the presence of the council, rejoicing "that they were counted worthy to suffer shame for his name. 1 Pe.4.13..

42 And daily vin the temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAPTER VI

1 The apostles, desirous to have the poor regarded for their bodily sustenance, as also careful themselves to dispense the word of God, the food of the soul, also careful themselves to dispense one most of the theorems. 5 Of whom Stephen, 3 appears the office of deaconship to seven chosen men. 5 Of whom Stephen, and of the Holy Ghost, is one. 12 Who is taken of those, CHAP. 6. whom he confounded in disputing, 13 and after falsely accused of blasphemy A. M. 4035. against the law and the temple.

A. D. 31. ND in those days, when the number of the disciples was multiplied, there arose a murmuring of a c 9.29 11.20. the Grecians a against the Hebrews, because their widows were neglected in b the daily ministration. l: c.4.35.

Ver. 36. Thendas.—(This was probably the same with the Judas, (for Jude is called Thoddeus, Mat. iii. 18.) of whom Josephus says, that " a little after the death of Herod the great, he raised an insurrection in Galilee, and aimed at getting the sovereignty of Judea," and that he was defeated and put to death 1-Eagster. Ver. 37. Judas of Galilee .- [Judas the Gaulonite, as he is termed by Jose-

phus, opposed the levying of taxes by Cyrenius; but he was soon cut off, and all his followers dispersed. |-Bagster. Ver. 40. And to him they agreed. - So does God sometimes use the good

sense and temper of those who do not themselves receive the Gospel, for the protection of those who are faithfully devoted to his service."-Doddridge Ver 42. In every house.-It was long after this before any places of worship

were expressly built for Christians: but in every house there was a worshipping family; frequently several of them unit d, and thus, by degrees, the

house became a church. See I Co. xvi. 19.

CHAP. VI. Ver. 1. The Grecians - Commonly called Hellenists; namely, foreign Jews, who used the Greek language, both in their synagogues, and in their common conversation; whereas those called Hebrews used the then Hebrew, or Syro Chuldaic. So Doddridge, Campbell, Scott, and most others. Widows were neglected .- A distribution of alms was made every day. This practice obtained among the Jews in common, for they used to collect every day for the poor, and give it daily to them. Maimonides speaks of it in this manner: "They appoint collectors, who receive every day from every court a piece of bread, or any sert of food, or fruit, or money, from whomsoever that offers freely for the time; and they divide that which is collected, in the evening, among the poor, and they give to every noor person of it his daily sustenance:" from hence the apostles might take up this custom, and follow it.

2 Then the twelve called the multitude of the disci- A. M. 4035 ples unto them, and said, It is not reason that we A D. 3L. should leave the word of God, and serve tables. c Ex.13.17

3 Wherefore, brethren, look 4 ye out among you seven men of e honest report, full of the Holy Ghost and wisdom, whom we may appoint over this busi-

ness. 4 But we will f give ourselves continually to prayer,

and to the ministry of the word. 5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full gof faith and of the

Holy Ghost, and h Philip, and Prochorus, and Nicag c.11 24. nor, and Timon, and Parmenas, and Nicolas a proselvte of Antioch:

6 Whom they set before the apostles: and when the had prayed, they klaid their hands on them.

7 T And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests m were obedient

to the faith. 8 ¶ And Stephen, full of faith and power, did great

wonders and miracles among the people. 9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able n to resist the wisdom and the spirit by which he spake.

11 Then they suborned o men, which said, We have heard him speak blasphemous words against Moses. and against God.

12 And they stirred up the people, and the elders. and the scribes, and came upon him, and caught him, and brought him to the council.

Ver. 3. Among nou-i. e. among the body of believers; so Drs. Hammond and Whitely; but Preb. Townsend and others think they were chosen from the seventy disciples, of which, however, we have no decisive proof. We incline to think, they were chosen specially from among the complaining Hellenists, since the names seem all of Greek extraction.

Ver. 5. Nicolas, a prosetyte of Antioch—Might be chosen to gratify certain proselytes among those who had complained.

Ver. 6. Laid their hands on them-As expressive both of their approbation. consecration, and their blessing; not of conferring on them the Holy Spirit; the electors were to choose only men "full of the Holy Ghost," Verse 3.

Ver. 7. A great company .- The priests, on their return from cautivity, were between four and five thousand; Ezra iii. 36-39; and the number was probably much increased

Ver. s. Full of faith, &c.-Doddridge, "Full of gr. s.," &c.; who adds, "so many valuable copies, read grace instead of faith, that I thought myself obliged to follow them." So Boothroyd.

Ver. 9. The synagogue of the Libertines, &c .- This appears to us to be a synagogue for foreigners of the different countries here named. tines are admitted to be liberated slaves, or their children, at Rome, of which there appear to have been so great a number, that 4000 were sent to Sardmia, others to different parts, and the rest banished to Judea; but the synagogue does not appear to have been restricted to these, but was frequented by Cyrenians, Alexandrians, &c., some of whom had probably a taste for the Greek philosophy. Lardner thinks that each of these parties had a synagogue, which

is not unlikely, if, as the Jews say, they had 480 synagogues in Jerusalem.

Ver. 11. Blasphemous words.—Campbell, would render it, "reviling words," as they did not amount to blasphemy. True; but they might represent them

as such in aggravation.

..26.

d De.1.13. e c.16.2. 1 Ti.3.7,8,

f 171.4.15

h c.8.5,26. 21.3.

i Re.2.6.15.

j c.1.24. k c.9.17.

1 Ti.4.14. 2 T. 1.6. 1 Is 55.11.

c 12 24. 19.20. · 1's.132 9.

Jp.12.42. n Lu.21.15.

2Ki,21.10.

Mat.26. 59,50.

330	ACTS, VII.
A. M. 4035. A. D. 31.	ceaseth not to speak blasphemous words against this
р с.25.8.	holy place, and the law: 14 For ^p we have heard him say, that this Jesus of Nazareth shall adestroy this place, and shall change
q Da.9.26.	the r customs which Moses delivered us. 15 And all that sat in the council, looking steadfastly on him, saw his s face as it had been the face of an
r or, rites.	angel. CHAPTER VII.
a Ex.34.30, 35.	1 Stephen, permitted to answer to the accessition of blaspheney, 2 showeth that Abraham worshipped Go I rightly, and how God chose the lathers, 20 before Moses was born, and before the tabernacede and temple were built, 37 that Moses himself witnessed of Christ; 41 and that all outward ceremonies were ordained accordaine to the hexcentp pattern. to last but for a time; 51 reprehending their resolition, and mandering of Christ, the Just One, whom the prophets forcedol should come into the world. 54 Whereupon they some rain
-	prophets foretold should come into the world. 54 Whereupon they stone nin to death, who commendeth his soul to Jesas, and humbly prayeth for them
СНАР. 7.	THEN said the high priest, Are these things so? I 2 And he said, a Men, brethren, and fathers, hearlen; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dweit
n c.22.1.	in Charran. 3 And said bunto him, Get thee out of thy country, and from thy kindred, and come into the land which
b Ge.12.1. c Ge.12.5.	I shall show thee. 4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his
C (46.14.0.	father was dead, he removed him into this land,
d Ge.13.15.	wherein ye now dwell. 5 And he gave him none inheritance in it, no, not so
e Ge.15.13, 16.	much as to set his foot on: yet he promised a that he would give it to him for a possession, and to his seed after him, when as yet he had no child.
f Ex.12.40, 41.	them into bondage, and entreat them evil four I han-
g Ex 3.12.	dred years. 7 And the nation to whom they shall be in bondage
h Ge.17.9 11.	will I judge, said God: and after that shall they come forth, and serve sine in this place. 8 And he gave him the covenant of circumcision:

much nearer to Canaan than Ur was.]-Bugster. - Charran-Or" Haran,"

Gen. xi. 31, 32.

Ver. 4. When his father was dead .- [From Ge. xi. 26, it appears that Abraham was born when Terah was 70 years of age; and be departed from Haran when 75, (Ge. xii. 4;) while Terah lived to the age of 205 years, (Ge. xi. 32.) Instead of 205, however, the Samaritan has 145, which reconciles this discrepancy; but it is not improbable, that Abram was in reality born when his father Terah was 130 years old; and that he is merely mentioned first in Ge. xi. 26. by way of dignity. \- Bagster

Ver. 5. So much as to set his foot on -To this it is objected, that he purchased a family grave of the sons of Heth; Gen. xxv. 17. True; but, 1. A grave is a place for a man to lay his bones, and not to set his feet. 2. Even this he bought, notwithstanding the whole country had been made over to him by Divine promise. 3. The expression is evidently proverbial, and means that he had no ground whereon he might either build or walk.

Ver. 6. Four hundred years .- [Stephen here uses the round number 400] leaving out the odd tens; for it is evident, from the parallel passages, as well as Josephus, that the real number of years was 439.1—Bagster.

-		
ĺ	ACTS, VII.	331
	and so i Abraham begat Isaac, and circumcised him the eighth day; and Isaac i begat Jacob; and Jacob begat the twelve patriarchs.	A. D. 31.
i	9 % And the patriarchs, moved with 1 envy, sold	i Ge.21.14
	Joseph into Egypt: but in God was with him, 10 And delivered him out of all his afflictions, and	j Gε 25.28.
	gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.	k Ge.29.3% &c.
-	It Now othere came a dearth over all the land of Egypt and Chanaan, and great affliction: and our	. Ge.37.23. Ps.195.17
	fathers found no sustenance. 12 But P when Jacob heard that there was corn in Egypt, he sent out our fathers first.	źı,
	13 And at the second time Joseph q was made known to his brethren; and Joseph's kindred was made	n Ge.41.40.
	known unto Pharaoh. 14 Then sent Joseph, and called his father Jacob to	o Ge.41.54.
	him, and all r his kindred, threeseore and fifteen souls. 15 So Jacob went down into Egypt, and died, he,	p Ge. 12.1,2.
	and our fathers,	q Ge.45.4,16
	16 And swere carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of mo- ney of the sons of Emmor the father of Sychem.	r Ge.46.27. De.10.22.
	17 ¶ But when the time of the promise drew nigh, which God had sworn to Abraham, the people t grew	s Jos.24.32
ŀ	and multiplied in Egypt, 18 Till another king arose, which knew not Joseph.	1 Ex.1.79.
	19 The same dealt subtly with our kindred, and evil	и Ex.1.22.
t	entreated our fathers, so "that they cast out their	

v Ex.2.2. young children, to the end they might not live.

20 In which time Moses v was born, and was wex-

ceeding fair, and nourished up in his father's house wor, fair to three months:

Ver. 13. Joseph.-In Joseph, says Preb. Townsend, we see a man, wise, innocent, and great, bated by his brethren, and sold for a slave to heathen Egyptians. In his hamiliation he was exalted. Heathers to whom he had been given over, bowed the knee before him—his own family were preserved from perishing-he became the saviour of all-administering to them I read, the emblem of life; and to him every knee bowed, both of his own kindred and of strangers. He was tempted, and triumphed; he was persecuted and imprisoned under a malicious and talse accusation; he was not actually crucified, but he suffered with two malefactors, and promised life to one of them, and delivered himself by the Divine Spirit that was given to bim. He was seen twice by his brethren: the first time they knew him not, but the second he was made known note them.

Ver. 14. Threescore and fifteen .- [In the Hebrew text, the number of persons is threescore and ten; but Stephen quotes from the Septuagint, which adds the fire sons of Ephraim and Manassch to the account. |- Pageter.

Ver. 16. That Abraham bought .- Of the two burying places of the patriarchs, one was at Hebron, the cave and field which Abraham purchased of Ephron the Hittite (Gen. xxiii. 16, &c. 2) the other in Syshem, which Jacob (not Abraham) bought of the sons of Emmor, (Gen. xxxiii. 18). To remove this glaring discrepancy, Markhard interprets para, From, as it frequently significantly a genitive, and renders, "And vege earned over to Sychem; and afterwards from among the descendants of Emmor, the father, or son, of Sychem, they were laid in the sepalchre which Abraham bought for a sum of money." This agrees with the account which Josephus gives of the patriarchs; that they were carried out of Egypt, first to Sychem, and then to Hebron, where they were buried.]—Bagster.

Ver. 20. Moses—The illustrious legislator and prophet of the Hebrews, who

led the Israelites to the borders of the promised land. — Exceeding fair.

332 ACTS, VII. a M. 4035. 21 And when he was east out, Pharaoh's daughter A. D. 31. took him up, and * nourished him for her own son. 22 And Moses was learned in all the wisdom of the x Fx.2.10. Egyptians, and y was mighty in β words and in deeds. 23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. v Lu.24.19. 24 And seeing one of them suffer wrong, he defended \ him, and avenged him that was oppressed, and smote the Egyptian: 25 a For he supposed his brethren would have under-B he was of stood how that God by his hand would deliver them: great abilities .but they understood not. Eminerit 26 And the next day he showed himself unto them for his .alent is as they strove, and would have set them at one again, discorrie, saying, Sirs, ye are brethren; why do ye wrong one and for the pruto another? dent and 27 But he that did his neighbour wrong thrust him anccessful conduct away, saying. Who made thee a ruler and a judge of affairs. over us? 28 Wilt thou kill me, as thou didst the Egyptian vesterday? z Ex.2.11. 29 Then fled Moses at this saving, and was a stranger δc. in the land of Madian, where he begat two sons. 30 And b when forty years were expired, there appeared to him in the wilderness of mount Sina 20 angel of the Lord in a flame of fire in a bus1 ... a or, Now. 31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, E Ex.3.2. 32 Saying. I am the c God of thy fathers, the God of &: c. Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. c Mat.22.32 33 Then said the Lord to him, Put doff thy shoes He.11.16. from thy feet: for the place where thou standest is holy ground. d Jos.5 15. 34 I have seen, I have seen the affliction of my people Ec.5.1. which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. e Ex.11.19. 35 This Moses whom they refused, saying, Who No.20, 16, made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the f Ex.c.7.8, e angel which appeared to him in the bush.

9.10,11,11 36 He brought them out, after I that he had showed

"Fair to God;" where the name of God is considered as an adjective, and might perhaps be rendered "divinely fair." See Exod. ii. 2. Ver. 22. All the mixidom of the Ezyptians.—This may be fairly inferred, from his being educated as the son of Pharaoh's daughter. See Heb. N. 21. Ver. 23. Fortunears old.—This was a general tradition among the Jews:—

"Meres was forly years out.—I this was a general training among the Jews.—"Mores was forly years in Phraroth's court, forly years in the land of Midian, and forty years he served Israel."]—Bagster.

Ver. 29. Machian.—Or, "Midian." Ex. ii. 16.

Ver. 30. Mount Sina—Or, "Smai." See Ex. iii. 2, &c.; called also Horeh,

Ver. 30. Mount Sing—Or "Smar." See Ex. in. 2, &c.; called also Horeh, a famous mountain of Arabia the Rocky, thought to be about 10,000 feet in height.

Ver. 31. I have seen.—[Literally, "Seeing I have seen;" a Hebraism for "I have surely seen." This varies considerably from the Septuagint, and also from the Hebrew; but gives the general meaning very clearly and faithfully.]—Bagster.

received. y No.9.21.

Ps. 44.2. 78.55.

z 1 Sa.15.1.

a 1 Ch. 22.7.

r 1 Ki.6 1,

c 1 Ki.S.27

c.17.24.

åс.

ACTS, VII. wonders and signs in the land of Egypt, and in the A. M. 4035 4. D. CL Red sea, and in the wilderness forty g years. 37 I This is that Moses, which said h unto the child-2 Ex.16.35. ren of Israel, A prophet shall the Lord your God raise h Delists up unto you of your brethren, ilike unto me; him c.3.22 i shall ye hear. 38 This k is he, that was in the church in the wilderi or as my self. ness with the angel 1 which spake to him min the i Mat 17 5. mount Sina, and with our fathers: who "received k He 22. o the lively oracles to give unto us: §.63 9. 3) To whom our fathers would not obey, but thrust .is 3.19. him from them, and in their hearts turned back again n. Ev., 9.3. into Egypt, 40 Saying Punto Aaron, Make us gods to go before n De.5.27, us: for as for this Moses, which brought us out of 31 Jn. 1-17. the land of Egypt, we wot not what is become of him. o Ro.3.2. 41 And they made a calf q in those days, and offered p Ex.32.1. sacrifice unto the idel, and rejoiced in the works of their own hands. a De 9.16. P. 105.19, 42 Then God turned, and gave r them up to worship the shost of heaven; as it is written in the book of r Ps.81.12. the prophets. O ve house of Israel, have ve offered to s De.4.19. me slain beasts and sacrifices by the space of forty 2Ki 17.16. vears in the wilderness? Je. 19.13. 43 Yea, we took up the tabernacle of Moloch, and t Am.5.25. the star of your god Remphan, figures which ve made 26. to worship them: and I will carry you away beyond n or. who strike. Babylon. v Ex.25.40. 44 TOur fathers had the tabernacle of witness in 26.30. the wilderness, as he had appointed, " speaking unto He. S. 5. Moses, that whe should make it according to the w Jos. 3.14. x or, haring

fashion that he had seen. 45 Which walso our fathers *that came after brought in with Jesus into the possession of the Gentiles,

whom y God drave out before the face of our fathers, unto the days of David; 46 Who found favour 2 before God, and desired a to

find a tabernacle for the God of Jacob.

47 But Solomon b built him a house.

48 c Howbeit the Most High dwelleth not in temples

made with hands; as saith the prophet,

49 Heaven d is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? d la.26 &

Ver. 38. This is he.-Compare Ex. xix. 19, 20.

Ver. 40. It'd not—1. c. "Know not."

Ver. 43. Moloch—A heathen deity worshipped by the Ammonites, who:

ver 13. Moloch—A heathen deity worshipped by the Ammonites, who:

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ver 14. Moloch—A heathen deity worshipped by the Ammonites, who:

ver 15. Moloch—A heathen deity worshipped by the Ammonites, who:

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fact, and thus fixes more precisely the place of their captivity.]- Bagster. Ver. 45. Brought in with Jesus-Meaning Joshua .--Into the possession of the Gentiles-i. e. into Canaan, then in possession of the Canaanites.

Ver. 49. Heaven is my throne. - Intimating that he was under no obligation to them for their temple, though it had been as splendid as that of Solomon; nor must they trust to it for protection, since it was built by human hands, and might be shivered to atoms in a moment, by Him who made "the earth his footstool."

50 Hath not my hand made all these things? A. M. 4035. A. D. 31 51 Ye e stiff-necked and f uncircumcised in heart and ears, ve do always resist the Holy Ghost; as your Ex.32.9 18.45.4. fathers did, so do ye. Le.26.41. 52 Which s of the prophets have not your fathers Je. 9. 26. persecuted? and they have slain them which showed Ro.2.23. before of the coming of the h Just One; of whom ye

g 2 Ch.36.16 have been now the betravers and murderers: t Th.2.15. 53 Who have received the law by the disposition of E c.3.14. angels, and have not kept it.

54 \ When they heard these ithings, they were cut i Ga.3.19. to the heart, and they gnashed on him with their teeth. c.5.33. 55 But he, being k full of the Holy Ghost, looked up

steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, k c.6.5. 1 i he.l.1. 56 And said, Behold, I see the theavens opened, and

m Da.7.13 m the Son of man standing on the right hand of God. 57 Then they cried out with a lond voice, and stopn Lu.4.29. He.13.12, ped their ears, and ran upon him with one accord, 58 And cast " him out of the city, and stoned him:

o c.6.13. and the witnesses o laid down their clothes at a young man's feet, whose name was P Saul. p c.8.1.3. 59 And they stoned Stephen, calling upon God, and 22.20.

saving, Lord Jesus, receive q my spirit. q Ps.31.5. Lu.23.46. 60 And he kneeled down, and cried with a loud voice,

r Mat.5.44. Lord, r lay not this sin to their charge. And when he Lu.23.34. had said this, he fell asleep.

Ver. 51. Uncircumcised in heart and ears.—To circumcise the heart, is to remove its obduracy; Ezek. xxxvi. 26. To circumcise the ears, is to remove the backwardness in men to attend to divine things: it is compared to removing the hardened wax, which sometimes destroys the hearing. To circumcise these, is to give "the hearing ear, and the understanding heart."—Ye do always resist. - Sinners resist and provoke the Holy Spirit, and Christians grieve him. Gen. vi. 3.

Ver. 53. By the disposition of angels.—Wesley, "by the ministration of angels." Doddridge, "through ranks of angels." See Gal. iii. 19.

Ver. 54. Cut to the heart.—The same word which is used in ch. v. 33, with e words, "to the heart," inserted in the original, which in the former pasthe words, sage have been supplied.

Ver. 56. Opened.—The vision which Stephen had of the Lord Jesus, we consider of a nature similar with those of the prophets Isaiah and Ezekiel, and certainly intended for his support and encouragement in the hour of death; and it is remarkable that, in this instance, the Lord Jesus is not represented in the usual posture of sitting, but as standing, as if in the act of intereession; or, perhaps, as intimating to the dying martyr, that he was ready to

receive the precious deposit he was committing to his hands.

**Teri, 59 **They stoned Stephen.—Dr. Lardner, whose opinion we have before cited, John xviii. 31, considers this and all other similar instances, as riotous and unlawful acts. He says, "The Jewish people, at this time, seem to have made no scruple of stoning a man immediately, without any trial." Mr Milner accounts for their conduct in the following manner. He says, "Pilate having been disgraced, Judea seems at this time to have been without

a procurator; and Vitellius, the governor of Syria, was a man of great moderation toward the Jews who were now left to themselves, at least ration toward the Jews who were now left to themselves, at least in religious concerns, and Stephen was their first Christian victim. — Lora Jews, receive my spirit. — Now here is adojing martyr, who is expressly said to 'be filled with the Holy Ghost,' and to enjoy the vision of the heavenly world, and of the Saviour who was there; in his last moments, too—on the very verge of eternity; here is such a martyr, committing his departing spirit into the hands of the Lord Jesus, in the very same language and with the same confidence, with which Jesus, when expiring upon the cross, committed his spirit into the hands of the Father. This expiring disciple also, implores for giveness for his murderers. Of whom does he implore it? Of the same Lord Jesus. Can a departing spirit be intrusted to any being, and the forgiveness of

ACTS, VIII.	335
CHAPTER VIII. 1 By occasion of the persecution in Jerusalem, the thurch being planted in Samaria, 5 by Philip the deacon, who preached, did miracles, and baptized	A. M. 4036. A. D. 32.
many, among the rest Simon the sorcerer, a great seducer of the people: 14 Peter and John come to confirm and enlarge the church: who re, by prayer and imposition of hands giving the Holy Ghost, 18 when Simon would have	CHAP, 8.
bought the like power of them, 20 Peter sharply reproving his hypocrys, and covetonsness, and exhorting him to repentance, together with John preaching the word of the Lord, return to Jerusalem. 26 But the angel sendeth Philip to teach, and bartize the Ethiopian enunch.	
A ND a Saul was consenting unto his death. And at that time there was a great persecution against	b c.11. €
the church which was at Jerusalem; and they were all scattered b abroad throughout the regions of Judea and Samaria, except the apostles.	e c.26.10,11 Ga.1.13.
2 And devout men carried Stephen to his burial, and made great lamentation over him. 3 As for Saul, he c made havoc of the church, enter-	d c.6.5.
ing into every house, and haling men and women, committed them to prison.	e 2 Ch.30.12
4 Therefore they that were scattered abroad went every where preaching the word.	f Jn.4.41,42
5 Then Philip d went down to the city of Samaria, and preached Christ unto them. 6 And the people with one accord gave heed unto	g Ma.16 17.
those things which Philip spake, f hearing and seeing the miracles which he did. 7 For ganclean spirits, crying with loud voice, came	h Ma.2.3 11. c.9.33,34.
out of many that were possessed with them: and many taken with h palsies, and that were i lame, were	i Mat.11 5.
healed. 8 And there was great joy in that city. 9 % But there was a certain man, called Simon, which	j c.13.5. Re.22.15.
beforetime in the same city used i sorcery, and be-	

sin be expected of him, who has not omnipotence and supreme authority? sin be expected of min, with his goes fixed on the very vision of Ged, and lies a dying martyr, with his eyes fixed on the very vision of Ged, and his soul filled with the Holy Ghost, ask and pray amiss "Stuart's Letters. Chap VIII. Ver. L. And Saul.—IThis clause cyclently belongs to the con-

witched the people of Samaria, giving out k that him-k c.5.26.

clusion of the preceding chapter: there is scarcely a worse division of chap-

ters than this.]—Bagster.

self was some great one:

Ver. 3. He made-lawoe of the church.—The word which our translators have rendered "made havoe," properly signifies to ravaee as a wild beast. It is thus used in the Septuagint, Dan. vi. 22, of lions; and in Ps. lxxix. 14, of the wild boar .- Townsend.

Ver. 4. Every where preaching.—Thus the wrath of man fulfilled the purnoses of God; and the very means used to suppress the gospel contributed to

its wider propagation.

Your 5. The city of Samaria.—[Rather, "To a city of Samaria," for the city of Samaria had been utterly destroyed by Hyrcanus, and the city built by Herod on its site was called Augusta, in honour of Augustus. Samaria comprised the tract of country formerly occupied by the tribes of Ephraim and Manassch west of Jordan, lying between Judea and Galilee; beginning, says Jo-sephus, at Ginea in the great plain, and ending at the toparchy of Aerabateni. 1-Bagster.

Ver. 7. Unclean spirits, crying, &c.—Compare Mat. x. 1. Mark iii. 11. &c. Ver. 9. And bewitched—Rather, "astonished." This is the same word that, in yer. 13, is rendered. "wondered," and implies, that he excited grant astonishment, as magicians and conjurors are wont to do. Simon was affected by Philip's miracles, as the people had been by Simon's wonders; and perhaps thought him a practitioner in the same art, but of higher attainments. See ver. Some great one.—Probably wishing it to be understood, that he was the Messiah, in opposition to Jesus. Some of the fathers say, that to different characters he represented himself under the names of the three persons of the A. M. 4036 10 To whom 1 they all gave heed, from the least to A. D. 22. the greatest, saying, This man is the great power 1 2 Co.11.19 of God.

11 And to him they had regard, because that of long ra Ga.3.1. time he had be witched m them with sorccries.

12 But when they believed "Philip preaching the o ver.37. things oconcerning the kingdom of God, and the name c.2.41. of Jesus Christ, they were baptized, both men and o c.1.3.

women. 13 Then Simon himself believed also: and when he

p signs and was baptized, he continued with Philip, and wondered, maracles beholding the p miracles and signs which were done.

14 \(\text{Now when the apostles which were at Jerusalem heard that Samaria had received the word of q e.19.2. God, they sent unto them Pe'er and John : r c.2.38.

15 Who, when they were come down, prayed for 10.43. 19.5,6. 1 Co.1.13. them, that they might receive the Holy Ghost : 16 (For as q vet he was jallen upon none of them:

only they were baptized in the name of the Lord s c.6.6. He.6.2. Jesus.)

17 Then laid a they their hands on thom, and they ret 1 Ti.6.5. ceived the Holy Ghost.

18 I And when Simon saw that through laving on u 2 Ki.5.15, of the apostles' hands the Holy Ghost was given, he Mat. 10.8. offered them t money,

19 Saving, Give me also this power, that on whomv c.10.45. soever I lay hands, he may receive the Holy Ghost.

11.17 20 But Peter said unto him, Thy money perish with thee, because " thou hast thought that the gift vof w Jos.22.25.

God may be purchased with money. x Ps.78.36, 21 Thou hast neither part w nor lot in this matter:

for x thy heart is not right in the sight of God. Eze.14.3. 22 Repent therefore of this thy wickedness, and pray

God, if y perhaps the thought of thy heart may be y Da.4.27. 2 Ti 2.25. forgiven thee.

Trinity: but this, we conceive, must have been after his apostacy. See Doadridge.

Ver. 13. Then Simon .- [This Simon was probably, as several learned men

suppose, the season who is mentioned by Josephus, as several nearned mentioning the season who is mentioned by Josephus, as persuading Dussilla to leave her inushand, and live with Felix. |- Bagster, Ver. 16. Baptized in the name of the Lord Jesus.—So ch. ii. 38. Comment:

ators are not agreed whether this is an abridged form of expression, instead agos are not agreed whence this is an arranged form of Ceptesson, 1880;33 of naming the three persons of the Truity; or an abridged from of administering the ordinance to Jews, who had already been initiated into the doctine of the Triality in the Old, Testament. It is observable, that where the time of the Triany in the Old Testament. It is discretained that where the command is given to baptize in the name of the three persons, it seems to lave particular reference to the Gentiles—"all nations." Mat. xxviii. 19. Ver. 19. Give me given this propert—"From this infiancias attempt for Si.

mon) to bargain for the power of conferring the Holy Spirit, (says Scott,) all mercenary contracts for church benefices, and other methods of turning the concerns of religion into a lucrative trade, are called Simony; of which there have been, and are, a great variety of species; and will be, so long as men

continue covetous and ambitious, and venly suppose that gain is godiness."

Ver. 29. Thy namey perish with thee.—Doddridge, "Thy money co with thee to destruction." Not an imprecation, withing it might do so, which he knew to be impossible, but an expression of alarm and danger. See note on Mark ii. 7.

Ver. 22. If perhaps.-This expression is thought to intimate, in Peter, a fear lest Simon should have committed the unpardonable sin-the sin against the Holy Ghost, See 1 John v. 16. That he was ever truly converted, we have no account; indeed, on the contrary, ecclesiastical history describes him as having become decidedly an apostate, and bitter enemy to the gospet.

Nu 21.7. 1 K: 13.6.

Job 42.3.

Ja.5.16.

Ho.6.3.

Ep.5.17.

23 For I perceive that thou art in the gall of 2 bitter- A. M 4008. A. D. 32. ness, and in the bond a of iniquity.

24 Then answered Simon, and said, Pray bye to the z Je 4.18. 11, 12.15. Lord for me, that none of these things which we have

snoken come upon me.

25 And they, when they had testified and preached the a falle 16. word of the Lord, returned to Jerusalem, and preach-1s.25.22 ed the gospelin many villages of the Samaritans.

26 T And the angel of the Lord spake unto Philip, sayb Fx 8.8. ing, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is

desert.

27 And he arose and went: and, behold, a man of d Ethiopia, a ceunuch of great authority under Cane Jos. 15, 47. dace queen of the Ethiopians, who had the charge of all her treasure, and had come f to Jerusalem for to a Zep.3.10. worship.

28 Was returning, and sitting in his chariot read e Is.56.3 5.

Esaias the prophet. 29 Then 5 the Spirit said unto Philip, Go near, and f 2 Ch.6.32,

join thyself to this chariot. 30 And Philip ran thither to him, and heard him read

the prophet Esaias, and said, Understandest h thou g 1865.24. what thou readest?

31 And he said, How i can I, except some man should guide me? And he desired Philip that he would come h Mat.13.

up and sit with him.

32 The place of the scripture which he read was k this, He was led as a sheep to the slaughter; and Ro. 10.14 like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: 1 Ps. 25.9. and who shall declare his generation? for his life is

k Is-53.7.9

taken from the earth. Ver. 23. The gall of bitterness. - This is bitterness, or misery itself. - The bond of iniquity—Is slavery to lust, particularly the lust of covetousness, called the lust of the eye. (I obta ii. 16.) The bond of iniquity is explained by Hammond of a league with Sattan, probably referring to the magical arts

which he had practised Ver. 24. None of these things .- Peter probably enlarged upon the awful con-

sequences Simon might expect.

Ver. 26. Which is desert-i. e. the way through the desert, or wilderness of Doddridge. It is probable, that we should refer desert, not to Gaza. but to the way; though Gaza was situated at the entrance of the desert, and the ancient city was in ruins, being destroyed by Alexander. Strabo, I. xvi. }-

Bagster.

Ver. 27. A eunuch.-A term of office. See note on Gen. xxxvii. 36.-Candace, queen of the Ethiopians .- " Candace" is said to be a name common to the Queens of Ethiopia, as Casar was of the Roman emperors .- Ethiopia. -from Aithomai, to burn, and ops, the face. The Ethiopia here mentioned is upper Ethiopia, or Habesch, lying south of Eygpt, on the Nile, and including the island Mero

Ver. 30. Heard him read.—A late respectable traveller, in allusion to this very passage, remarks, that in Syria "they usually 20 on reading aloud, with a kind of singing voice; moving their heads and hodies in time, and making a kind of monotonous cadence at regular intervals." Joinett's Christian Researches. The ancient chariots were generally open, like our common chaises.

Ver. 33. In his humiliation his judgment was taken away.—This, which quated from the Sentuagint version of these verses, seems to mean, "In his is quoted from the Septuagint version of these verses, seems to mean, "In his degraded state, justice was denied:" but compare Isaiah as above. Prebend. Townsend proposes a change in the punctuation of the original, connecting verses 32 and 33 thus :- "Like a lamb dumb before his shearer, so opened he

338 ACTS, IX. 34 And the eunuch answered Philip, and said, I pray A. M. 4036. A. D. 32. thee, of whom speaketh the prophet this? of himself. or of some other man? l Lu.24.27. 35 Then Philip opened his mouth, and began 1 at the same scripture, m and preached unto him Jesus. m c.18.28. 36 And as they went on their way, they came unto a certain water; and the eunuch said. See, here is n c 10.47 water; what doth n hinder me to be baptized? 37 And Philip said, If other believest with all thy o Ma.16.16. heart, thou mayest. And he answered and said, I p believe that Jesus Christ is the Son of God. ver. 12. p Jn.11.27. 38 And he commanded the chariot to stand still; and 1 Co.12 3. they went down both into the water, both Philip and 1.Jn.4.15. the cunnch; and he baptized him. 39 And when they were come up out of the water, the q 1Ki,19.12. Spirit of the Lord caught away Philip, that the Eze.3.12, eunuch saw him no more; and he went on his way r rejoicing. r Ps.119.14. 40 But Philip was found at Azotus: and passing 111. through he preached in all the cities, till he came to Cesarea. CHAPTER IX. 1 Saul, going towards Damasons, 4 is stricken down to the earth, 10 is called to

Saul, gone towards Dalmascus, 4 is stream down to the earth, 10 is crapted to the ar ostebulp, 18 and is taptized by Anamias. 20 He peractich Christ boldly. 23 The Jews lay wait to 54 him; 22 so do the Gre ions, but he escapeth both. 31 The church having rest, Peter health Eneas of the palsy, 35 and restor to Tabilia to life.

CHAP, 9. ND Saul, yet a breathing out threatenings and A. M. 4637. A. D. 33. slaughter against the disciples of the Lord, went

unto the high priest,

2 And desired of him letters to Damascus to the synaa c.8.3. gogues, that if he found any of b this way, whether Ga.1.13. they were men or women, he might bring them bound unto Jernsalem.

b the way. 3 And cas he journeyed, he came near Damascus: and suddenly there shined round about him a light

e 1 Co.15.S. from heaven:

not his mouth because of affliction; and his just judgment was taken away. The learned reader will judge of this matter for himself. See New Test. Arr.

Ver. 37. And Philip said, &c.-This verse is omitted in many (including the best) MSS., and Griesbach and other critics consider it only as a marginal gloss brought into the text. So Boothroyd: but Beza and Doddridge think it too important to be omitted; and Whithy suggests the prelations of its being first omitted by some who approved of delaying baptism as long as rossible.

Ver. 38 Both into the water. - Doddridge says -" Considering how frequent bathing was in those hot countries, it is not to be wondered that baptism was resocially administered by immersion, though I see no proof that it was essen-fail to the institution." And the candid Lerditer says. "I do not see any proof that the Earneth was Laptized by immersion." How differently men view the same facts and circumstances

Ver. 40. Arotus-i. e. Ashdod, more than thirty miles from Gaza from whence he preached in all the cities along the coast of the Mediterranean.

CHAP. IX. Ver. 1. Breathing out threatenings and staughter .- A strong poetical expression. So Homer speaks of breathing rage, and Theocritus of breathing shoughter. See Orient. Lit. No. 1397.

Ver. 2. Letters to Damascus.-The Jews to this day are said to correspond with their brethren through most parts of the world; much more at this time, when the authority of the Sanhedrim seems to have extended more or less to all their brethren. Damascus is thought to be the oldest city on the globe. It is first mentioned Gen. xiv. 15, and now called Demesk.

Ver. 3. Near Damascus.—It is impossible to calculate the length of this journey without accurately knowing the road he went. Doddridge supposes

ı	1010, 121	
	4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou	A. M. 4007. A. D. 33.
	ome? 5 And he said, Who art thou, Lord? And the Lord	J Mat 25.
I	said, I am Jesus whom thou persecutest: it is hard	
1	for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what twilt thou have me to do? And the Lord said unto	: : 5.39.
-	him, Arise, and go into the city, and it shall be told thee what thou must do.	
	7 And the men which journeyed with him stood speechless, hearing a voice, 5 but seeing no man. 8 And Saul arose from the earth; and when his eyes	f c.16.30.
-	were opened, he saw no man: but they led him by the hand, and brought him into Damascus.	
	9 And he was three days without sight, and neither did eat nor drink.	g Da.10.7.
	10 % And there was a certain disciple at Damascus, named h Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.	b c.22.12
	11 And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the	
	house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,	i 1 T ₂ .1.13.
i	12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might	
	receive his sight. 13 Then Ananias answered, Lord, I have heard by many of this i man, how much evil he hath done to	j ver.21.
ļ	thy saints at Jerusalem:	

it to have been 150 miles, and it might be more. A great way to bring his prisoners, as he proposed, verse 2.

14 And here he thath authority from the chief priests k 1 Co.1.2

Ver. 4. And heard a roice.—It is only here said that Saul saw a light from heaven, and heard a voice i but as he twice assers; that he did see the Lord, (I Co. xi. I; xv. 8.) it is most cersonable to conclude that it was at this time. Another appearance of the Lord Jesus to him is mentioned chap, xxiii. 11, but his is calculated to have been after he had written the fast Epistic to the Co-

rinthians, and therefore cannot be here referred to.

V. 5. It is hard far thee to kick azalnst the pricks—Or" goads." Compare De, xxxii. 15. 1 Sam. ii. 28. is this sentence is wanting in many MSS, and some versions, it is omitted by Griesbach, who supposes it taken from chap. xxxi. 14.

Ver. 7. Hearing a voice.—Boothroyd, "a sound," (as phone is often rendered.) but not distinguishing the words.—Thus were our Lord's words, in reference to another case, have fulfilled; "one was taken and another left." And thus it is to this day in our worshipping assemblies; many persons may sit under the same means of grace; one may be converted white many others receive no benefit. Now, to whatever we may attribute this, the Sernoture, and particularly St. Paul himself, refers the cause to divine grace, "Who maketh thee to differ?—By the grace of God, I am what I am." (I Co.

iv. 7; xv. 10.)
Ver. 8. They led him—i. e. his attendants.

to bind all that call k on thy name.

Ver. 1. Called Straight.—This street is still existing, and was visited lately by Mr. Barker, one of the agents of the Church Missionary society.—The street called Straight, says Manufett. "is about half a mile in length, unning from east to west through the city. It being narrow, and the houses jutting out in several places on both sides, you cannot have a clear prospect of its leventh and straightness. In this street is shown the house of Jodas, with whom Paul lodged; and in the same house is un old tomb, said to be Ananiga x."—Hagster.—Saul, of Tarsus.—The inhabitants of this city are

340	ACTS, IX.
340	
A. M. 4037.	15 But the Lord said unto him, Go thy way: for the
A. D. 53.	is a chosen vessel unto me, to bear my name before
1 c.13.2.	m the Gentiles, and nkings, and the ochildren of
Ro.1.1. 1Co.15 10.	Israel:
Ga.1 15.	16 For I will show him how great things he must
Ep. 3.7,8.	suffer Pfor my name's sake.
m Ro.11.13.	17 And Ananias went his way, and entered into the
Gu.2.7,3.	house; and putting this hands on him said. Brother
E c.25.23,	Saul, the Lord, even Jesus, that appeared unto thee in
åc.	the way as thou camest, hath sent me, that thou might-
o c.28.17,	est receive thy sight, and the filled with the Holy Ghost.
&c.	18 And immediately there fell from his eyes as it had
p 5.20.23.	been scales: and he received sight forthwith, and
2 Co.11.23	arose, and was baptized.
27. 2 T. 1.11,	19 And when he had received meat, he was strength-
12.	ened. Then was Saul certain days with the disciples
q c.8.17.	which were at 8 Damascus.
r c.2.4.	20 And straightway he preached Christ in the syna-
	gogues, that he is the Son of God.
s c.26.20. Ga.1.17.	21 But all that heard him twere amazed, and said;
	Is not this he "that destroyed them which called on
t Ga.1.13, 23.	this name in Jerusalem, and came hither for that in-
20.	tent, that he might bring them bound unto the chief
u c.8.3.	priests?
v 1's.81.7.	22 But Saul increased the more in strength, vand
w c-18.23.	confounded the "Jews which dwelt at Damascus,
	proving that this is very Christ.
A. M. 4010. A. D. 36.	23 T And after that many days were fulfilled, the
	Jews took counsel x to kill him:
x c.25.12. 25.3.	24 But their laying wait was known of Saul. And
y 2Co.11.	they watched y the gates day and night to kill him.
25, & c.	25 Then the disciples took him by night, and let z him
Ps.21.11, 37.	down by the wall in a basket.
32.33.	26 T And when Saul was come to * Jerusalem, he
z Jos.2.15.	assayed to join himself to the disciples: but they were

I disciple. described by Strabo, as remarkable for their attachment to literature and

all afraid of him, and believed not that he was a

polite learning. Orient. Lit. No. 1402. Ver. 15. Gen'iles.-Hammond and Doddridge, "Nations." It was not yet understood that the gospel was to be preached to the uncircumcised Gentiles: and yet the thing had been so plainly intimated in our Lord's command to preach it to "all nations," and to "every creature," that it seems strange it

was not. Ver. 17. Putting his hands on him.—It was the custom among the ancients to fay their hands, gently on any person on whom they conferred their blessing, or any benefit -- as here recovery of sight. See Mat. xix. 13. Mark viii. 23.

Ver. 18. Scales.-Perhaps the external coat of the eye, shrivelled by the splendour of the light which struck him down.—Taylor's Expos.
Ver. 21. Watched the gates.—If by these are meant the gates of the city, it

a Ga.1.18.

seems to intimate that the conspirators were numerous, for the city was very if large, and had many gates; but perhaps the gates here mentioned were those which inclosed the house where he lodged. See chap, xii. 13, 11.

Ver. 23. Let him down by the vert—his 2 G. x. 13. it is added, "through a window;" so that the case seems very like that of the Hebrew spice, Josh. ii. 15.—[Henriger Henriger] spice of rejoin, "about half a mile distant from the city eastward," they returned to the city, and "were shown the gate where St. Paul was let down in a basket. This gate is at present walled up, by reason of its vicinity to the east gate, which renders it Flittle use."]-Bagster.

1

ACTS, IX.	341
27 But b Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the	A. M. 4040 A. D. 36.
Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name	b c.4.36.
of Jesus. 28 And he was with them coming in and going out at	c ver.29,22.
Jerusalem. 29 And he spake boldly in the name of the Lord	. ver.23.
Jesus, and disputed against the Grecians: but they went about to slay him.	s Zrc.9.1, c 8.1.
30 Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.	f Pz 91 13.
3) Then and the churches rest throughout all Judea and Galilee and Samaria, and were and fedified; and	g Ko.14.13
walking hin the fear of the Lord, and in the i comfort of the Holy Ghost, were i multiplied. 32 ¶ And it came to pass, as Peter passed through-	h I t.56.11. Ch.1.10.
out all quarters, he came down also to the saints which dwelt at Lydda.	i Jn.1116, 17.
33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.	j Zes. 9.20. 22.
34 And Peter said unto him, Eneas, Jesus Christ maketh k thee whole: arise, and make thy bed. And	A. M. 4011 A. D. 37.
he arose immediately. 35 And all that dwelt in Lydda and I Saron saw him, and turned 10 to the Lord.	k c.3.6,16. 4.10.
36 % Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called	1 1 Ch.5.16
alms-deeds which she did.	ni c.11.21. 2 Co.3.16

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they

laid her in an upper chamber. 38 And forasmuch as Lydda was nigh to Joppa, and o 1 Tiene.

the disciples had heard that Peter was there, they sent Ver. 27. To the apostles-Namely, Peter and James, Gal. i. 19: no others

appear to have been at this time at Jerusalem. Ver. 23. Coming in and going out-i. e. as we should say, "backwards

and forwards;" but the whole was for 15 days only. Gal. i. 18.

Ver. 29. The Grecions—1, e. the Hellenists. See note on chap, vi. 1.
Ver. 30. Cesarea—A celebrated city on the borders of the Mediterranean; but Doddridge thinks it was Cesarea Philippi, on the borders of Syria.

Ver. 31. Then had the churches rest.-Partly through the conversion of Paul, their great persecutor, but more probably through an alarm among the Jews, owing to a threatened attempt, by force of arres, to introduce a statue of Caligebranto their most holy place; this turned their attention from persecuting the Christians to the necessity of seeking their own preservation. This favourable interval may have lasted, according to Lardner, from one to

three years before A. D. 40. Ver. 32. Lydda. - A considerable town, but one day's journey from Jerusalem,

in the way to Joppa. Joppa is now called Jaffa. Ver. 31. Make thy bed -i. e. smooth it, and roll it up out of the way.

Ver. 35. Saron-Or Sharon, a district between Joppa and Cesarea of Fales-

tine. - Calmet. Ver. 36. Dorcas.-It was common not only among the Arabs, but also

among the Greeks, to give their females the names of agreeable animals. Tabitha appears to have been a word used in the Syriac, which being interpreted is Dorcas; that is, an antelope; an animal remarkable for beautiful eyes. On this account it might have been given to the person here designated by it. - Parkhurst.

342	ACTS, X.
A. M. 4011	junto him two men, desiring him that he would not
A. D. 57.	P delay to come to them.
p or, he grieved.	39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber:
	and all the widows stood by him weeping, and show-
q Ec.9.10.	ing the coats and garments which Dorcas made, while
r Mat.9.25.	⁹ she was with them. 40 But Peter put ¹ them all forth, and kneeled down.
s Ma.541.	and prayed; and turning him to the body said, & Ta-
42. Ju. 11.43.	bitha, arise. And she opened her eyes: and who i she saw Peter, she sat up.
	41 And he gave her his hand, and lifted her up, and
t 1Ki 17.23	when he had called the saints and widows, he tree
u Jn 1211.	sented her alive. 42 And it was known throughout all Joppa; and
	umany believed in the Lord.
	43 And it came to pass, that he tarried many days in
	Joppa with one Simon a tanner. CHAPTER X.
CHAP. 10.	1 Correlius, a devontman, 5 being command d by an angel, sen 'eth for Poer: 11 who by a vision 15, 20 is taught not to despise the Gentiles. 32 K2 he
A. M. 4015.	preached Christ to Cornelius and his company, 44 the Holy Ghost falle,h on them, 15 and day are haptized.
A. D. 41.	THERE was a certain man in Cesarea called Cor-
a c 8.2.	nelius, a centurion of the band called the Italian
22.12.	band, 2 A a devout man, and one that b feared God with
b Ec.7.13.	all chis house, which gave much alms to a the people,
	and prayed to God alway.
c Ge 18 19. Ps.10+.2	3 He saw in a vision evidently about the ninth hour of the day an angel fof God coming in to him, and
7. c.13.3.	saying unto him, Cornelius.
	4 And when he looked on him, he was afraid, and
d Ps. ft.1.	said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial
	g before God.
e Ps.119.2. Pr.2.35.	5 And now send men to Joppa, and call for one Simon, whose surname is Peter:
	6 He lodgeth with one Simon ha tanner, whose house
f He.1.14.	is by the sea side; he shall tell thee what thou ought-
	est to do. 7 And when the angel which spake unto Cornelius
g Is.45.19.	was departed, he called two of his household servants,
h c.9.43.	and a devout soldier of them that waited on him con-
	tinually; 8 And when he had declared all these things unto
1 c.11.14.	them, he sent them to Joppa.
Ver. 40. CHAP. 3	Put them all forth.—Compare Mat. ix. 23—25. Ver 1. Italian hand —[The Italian hand, or rather cohort, (a)
regiment s	ometimes consi-ting of from 555 to 1105 infantry,) is not unknown to

the Roman writers. |-Barster. Ver. 4. What is it, Lord!—If this be addressed to the angel, perhaps the pronoun my should here be understood, as in Num. xi. 28, "My lord Moses, forbid them."

Ver. 6. Simon a tanner.—The Rabbies say, that this was considered as a mean trade, and executed by the Jews.—He shall tell thee, &c.—This latter member of the verse is omitted in four ancient, and many other MSS., in both the Syriae versions, &c.; and is rejected by Wetstein, Griesbach, and

Michaelis.

ACTS, X.	343
9 The On the morrow, as they went on their journey, and drew night unto the city, Peter went jup upon the house-top to pray about the sixth hour:	A. M. 4045. A. D. 41. j c.11.5,&c.
10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, 11 And saw k heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: 12 Wl.erein were all manner of four-footed beasts of	k c.7 56. Kc.19.11.
the earth, and wild beasts, and creeping things, and lives of the air. 3 And there came a voice to him, Rise, Peter; kill, to. 33t.	1 Le.11.2, &c. 20.25. De.11.3,
14 But Peter said, Not so, Lord; for I have never caten any thing that is 1 common or unclean. 15 And the voice spake unto him again the second	&c. Lze.4.14.
time, What God hath mcleansed, that call not thou common. 16 This was done thrice: and the vessel was received up again into heaven.	m Mat.15.11 ver.28, Ro.14.14,
17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made in-	1 Co.10.25 1 Ti.4.4.
quiry for Simon's house, and stood before the gate, 18 And called, and asked whether Simon, which was surnamed Peter, were lodged there. 19 While Peter thought on the vision, the Spirit said	n e.9.43.
unto him, Behold, three men seek thee. 20 Arise p therefore, and get thee down, and go with them, doubting nothing: for I have sent them.	o c.11.12.
21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek what is the cause wherefore ye are come?	p c.15.7.
22 And they said, Cornelius 9 the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from	
God by a holy angel to send for thee into his house, and to hear words of thee. 23 Then called be them in, and lodged them. And on	He 11.2

the morrow Peter went away with them, and certain

s brethren from Joppa accompanied him.

24 And the morrow after they entered into Cesarea. s ver. 45.

Ver 9. The sixth hour-i. e. noon.

Ver 11. A certain voice-1. a nonin-. Ver 11. A certain verset.—Doddridge, "Something descending to him like a great sheet," &c.—[Skenos, any thing which may be considered as a receptacle; and is therefore applicable to a wheet, or any thing woven from

flax, tied up at the four corners, which our word vessel is not]-Bazster. Ver. 12. Four-footed beasts.—Both clean and unclean, say some; but Dodd ridge remarks, that in this case Peter might have made a selection. He thinks,

therefore, that they were all unclean.

Ver. 13. Kill, and eat—[Or, sacrifice and cat. The spirit of the heavenly dection seems to be this, says Or. A. Carke,—"The middle wall of partition is now pulled down; the Jews and Gentiles are called to become one flock, under one shepherd and bishop of souls. Thou, Peter, shalt open the door of faith to the Gentiles, and be also the minister of the circumcision. Rise up; almany a blessed sacrifice is prepared; go and offer it to God; and let thy soul feed on the fruits of his mercy," &c. |- Bagster |
Ver. 21. Cesarea. - | This city, once an obscure fortress called Strato's

344	ACTS, X.
A. M. 4045 A. D 41. t c.14.11,15	And Cornelius waited for them, and had called together his kinsmen and near friends. 25 ¶ And as Peter was coming in, Cornelius met
Re. 19. 10. 2. 3.	him, and fell down at his feet, and worshipped him. 26 But Peter took him up, saying, Stand up; I myself also am a man.
u Jn.4.9.	27 And as he talked with him, he went in, and found many that were come together. 28 And he said unto them, Ye know how that it is
v c.15.8,5 Ep.3.6.	an unlawful thing "for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me "that I should not call any man common or unclean.
₩ Ma23.3. 1.10.	29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? 30 And Cornelius said, Four days ago I was fasting
x ver.4, &c. Da.10.12 He.6.10.	until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me win bright clothing. 31 And said, Cornelius, thy *prayer is heard, and thine alms are had in remembrance in the sight of God. 32 Send therefore to Joppa, and call hither Simon,
y De.5.27.	whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.
z De. t0.17. 2 Ch. 19.7. Job 31.19. Ro. 2.11. Ga 2.6. 1 Pe.1.17.	33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now Fiberefore are we all here present before God, to hear all things that are commanded thee of God. 34 Then Peter opened his mouth, and said, Of a truth I perceive that God z is no respecter of persons:

Tower, was built and superbly decorated by Herod the Great, and caffed Casarea, in honour of Augustus Casar, to whom he dedicated it in the 28th year of his reign. It was situated on the shore of the Mediterranean, between Joppa and Dora, with a haven, rendered by Herod the most convenient on the eoast. Thirty miles from Jaffa, or Joppa, 32 from Ramlay, and 36 from Acco, or Ptolemais; and, according to Josephus, six handred stadia, or 75 miles, from Jerusalem, though the real distance is probably not more than 62 miles. Nothing now remains of the former splendour of Casarea: the supposed sites of the aucient edifices are mere mounds of indefinable form; the waves wash the ruins of the mole, the tower, and the port; the whole of the surrounding country is a sandy desert; and not a creature, except beasts of prey, resides

within many miles of this silent desolation.]-Bagster. Ver. 26. Stand up.—Did Jesus say so? or what are we to infer upon the doctrine of the simple humanity of Jesus? Was no less pious, or less handle.

than St. P ter? Ver. 28. An unlawful thing. - So Josephus: - "Those strangers who come to us on any other account but that of religion. Moses permitted not to be

mixed with us in any familiarities."

Ver. 32. Send therefore to Joppa, and call hither Simon.-None are so well qualified to recommend a remedy, as these who have felt its efficacy. An angel might say, "He shall save his people from their sins;" but Peter could say, "He shall saved me, a sinner, though I forsook him and decided him."

say, "He hath saved me, a signer, quough i cossole and worthy of the remark of Ver. 33. All here present.—What is especially worthy of the remark of ver. 33. All here present.—What is especially worthy of the remark of Christian congregations, they did not come dropping in (as we often see) during the whole time of service, but, says Cornelius, "We are all here present before God, to hear all those things that are commanded three of God." That are commanded thee of God -it was as easy for God to reveal Christ to Cornelius as to tell him where to find Peter. But having commissioned his preached gospel for the conversion of the world, he honours that gospel, and makes it necessary for Peter to go as a missionary to Cornelias. So God has recently brought heath in men to Christian countries, where they

ACTS, XI.	345
35 But in vevery nation he that feareth him, and	A. M. 1045.
worketh righteousness, is accepted with him.	A. D. 41.
36 The word which God sent unto the children of	Ro.2.13,
Israel, preaching peace by Jesus Christ: (he is	27.
c Lord of all:)	3.22,29 10.12,13.
37 That word, I say, ye know, which was published	Ep.2.13
throughout all Judea, and began from Galilee, after	15.
the baptism which John preached;	h Is 57.19.
38 How God anointed Jesus of Nazareth with the	Col.1.20.
Holy Ghost and with power: who e went about do-	c Ps.24.7
ing good, and healing all that were oppressed of the	M: t.28 18
devil; g for God was with him.	Ro 11.9.
39 And have are witnesses of all things which he did	1 Co.15.21 Ep.1.20
both in the land of the Jews, and in Jerusalem; whom	21.
they slew and hanged on a tree:	1 Pe 3.25 Re.17.14.
40 Him God raised up the third day, and showed	
him openly;	He.1.9.
41 Not i to all the people, but unto witnesses chosen	e Mat.1215
before kof God, even to us, who did eat and drink with	f 1Jn.33.
him after he rose from the dead.	g Jn.3.2.
42 And he commanded us I to preach unto the peo-	h Lu 21.48.
ple, and to testify that wit is he which was ordained	c.2.32.
of God to be the Judge of quick and dead.	i Mat 29.1,
43 To him a give all the prophets witness, that	2.
through his name o whosoever believeth in him shall	j Jn.11.22. 20 & 21.
receive remission of sins	k Ja. 15.16.
44 9 While Peter yet snake these words, the Holy	1 Mat.28.
Ghost P fell on all them which heard the word.	19,20.
45 And 9 they of the circumcision which believed	mJn 5.22,27
were astonished, as many as came with Peter, be-	e 17.31.
cause that on the Gentiles also was poured out the gift of the Holy Ghost.	2 Co.5.10. 1 Pe.4.5.
46 For they heard them repeak with tongues, and	n Lu.21.27
magnify God. Then answered Peter,	Jn.5.39.
I am Class a construction and a selection of a cold material and a construction of a cold material and a construction of a cold material and a col	311.0.00

47 Can sany man forbid water, that these should not o July 14. be baptized, which have received the Holy Ghost as

17. Ro. 10.11.

CHAP, U.

A. D. 42.

Ga.2.12

well as we? p c.-1 31. 48 And he commanded them to be baptized in the

q ver.23. name of the Lord. Then prayed they him to tarry r c.2.1. certain days. CHAPTER XI.

s 2.8.12 Peter, being a cused for going in to the Gentiles, 5 maketh his defence, 18 which is accepted. 19 The g-spell being spread into Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them. 26 The disciples there are first called Coristians. 27 They send relief to the brethren in Judea in time of fan ine

ND the apostles and brethren that were in Judea A M. 4046. heard that the Gentiles had also received the

word of God. a c.10.23.28 2 And when Peter was come up to Jerusalem, they

c. 10.9, &c. that were of the circumcision contended with him, have received the gospel, (as Obookiah.) or the inquiring anxious heathen has

met the missionary, and rejoiced in the preaching of Christ. The heathen must have the preached gospel. Ver. 41. Not to all the people. - This has been made an objection by many

infidel writers; to which we can only reply, that God is not bound to satisfy those who are unwilling to be convinced.

Vet. 43. All the prophets, &c .- Most of them in a very express manner, and others indirectly; for "the testimony of Jesus is the Spirit of prophecy." Rev. xix. 10.

ACTS, XI. 346 A. M. 4046. A. D. 42 3 Saving. Thou wentest in to men preircumcised. and dids eat with them. b Jn.16.13. 4 But Peter rehearsed the matter from the beginning. and expounded it by order unto them, saving, 5 I was in the city of Joppa praying; and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: 1 Ps. 19.7.. 6 Upon the which when I had fastened mine eyes. I considered, and saw four-footed beasts of the earth, Jn 6.63,68 and wild beasts, and creeping things, and fowls of the air. 7 And I heard a voice saving unto me, Arise, Peter: slav and eat. 8 But I said, Not so, Lord: for nothing common or d c.2.4. unclean hath at any time entered into my mouth. 9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common. 10 And this was done three times: and all were drawn up again into heaven. Mat.3.11. 11 And, behold, immediately there were three men Jn. 1.26,33 already come unto the house where I was, sent from c.1.5. Cesarea unto me. 12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: 13 And he showed us how he had seen an angel in his house, which stood and said unto him, Send f 1s.41.3. Joel 2.28. men to Joppa, and call for Simon, whose surname is Peter: 11 Who shall tell thee c words, whereby thou and all thy house shall be saved. 15 And as I began to speak, the Holy Ghost fell

g c.15.9.9.

15 And as I began to speak, the Holy Ghost fell on them, as don us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John c indeed baptized with water; but fye shall be baptized with the Holy Ghost.

h Ro9.21. as he did unto us, who believed on the Lord Jesus Christ; what h was I, that I could withstand God?

CHAP. XI. Ver. 5. A great sheet.—[Camerarius would render the word sheet a table napkin, and Daniel Heinsius, by a shepherd's bar, or sack, in which they were necustomed to put flood, platters, trenchers, and other things. It was a type of the Christian church, separated from the world; the living creatures of all kinds of which it was full, were the people of all nations included in the church; it was knit at the four corners, to show that they were gathered together from the four quarters of the globe; it descende diron heaven, in the same manner as the New Jerusalem is represented in the Apocalypse, to intimate, that though the church exists in the world, it is not of the world, but of celestial origin; and the drawing back of it into heaven was desamed to teach us, that as the church has its origin trom heaven, so it shall return victorious thither. In this representation, the condition of the believing Gentiles is described; they were about to constitute one Church with the believing Jews, and be made partakers of the heavenly inheritance.]—Bazster.

Ver. 17. What was I, that I could stithstand God?—"O that the sin of withstanding God lby laying down rules of Christian communion, which exclude any whom He has admitted may not be laid to the charge of those who fact) with a good intention, but in an over fondness for their own forms."—Weslen.

......

peace, and glorified God, saving, Then hath God also to the Gentiles granted repentance unto life.

19 T Now they I which were scattered abroad upon

the persecution that arose about Stephen travelled as

far as Phenice, and Cyprus, and Antioch, preaching the word to none but k unto the Jews only.

20 And some of them were men of Cyprus and Cy-

21 And the in hand of the Lord was with them : and a great number believed, and turned nunto the Lord.

22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they A. M. 4017. sent forth Barnabas, that ne should go as far as A. D. 43.

rene, which, when they were come to Antioch, spake

unto the | Grecians, preaching the Lord Jesus.

A. D. 42.

i Ro.10.12.

15.9.16

k Mat.116.

1 c.8.1.

1 c.6.1

9.29.

m Lu.1.66.

n c.15.19.

1	Antioch.	o c.9.27.
۱	23 Who, when he came, and had seen the grace of God, was p glad, and exhorted a them all, that with	p 3 Jn.4.
Ì	purpose r of s heart they would cleave unto the Lord.	q c.13.43.
ı	24 For he was a good man, and full tof the Holy	r Ps.17.3.
I	Ghost and of faith: and u much people was added unto the Lord.	2Co.1.17.
ı	25 Then v departed Barnabas to Tarsus, for to seek	s Pr.23.15,
l	Saul:	
i	26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole	t c.6.5.
l	year they assembled themselves with the church,	u ver.21.
	and taught x much people. And the disciples were	v c.9.27,20.
1	called Christians first in Antioch.	wor, in.
l	27 ¶ And in these days came y prophets from Jerusalem unto Antioch.	x Mat.28.19
١	28 And there stood up one of them named z Agabus,	у с.2.17.
l	and signified by the Spirit that there should be great	13.1. Ep.4.11.
ľ	dearth throughout all the world : which came to pass	z c.21.10.
	in the days of Claudius Cesar.	2 0.21.10.
ł	Ver. 13. Held their peaceDoddridge, "acquiesced."	
į	Ver. 19. Antioch.—This was the capital of Syria, and the third Roman Empire: Rome and Alexandria only ranking before it.—Do	
ļ	Ver. 20. To the Grecians-or Hellenists; that is, Jews who used	I the Greek
1	language. See note on chap, vi. 1. But the Alexandrian MS., would by the Syriac and other ancient versions, and some Christia	
ĺ	reads, "the Greeks;" plainly meaning Gentile Greeks, which I	Doddridge,
	Lardner, and Griestach decidedly prefer; Campbell, Scott, and I however, defend the common version.	Boothroya,
i	Ver. 25 Tarsus.—The metropolis of Cilicia, situated on the ba	
í	river Cydnus, which flowed through it, and divided it into two parts Ver. 26. With the church.—"In the church." So Hammond, I	s. Doddridga
1	&c.: meaning, perhaps, the house in which they used to asso	mble: but
į	Townsend objects to this on the ground of their being probably too	numerous:
1	by the church, then, we may understand, the body of the faithful i	n that city.

Tradicopples were called Christiens first in Antioch.—Doddridge thanks the original implies that they were so named by dwine appointment, but the original denies the word any such meaning; and it is easy much more proballe that they received the name of Cartelians, as they had done those of

Ver. 28. Great dearth.-[This was probably the famine which took place in the fourth year of Claudius, which continued for several years, and it is which, says Josephus, "many died for want of food." [—Bassier. — All the vorid.—Se the Greek word confessedly signifies; but the best interpreters are compelled with Lardner and Doddridge, to restrict if to Judea; and the former, for authority, quotes the LXX. on Jos. ii. 3; is a. xii. 5; and Lukie iv. 35; xxi. 28.

So in modern times the names

Nazarenes and Galileans, from the populace

of Lutherans, Calvinists, were not assumed, but given.

A. M. 4047. A. D 43.

29 Then the disciples, every man according to his ability, determined to send a relief unto the brethren which dwelt in Judea:

a Ro.15.26. l Co.16.1. 2Co.9.1,2.

30 Which also they did, and b sent it to the elders by the hands of Barnabas and Saul.

b c.12.25.

CHAPTER XII. 1 King Herod persecuteth the Christians, killeth James, and imprisone h Peter: whom an angel delivereth upon the prayers of the church. 20 in als pivie taking to himself the henour due to God, he is streken by an angel, a d dieth

CHAP, 12. A. M. cir.

miserably. 21 After his death, the wool of God prospereth. OW about that time Herod the king a stretched

4048. A. D. cir. 41. a or, brgan.

forth his hands to vex certain of the church. 2 And he killed James b the brother of John with the sword. 3 And because he saw it pleased the Jews, he pro-

b Mat.4.21. 20.23.

ceeded farther to take Peter dalso. (Then were the days of unleavened bread.)

c c.21.27.

4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring d In.21.18. him forth to the people.

e Ex.1214.

5 Peter therefore was kept in prison: but f prayer was made without ceasing of the church unto God for him.

f or, instant and earnest prayer was made 2 Co.1.11.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison.

Ep.6.18, 19 l Th.5.17. Ja.5.16.

7 And, behold, the angel 5 of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise And h his chains fell off from his up quickly. hands.

g 1's 37.32, 33. c.5.13.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

h c.16.26

-In the days of Claudius Cesar .- [Claudius Cesar succeeded C Caligula, A. D. 41; and after a reign of upwards of 12 years, he was poisoned by his wife

A. 0. 41; and after a reign of upwards of 18 years, he was poisoned by his write Agrippina, and succeeded by Nero.]—Barster.

CHAP. XII. Ver. 1. Herod . . . stretched forth his kends.—Doddridge, 'lad hands on some of the clurch to afflict them." Of all the royal names recorded in sacred history, those of Pharcoh and of Herod rank the hichest for cruelty and impiety. Herod the Grext mordered a number of infants, in hope of destroying the infant Jesus, (Mat. iii. 16;) to say nothing of his craelty to his or the desired and the same of the sam to his own children, which led Augustus to say, it were better to have been his log than his son. Herod Antigas, his son, sacrificed the holy prophet, John the Baptist, in order to gratify an adulter-ss, with whom he lived in incest. The Horod here introduced to our notice was Herod Aerippa, giandson of the former, whom he much resembled, both in his character and ond. St. Luke calls him "Herod the king."

St. Other cans min reconding states. Ver. 2. With the storyd—i. c. by beheading him. Vor. 4. Four quaternions—i. e. four parties, of four soldiers each.—After Eaver.—Doddridge, "The Passaver." (Gr. Pascha.)

The property of the Eaver Comments of the Comment of the Pascha.)

Page 19 Jun being stretched out in prayer for Israel, were held up by Aaron and Hur. xvii. 11, 12

Ver. 6. Bound with two chains .- One hand being chained to the soldier on his right hand, the other to another on his left.

Ver. 7. His chains,—The two chains with which his hands were fastened to those of the two soldiers between whom he slept. This, if appears, was the Roman mellod of securing a prisoner; and seems to be that which is infinated in verse 6. |- Bagster.

349 9 And he went out, and followed him; and wist not! A. M. cir. 4018 I that it was true which was done by the angel; but A. D. c.r. 41 thought be saw a Lyision. 10 When they were past the first and the second i Pa 126.1. ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; | c.10.3,17. and forthwith the angel departed from him. 11 And when Peter was come to himself, he said, k 2 Ch. 16.9. Now I know of a surety, that the Lord hath sent k his Ps.31.7. angel, and hath I delivered me out of the hand of 10 1.3.23. 5.22. He.l.H. Herod, and from all the expectation of the people of 12 And when he had considered the thing, he came to the house of Mary the mother of John, whose sur-1 Ps 37.18. name was Mark; where many m were gathered to-97.10 2 Co.! 10. 2 Pe.S.9 gether praying. 13 And as Peter knocked at the door of the gate. a damsel came " to hearken, named Rhoda. 14 And when she knew Peter's voice, she opened m ver.5 not the gate for gladness. but ran in, and told how Peter stood before the gate. 15 And they said unto her, Thou art mad. But she n or, to ask constantly affirmed that it was even so. Then said who was Liere. they. It is his angel. 16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. o Mat.13.10 17 But he, beckoning p unto them with the hand to hold their peace, 4 declared unto them how the Lord had brought him out of the prison. And he said, Go p c.13.16. show these things unto James, and to the brethren. And he departed, and went into another place. 18 Now as soon as it was day, there was no small 3 Pa 96.16.

stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Cesarea, and there abode. 20 ¶ And Herod r was highly displeased with them

r cr. bare a hostile mind, intending war

Ver. 9. Wist not-[That is, he knew not; wist being the preter tense of the obsolete verb to wis, from the Saxon wissan, in German wissen, and

Dutch wysen, to think, imagine, know.]-Bagster. Ver. 11. Peter was come.- [He was in an ecstacy: and it was only when the angel left him, that he was fully convinced that all was real. |-Bugster.

Ver. 12. When he had considered. - Doddridge, rather, when he recollected himself. Ver. 13. Peter knocked at the door .- [The door was probably shut for fear

of the Jews; and, as most of the houses in the East have an area before the door, it might have been this outer gate at which Peter stood knocking. |- B. Ver. 15. It is his angel.-[They spoke according to the notion, whether true or false, which has generally prevailed, that when a person is near death, or has actually expired, a spirit or angel, in his exact form, and speaking with

bis voice, sometimes appears to his friends. |-Hagster.

Ver. 17. Unto James.—Not James the kinsman of John, for he was beheaded; but James the less, (as he is called,) author of the general Epistle.

—Into enother piace.—Probably to secrete himself more effectually—which

he did. Ver. 19. Put to death .- Doddridge, "Led away to execution." So Hammond.

Ver. 20. Was highly displeased .- Doddridge, "Was highly incensed" on account of some supposed affront.

350 of Tyre and Sidon; but they came with one accord A. M. cir. 4913. to him, and, having made Blastus the king's cham 4. D. cir. berlain their friend, desired peace; because their 44. country was nourished by the king's country. . That was 21 And upon a set day Herod, arrayed in royal apparel, orer the king's sat upon his throne, and made an oration unto them. hed-22 And the people gave a shout, saving, It is "the chamber. voice of a god, and not of a man. 23 And immediately the angel of the Lord smote t Eze.27.17. him, because he gave not God the glory: and he u Jude 16. was eaten of worms, and gave up the ghost.
24 ¶ But the word of God v grew and multiplied. v C 1.1.6. 25 T And Barnabas and Saul returned from Jerusalem, when they had fulfilled their w ministry, and took w or charge with them John, whose surname was Mark. c.11.29,30 CHAPTER XIII. 1 Paul and Barnabas are chosen to go to the Gentiles. 7 Of Sergius Paulus, and Fan and bathadas are constructed to the German. To estimate at anisach, it is clayers the sorrerer. If Faul preacheth at Antioch, that Jeeus is Christ. 42 The Gentiles believe: 45 but the Jews gainsay and basphene: 46 whereupon they turn to the Gentiles. 43 As many as were ordained to life believed. TOW there were in the church that was at Anti-CHAP 13. och certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of A. M. cir. 4019. Cyrene, and Mangen, a which had been brought up A. D. cir. with Herod the tetrarch, and Saul. 45. 2 As they ministered to the Lord, and fasted, the a or, Holy Ghost said, Separate b me Barnabas and Saul Herod's for the work c whereunto I have called them. ost r-3 And when they had fasted and prayed, and laid brother. their hands on them, they sent them away. b Ga.1.15.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to c 1 Ti.2.7. Cyprus. Ver. 21. And upon a set day .- [Josephus says, that this was upon a day in which games were exhibited in honour of Claudius; and that, as Herod did

not rebuke this impious flattery, he was seized with a severe pain in his bowels, which terminated his existence in five days.]—Bazster.—Reval apparel.— Josephus says. "Herod came into the theatre carly in the morning, days ed in a robe of silver, of most curious workmanship. The rays of the rising sun, re-

feeted from so splendid a garb, gave him a majestic and awful appearance.

Ver. 22. The people gave a shout.—Hammond, "shouted, The vine of Ver. 23. The angel of the Lord.—Instead of this angel, Josephus tells us of an ord." He states that, "presently after he had received the flattery of

the multitude, looking up, he saw an owl, sitting on a certain rope over his head, and immediately understood that this bird was the messenger (or angel) of ill tidings . . . and fell into the deepest sorrow," &c.—Whiston's Jos.

Ver. 25. Fulfilled their ministry.—Alluding particularly, as we suppose, to the charitable aid which they had carried to the church there. To relieve brethren in necessity or distress, is an office not unworthy of an apostle. - John, whos; surname was Mark - This was evidently a different person from Mark the Evangelist, as is shown by Grains, to whom Daddringe refers with approbation. The Mark here is understood to have been the son of

With appropation. The stark here is understood to have been the son of Mary, at whose house the disciples met to pary for Peter, ch. xii. 12; and he is called "sister's son to Darvabas," Col. iv. 10.

CHAP, XIII. Ver. 1. Sinceon, called Nizer—Or the black man; possibly a negro.—Lucius of Cyrene—Another African, according to Doddridge.

Cyrene was a city of Libya, situated in a fertile plain about twelve miles from the Medieranean and the capital of Cyrenaica, at present called Cairoan in the kingdom of Balca.]- Bageter.

Ver. 2. The Holy Ghost said .- Either by an inspired person, or by an ora-

cular voice.

Ver. 4. Seleucia.—[This was Seleucia Pieriæ, a city of Syria, on the const of the Mediterranean, north of the mouth of the Orontes. The ruins are now

ACTS, XIII. A. M. cir. 5 And when they were at Salamis, they preached the 4019. word of God in the synagogues of the Jews: and A. D. cir. 45. they had also John to their minister. 6 ¶ And when they had gone through the isle unto d 2 Ti 3.8 Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus: 7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. 8 But Elymas the sorcerer (for so is his name by interpretation,) d withstood them, seeking to turn away the deputy from the faith. 9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, 10 And said, O full of all subtlety and all mischief. thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the A. M. 4050. A. 1). 46 11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. 12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord. 13 T Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem. 14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue g ver.27. f on the sabbath day, and sat down. 15 And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying,

Ye men and brethren, if ye have any word h of exhortation for the people, say on. 16 Then Paul stood up, and beckoning with his hand, said, Men of Israel, and ye that fear God, give audience. h He.13.22

called Kepse, according to Dr. Pocceke, and are situated about a mile from

the sea, on the south-west of a rocky mountain.]—Bagster. Ver. 5. Salamis .- | Salamis was a famous city on the eastern coast of the isle of Cyprus, opposite Seleucia, afterwards called Constantia, and now Famagusta. |-Bagster.

Ver. 6. Paphos. - [Paphos, now Bafo, or Baff, was another celebrated city

of Cyprus, on the western part of the island.—Bagster.
Ver. 3. The sorcerer.—One who used the "curious arts of necromancy, astrology." &c. See ch. xi. 19.—Seeking to turn away the deputy from the faith.—Opposition to the gospel is often the harbinger of success.

Ver. 10. Child of the devil .- A name to which he was entitled, both from his personal character, as a wicked man, and from his iniquitous profession, as a

sorcerer and a false prophet.

Ver. 13. Paul.—Throughout the remainder of the New Testament, Saul of Tarsus is called Paul. This apostle being now devoted to the service of the Gentiles, it might be proper that he should now assume a Roman name; and he might adopt this in honour of his illustrious convert, the governor. Others suppose it the name which he assumed when he became a Roman citizen; but this seems hardly consistent with his being born free. Beza thinks that the Greeks and Romans would find his Hebrew name difficult to pronounce, and naturally call him Paul.

Vet. 15. Reading of the law, &c .- The custom of reading the law, the Jews say, existed a hundred and seventy years before the time of Christ. The divi-sion of it into sections is ascribed to Ezra. The five books of Moses, here called A. M. 4050. 17 The God of this people of Israel chose; our fathers, and exalted the people when they dwelt is as

strangers in the land of Egypt, and with a k high process, arm brought he them ought of it.

k Ex.13.14, 18 And about the time of forty 1 years m suffered he their manners in the wilderness.

19 And when he had destroyed a seven nations in the land of Chanaan, he divided their land to them by micretope lot.

Photeen, 20 And after that he gave unto them P judges about to the space of four hundred and fifty years, until Samuel the prophet.

Photoson, bree, or, fellows, and afterward they desired a king; and God fellows, gave unto them Saul the son of Cis, a man of the sea and tribe of Benjamin, by the space of forty years.

based, title of Benjamin, by the space of forty years.

22 And when s he had removed him, he raised up her clads unto them David t to be their king; to whom also he according to the gave testimony, and said, I have found David the son to the LXX;

of Jesse, a man u after mine own heart, which shall

fulfil all my will.
23 Of this man's seed hath God according to his pro-

nuise v raised unto w Israel a Saviour, Jesus:

n De.7.1. 24 When John * had first preached before his

o Jos II. &c of Israel.

p Ju-246 q 1 8a.8.5. think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not

r18s.31.6 18s.31.6 25 Men and brethren, children of the stock of Abraham, and Whosoever among you feareth God, to you

ham, and phosoever among you feareth God, to you is the fact of this salvation sent.
27 Fod by that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices

w Mar.1.21. ethey here they knew init not, not yet the voices w Mar.1.21. they have fulfilled them in condemning him.

x MacM... 28 And though they found no cause of death in him, yet desired they Pılate that he should be slam.

y Mat-10.6 29 And when they had fulfilled all that was written $z_{\text{Lu}(2,0)}$, of him, they took him down from the tree, and laid him in a sepulchre.

the law, contained fifty-three sections, so that by reading one on each schbath, and two in one day, they read through the whole in the course of a year; inishing at the feast of Tabernacles, which they called "the rejoicing of the law."—Orient. Cust. No. 1313.

Ver. 17. Exalted the people—That is, Jacob's family, under the protection of Joseph.

Or JOSEPH. Ver. 29. Four hundred and fifty years—That is, according to the chronology of Josephus and the LXX; but this differs from the Hebrew chronology full one hundred years. Doddridge reads, "And after these transactions, [which lasted] about four hundred and fifty years;" which, by an alteration in the pointing, reads, "He divided the land to them by lot, about four hundred and fifty years, and after that he gave them judges," &c. He cites the authority of some cooles mentioned by Grottins and Ucher.

Ver some comes meaning the man and a calcin, Grotius, Doddridge, Ver spelde Sammel's government as well as Saul's for notwithstanding &c. include Sammel's government as well as Saul's for notwithstanding Saul's being appointed long, Samuel still retained his office of judge as long as he frow of Saul's being and still retained his office of judge as long as

Ver. 25. I am not he.—See John i. 19—27.

Ver. 27. They have fu'filled them.—See ch. iii. 17, and note.

30 But God raised him from the dead:

31 And he was seen a many days of them which came up with him from Galilee to Jerusalem, who are his

witnesses unto the people. 32 And we declare unto you glad tidings, how that e Ps.27. the promise b which was made unto the fathers.

33 God hath fulfilled the same unto us their children. in that he hath raised up Jesus again; as it is also written in the seco.id psalm, Thou c art niv son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on

this wise, I will give you the sure a mercies of David. 35 Wherefore he saith also in e another psalm, Thou

shalt not suffer thy Holy One to see corruption. 36 For David, fatter he had served his own generation by the will of God, & fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God h raised again, saw no corruption.

38 Be it known unto you therefore, men and brethren. that through i this man is preached unto you the for giveness of sins:

39 And by I him all that believe are justified from all g 1 Ki.2 10. things, from which ye could not be justified by the h c.2.21.

law of Moses. 40 Beware therefore, lest that come upon you, which

is spoken of in k the prophets: 41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall. in no wise believe, though a man declare it unto k Is 29.14.

vou. 42 \ And when the Jews were gone out of the synagogue, the Gentiles besought that these words might

be preached to them I the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul mell 22 and Barnabas: who, speaking to them, persuaded

them to continue in the grace of God. 12.15 Ver. 33. Raised up Jesus again—i. e. from the dead, as many understand these words; but as there is no distinct word for "again" in the Greek, and

the original does not necessarily imply it. Witsius and others understand the words rather as referring to the birth of Jesus. See ch. iii. 22; vii. 37. Yet it is also applied by the apostle Peter to the resurrection from the dead, ch. n. 24, 30, 32. ▼er. 34. No more to return to corruption-i. e. to the place of corruption, namely, the grave. So Beza, Doddridge, &c.—Sure mercies of David-That is, covenanted mercies to David as a type of Christ.

Ver. 35. Thou shalt not suffer, &c .- See Ps. xvi. 10. Acts ii. 27.

cormption," is to experience it; so to see death, to see line, &c.—Dotatidge,
"Turn pale and disappear," or "vanish."
Ver. 43. When the congregation was broken up.—This explains the preceding verse—"When the Jews were gone out," then the Gentiles came about the apostles and sought, &c .- Religious proselytes. - The reception of proselvtes required a particular previous preparation. As to the form and manner of admission, the rabbies make it to consist of three articles; circumcision, baptism, and sacrifice. Thus admitted, the proselyte was considered as born again. The bond of natural relation between him and all his kindred was now dissolved. He was now to all intents and purposes a Jew; and entitled to a share in all their privileges. The Jews, however, were very apt to look with

A. M. 4050 A. D. 46.

b Ro.4.13.

d Gr. ta osia. holy, or, inst things; v. hich

LXX both is the I lace of 1s.55.3, and in many others, use for that which is in the

Hebrew, mercies. he had in his own

agezerved the will of God.

i Da 9.24. Lu.24.47 1 Jn.2.12 j Is.53.11

Ha.2 L Ro.3.28 9.1 11a.1.5.

1 in the werk betwe-n, or, in the sabbath be-

He.6.11.

ACTS, XIV.

A. M. 4050. And the next sabbath day came almost the A. D. 46. whole city together to hear the word of God. n c.15.0. 45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, a contradicting and blaspheming. o Mat. 19.6. 46 Then Paul and Barnabas waxed bold, and said, Lu. 21, 47, Liu. L. 16. It was necessary that the word of God should first o have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we P turn to the Gentiles. r De 32.21. 47 For so bath the Lord commanded us, saying, 9 I Ro. 10.19. have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the n 1s.49.6. 48 And when the Gentiles heard this, they were glad. and glorified the word of the Lord: and r as many as were ordained to eternal life believed. r c.2.47 49 And the word of the Lord was published through-120.8.30.

out all the region. 50 T But the Jews stirred up the devout and honourable women, and the chief men of the city, and a raised s 2 Ti.3.11. persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook 1 off the dust of their feet against Ma.6.11. them, and came unto Iconium. c.13.6. 52 And the disciples were filled with a joy, and with

the Holy Ghost. CHAPTER XIV. I Paul and Barnabas are persecuted from Leonom. 8 At Lystra Paul health a cripple, whereupon they are reputed as reds. 19 Paul is stoned. 21 They past through there shorthes, confirming the disciples in fath and patience. 26 Returning to Antioch, they report what God had done was them. u Mat.5.12

and made their minds evil affected against the brethren.

ND it came to pass a in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and CI1AP, 14. also of the Greeks believed. 2 But the unbelieving Jews stirred up the Gentiles, a ch.13.5%

a jealous eye upon proselytes, preferring Israelites by descent to all others.-Jeaning's Jewish Autiq.

Ver. 41. Came almost the whole city-That is, both Jews and Gentiles, a great multitude.

Ver. 48. As many as were ordained to eternal life to level .- For " ordained to," Doddridge reads, "determined for;" which is taking a middle path between the Calvinists, as Gill, who refers it to God's predesunation; and the Arminians, who, with Hammond, refer it to men's own self-determination! for which we see no ground. But we have no of jection to understand it in bar-mony with the language of our Lord and of St. Luke. Our Lord "gives eterhad not to all whom the Pather gives him by the operations of his gir cc." Company John Xvn. 9. All those "believe unto eternal life" whose "Leauts the Lord opens," as he did Lydia's, Acts xvi. 14. If we refer our conversion wholly to the grace of God, it secures to him the honour, and to us the certainty of our salvation. Accordicless, God does nothing but what he ever intended to do. "I am the Lord: I change not." Ver. 51, Shooy of the dust, &c... This, though it may appear to us a trilling

ceremony, is always mentioned by our Lord as a matter of serious alarm to be them. It shall be more telerable for Sodom and Gomoriali in the day of judgment, than for those who treat with hostility and contempt the message of saleation to mankind .- Iconium .- Iconium, now Cogni, or Konich, was the capital of Lycaonia in Asia Minor; a well built city, situated in the richest part of that province. I-Bagster.

g c.23.6.

ACTS, XIV. 3 Long time therefore abode they speaking boldly in A. M. 4650. A. D. 46. the Lord, which a gave testimony unto the word of his grace, and granted signs and wonders to be done a Ma 16 20. He.2.4. by their hands. 4 But the multitude of the city was divided: and b particle with the Jews, and part with the apostles. 5 And when there was an assault made both of the h c 2524 Genules, and also of the Jews with their rulers, to use them despitefully, and to stone them, 6 They were aware of it, and e fled unto Lystra and Derbe, eities of Lycaonia, and unto the region that c Mat 10.23 lieth round about: 7 And there they preached the gospel. 8 \ And there sat a certain man at Lystra, impotent in his feet, being ad cripple from his mother's womb, a c.3.2. who never had walked: 9 The same heard Paul speak: who stead(astly beholding him, and perceiving that he had faith e to be healed, e Mat.9.28. 10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked. 11 And when the people saw what Paul had done, they lifted up their voices, saving in the speech of Lycaonia, The gods are come down to us in the like-if 1s.35.6. ness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought exen and garlands unto the gates, and

b would have done sacrifice with the people. 14 Which when the apostles, Barnabas and Paul. h Da.2.46.

CHAP. XIV. Ver. 3. Speaking boldly.—Doddridge, "freely;" i. e. without privacy or reserve.

Ver. 5. When there was an assault made .- Doddridge explains this of a joint attempt about to be made by the bigoted Jews and unbelieving Gentiles, which coming to the ears of Barnabas and Paul, they fied farther, even to Lystra and Derbe.

Ver. 6. Lystra.—[Lystra and Derbe, two cities of Lycaonia, were situated south of Iconium, and north of A ount Taurus; the former being to the west and the latter to the east .- Lycaonia .- Now Konieh, was a province of Asia Minor, bounded by Phrygia on the north, Pisidia on the west, Pamphyha and Cilicia on the south, and Cappadocia on the east, made a Roman pro-

vince under Augustus. J—*Bagster*. Ver. 9. Had fath to be hea ed.—See Mat. ix. 27—29. The man had probably been that the apostles had wrought intracles, and might show in his counter. nance and manner (perhaps in words also) a desire to be healed; or Paul might have an immediate suggestion by the Spirit of inspiration.

Ver. II. The speech of Lycaonia.—Not Greek, but a dialect perhaps appearing the Syriac. Daddridge.—In the likeness of men.—The Greeks proaching the Syriac. supposed that their gods often rendered themselves visible in human form.

Ver. 12. Jupiter .- | Jupiter was the supreme god of the heathen : and Mercury was considered the god of eloquence. The ancients represent Jupiter as an aged man, large, noble, and majestic; and Mercury, young, light, and active; and it is very probable that Barnabas was a large, noble, well-made man; and St. Paul, young, active, and eloquent.]-Bagster.

Ver. 13. The priest of Jupiter .- Doddridge remarks, (after Esner,) that it was customary for the Greeks to build temples to their futelar deities, in the suburhs of the cities, and to set up their images before the city, at the gates. According to this practice, the priest of Jupiter, who was esteemed the titular deity of the place, and whose image was placed in a temple erected to the before the gates of the city, "brought ozrn and garlands," (or chaplets,) with which they crowned both gods and sucrifices on such occasions.

Ver. 14. The epostles, Barnabas and Paul.-It is plain, both here and in verse 4, that Barnabas is called an apostle; yet we hear nothing of his being

A. M. 4050. heard of, they i rent their clothes, and ran in among A. D. 46. the people, crying out,

i Mat.26.65 15 And saving, Sirs, why do ye these things? We i also are men of like passions with you, and preach 1 c.10.26. unto you that we should turn from these vanities k unto Ja.5.17.

Re.19.10. the living God, which made m heaven, and earth, and the sea, and all things that are therein: k 1 Sa. 12.21

16 Who n in times past suffered all nations to walk in 1Ki. 16.13. Je.14.22 their own ways. Jo.2.8.

17 Nevertheless he left not himself without witness. 1 Co.5.4. in that he did good, and gave us rain p from heaven, 1 Th 1 9 and fruitful seasons, filling our hearts with food and m Ge.1.1. gladness.

Ps.33.6. 18 And with these savings scarce restrained they the 146.6 people, that they had not done sacrifice unto them. Re. 14.7.

19 T And there came thither certain Jews from Ann Ps.St.12. tioch and Iconium, who persuaded the people, and, c. 17.30. having q stoned Paul, drew him out of the city, supo Ro.1.20.

posing he had been dead. p Job 5.10. 20 Howbeit, as the disciples stood round about him. Ps.147.5 he rose up, and came into the city; and the next day Mat.5.45.

he departed with Barnabas to Derbe. 21 T And when they had preached the gospel to that A. M. 4051. A. D. 47. city, and I had taught many, they returned again to

Lystra, and to Iconium, and Antioch, a 2 Co.11.25 22 Confirming the souls of the disciples, and exhortr had made ing them to continue s in the faith, and that we many must through much tribulation enter into the kingdisciples.

dom of God. s c.13.43. 23 And when they had ordained them elders in every church, and had prayed with fasting, they commended t Ro.S.17. them to the Lord, on whom they believed.

2 Ti.3.12 24 And after they had passed throughout Pisidia, A. M. cir. they came to Pamphylia.

4650. 25 And when they had preached the word in Perga, A. D. cir. 48. they went down into Attalia:

26 And thence sailed to Antioch, " from whence they u c.13.1,3. had been recommended v to the grace of God for the v c.15.40. work which they fulfilled.

chosen to the apostleship. Some think that Barnabas and Paul are here so called, as messengers of the churches, chap, xiii, 1-3. Yet as Paol was an apostle in the higher sense, we can hardly think Luke would name Barnabas aposite in the inginer sense, we can hardly think Luke would name berinding before him, had he been only a messenger of the churches. One thing is remarkable, that Matthias, who was chosen to replace Judas, is beard no more of after his cicetion; yet Bamabas is one of the most conspicuous characters in the book of Acts. It is most certain, that we have only an abstract of the transactions of the aposteles, as well as of the Lord Jesus. Is it not poss ble, therefore, (though not recorded,) that Matthias might have died, and Barnubas loves how become in bis extend? have been chosen in his stead?

Ver. 21. Antioch-Namely, in Pisidia. Ch. xiii. 14. Ver. 23. And when they had ordained them elders in every church.—Almost every word in this short passage has afforded ground for controversy, of a nature which we purposely avoid. We shall only remark on the word eider, (Greek, presbuteros.) that it is agreed, 1st, to refer to age; and 2dly to official character; and that consequently, it may, in different texts, refer to persons reverend either in age or office. See Parkhurst.

Ver.24. Pisidia.-[Pisidia was a province of Asia Minor, situated between Phrygia on the north and west, Lycaonia on the east, and Pamphylia on the

south. |- Lagster. Ver. 25. Perga. - [Perga was a considerable city of Pamphylia, towards the sea coast, and near the Caystrus, famous for a temple of Diana .-- Attalia.

up, said

27 And when they were come, and had gathered the	A. M. C.r.
church together, they rehearsed wall that God had	4052. A. D. cir.
done with them, and how he had opened x the door of	48.
faith unto the Gentiles.	w c. 15.1.
28 And there they abode long time with the disci-	
ples.	x 1 Co.16 9.
CHAPTER XV.	2 Co.2.12 Re.3.3.
I Great di sension ariseth touching circumcision. 6 The apostles consult about a, 22 and send their determination by 1-tters to the churches. 36 Paul and Burnahas, thinking to visit the breatren together, fail at strife, and depart	-
asunder.	CHAP. 15.
A ND a certain men which came down from Judea taught the breihren, and said, Except by e be cir-	A. M. cir. 4056.
cumcised cafter the manner of Moses, ye cannot be	A. D. cir. 52.
saved.	04
2 When therefore Paul and Barnabas had no small	a Ga.2.12.
dissension and disputation with them, they determin-	b Jn.7.22
ed that a Paul and Barnabas, and certain other of	
them, should go up to Jerusalem unto the apostles	c Le.12.3.
and elders about this question.	d Ga.2.1.
3 And being brought on their way by the church,	e Ro.15 2t.
they passed through Phenice and Samaria, declaring	1 Co.16.6,
the conversion of the Gentiles: and they caused great	11. 3 Jn.6.
g joy unto all the brethren.	5511.0.
4 And when they were come to Jerusalem, they were	f c.14.27.
received of the church, and of the apostles and elders,	g Lu.15.7,
and h they declared all things that God had done with	10.
ihem.	1 01 10

risees which believed, saying, †That it was needful to circumcise them, and to command them to keep the law of Moses.

6 And the apostles and elders came * together for to

5 I But there trose up certain of the sect of the Pha-

consider of this matter.
7 ¶ And when there had been much disputing, Peter k Mattis.20

Attalia, now Antalia, or Satulie, was a maritime city of Pamphylia, the

That is, the prefect.]—Eagster.
Ver. 27. With them.—Doddridge, "By them." — Door of faith—That is, had given them also the privilege of believing. So "Door of hope," Ho. ii. 15.
CHAP. XV. Ver. 1. And certain men.—Men whose hearts are not deeply engaged in spiritual religion, are the first to spend their zeal on its external services.

Ver. 3. And being brought on their reay.—See chap. xx. 33; xxi. 5. &c. — Pienrice.—Phenrice, or Phenrica, was a province of Syria, whose boundaries were different at different times. It may be said, generally, to have extended from Tripoli on the north, to the termination of the ridges of Mount Lebanon on the south, where it met the border of Palestine; and comprehending in breadth the harrow tract between Lebanon and the Mediterranean.

Ptoleony, however, makes it extend from the Eleutherus, below Aradus, to Pelusium in Expt, including all the sea coast of Palestine.]—Bagster. Ver. 5. Needful to circumcise.—These men not only taught the perpetuity of circumcision, but its absolute necessity to salvation: they insisted, therefore, that the Gentile converts should be circumcised to be received into the

Christian Church: or, in other words, that the Gentiles must become Jews, before they could be Christians. Ver. 6. Apostles and elders came together.—This has been usually called the first Christian Council, and so it was; but it was also unique, as consisting

Ver. 6. Apostles and elders came together.—This has been usually called the first Christian Council, and so it was; but it was also unique, as consisting chiefly (if not entirely) of the apostles and other inspired persons; on which account we may the more admire the mild and gentle terms with which the apostolic epistle concludes:—Not, "If any man dispute our authority let him be Anathema," but, "From which (namely, the things here prohibited) if ye keep yourselves, ye shall do well."

Ver. 7. After much disputing .- Not among the apostles, but he ween them

358 ACTS, XV.

A. M. cir. rose up, and said unto them, Men and brethren, ye 4056. know how that a good while ago God made choice A. D. cir. among us, that the Gentiles by my mouth should hear 52.

the word of the gospel, and believe.

Mat. 16.18. 8 And God, which mknoweth the hearts, bare them 19 c.1120. witness, giving them the Holy Ghost, even as he did unto us m 2.1.24 2 And put no difference between us and them, purify-

a 11 a f. 3, ing "their hearts by faith.

10 Now therefore why tempt ve God, to put a vcke 11:12: o upon the neck of the disciples, which neither our fa-

o Ga.5.1.

thers nor we were able to bear? 11 But we believe that through P the grace of the p. Ro.3.21 F.p.2.8. Tit.3.4.5.

Lord Jesus Christ we shall be saved, even as they.
12 ¶ Then all the multitude kept silence, and gave

audience to Barnabas and Paul, declaring what mirag c.14.27. cles and wonders God had wrought among the Gen-

tiles by them. 13 ¶ And after they had held their peace, James answered, saving, Men and brethren, hearken unto me:

s Am.9.11. 14 Singeon hath declared thow God at the first did visit the Gentiles, to take out of them a people for his name.

t Nu 23 19. 15 And to this agree the words of the prophets; as it Is. 16, 10, is s written,

16 After this I will return, and will build again the u 1 Th.1.9. tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: v Ex.20.4.5

17 That the residue of men might seek after the Lord, &c. and all the Gentiles, upon whom my name is called, 10 28. saith the Lord, who doeth all these things. Re.214. 90

18 Known tunto God are all his works from the be-9.20. ginning of the world.

w 1 Co.6.9, 19 Wherefore my sentence is, that we trouble not 13. them, which from among the Gentiles are turned " to

God: 20 But that we write unto them, that they abstain Le 17 14. from pollutions of vidols, and from wfornication, and De.12.16, from things strangled, and from blood.

and the advocates of the necessity of circumcision -A good while ago. -It was about ten years before that Peter had preached to Cornelius and his company, according to the vulgar chronology; but some refer this expression to the divine decrees. See ver. 18, also note of ver. 13.

Ver. 13. James answered.—So far from Peter here appearing as "the prince of the apostles," as the Roman Catholics consider him, he speaks with no authority but as an individual apostle. He does not even appear to have pre-sided as Moderator; that office being filled by James, who sums up the argu-ment, and concludes with adding—", Wherefore my opinion (or decision) is," &c.: which words, though in themselves unassuming, yet had they been ned by Peter. (as Doddridge observes,) would have been pleaded as decisive of his

superiority.

Ver. 14. Simeon—i. e. Simon Peter. Ver. 17. The residue of men.—tn Amos iv. 12, our translation reads, "The remnant of Edom: "but the LXX, and Arabic read Adam (or men) for "Edom:" and this is generally considered as the true reading. See Kennicott and Newcome. - Upon whom my name is called-i. e. who are converted to the true

Ver. 18. All his works—i. e. all his doings or designs; not confining it to the works of Nature.—From the beginning of the world—Or "from eternity" Doddridge and Westen.

Ver. 19. My sentence is.—Doddridge, "I determine."—Are turnea - Doddridge, "are converted."

52.

v c.13.15.27

a ver.l.

14.19.

l word.

Ja t.27.

I Jn.5.21. Jade 20,21

21 For Moses of old time hath in every city them that A. M. cir. preach him, being y read in the synagogues every sab-A. D cir. bath dav.

22 \ Then pleased it the apostles and elders, with the whole church, to send chosen men of their own commany to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men z o 1 23.

among the brethren: 23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting

unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia :

b Ga 512 24 Forasmuch as we have heard, that certain a which went out from us have troubled byou with words. c Ga.5.4 subverting your souls, saying, Ye must be circumcised, and keep the law: to whom dwe gave no such 1 Ga 2 t

commandment: 25 It seemed good unto us, being assembled with one e c.13.50 accord, to send chosen men unto you with our belo-

ved Barnabas and Paul. 26 Men that have hazarded e their lives for the name

of our Lord Jesus Christ. 27 We have sent therefore Judas and Silas, who shall

also tell you the same things by f mouth.

g Re.2.24. 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden a than these necesh ver.23.

sary things; 29 That ve abstain h from meats offered to idols, and from blood, and from things strangled, and from fori 2 Co.11.9.

nication: from which if ye keep i yourselves, ve shall do well. Fare ye well. 30 So when they were dismissed, they came to Anti-

Ver. 22. Antisch.-[Antisch of Syria, now Antakia, was the capital of the Syro-Macedonian empire, the residence of the Macedonian kings of Syria for several hundred years, and afterwards of the Roman governors of the province. It was situated on the Orontes, about 67 miles west of Aleppo, and 12 miles from the Mediterranean, and is said to have been 4 miles in circumference.

was totally rained by an carthquake in 1822.]—Bagster.

Ver. 23. Syric.—[Syria properly so called, and in the sense in which it occurs in the New Testament, was a country of Asia, bounded by the Euphrates on the east, by the Mediterranean and Phenicia on the west, by Chica; on the north, and by Judea and Arabia Deserta on the south.—Clicica—Was a country of Asia Minor, on the south-eastern coast, having Lycaonia and Mount Taurus on the north, Syria on the east and south, and Pamphylia on

the west. Its capital city was Tarsus.]—Bugster. Ver. 27. Judas and Silas.—The former, surnamed Barsabas, is supposed to have been the brother of Joseph Barsabas, one of the candidates for the vacant apostleship, chap. i. 22.—By mouth.—Gr. "by word." Doddridge,

"by word of mouth." Ver. 29. To abstain from meats offered to idols.—To abstain from "meats offered to idols," knowing them to have been so offered; and more especially from partaking of idolatrous feasts, in which the meats had been so offered. To these, no doubt, Christians were frequently invited, and often probably with the view of ensnaring them: we, in this age, (Paganism being abolished.) are not under the same temptations; but it deserves to be considered, whether the attendance of Christians at convivial feasts, where "Jolly Bacchus" and "Glorious Apollo" are invoked and culogized in song, does not involve conductory very similar to that here prohibited. — Things strangled, and blood—Are understood to comprehend all creatures killed for food without discharging the blood from them. - And from fornication. - This is, in all cases, a crime against the moral law; but the prohibition seems to be here given with particular reference to the licentious and abominable rites practised in Pagan temples, where the worst crimes made part of their religious services.

360	ACTS, XVI.	ĺ
A. M. cir. 4056. A. D. cir. 52.	och: and when they had gathered the multitude to- gether, they delivered the epistle: 31 Which when they had read, they rejoiced for the	A
) or, exhor- tation.	Iconsolation. 32 And Judas and Silas, being prophets also them- selves, exhorted the brethren with many words, and	
k c.14.22	33 And after they had tarried there a space, they were	-
1 1 Co 16.11 2Jn.10.	34 Notwithstanding it pleased Silas to abide there still.	-
A. M. cir. 4057 A. D	35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.	-
m c.13.1, & ¿	36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in mevery city where we have preached the word of the Lord, and	
n c.12.12,25 Col.4.10.	see how they do. 27 And Barnabas determined to take with them John.	-
o c.13.13.	" whose surname was Mark. 33 But Paul thought not good to take him with them	-
p c.11.25, 20.32.	who departed from them from Pamphylia, and went into with them to the work.	-
q c.16.5.	39 And the contention was so sharp between them, that they departed asunder one from the other; and	-
	so Barnabas took Mark, and sailed unto Cyprus; 40 And Saul chose Silas, and departed, being recom- mended P by the brethren unto the grace of God.	
CHAP. 16.	41 And he went through Syria and Cilicia, confirm-	
a c.14.6.	CHAPTER XVI. 1 Paul having circumcised Timolog, 7 and being called by the Spirit from one country to another, 14 converted Lydia 16 casteth out a spirit of divina-	
b c.19.22. Ro. 16.21. I Co.4.17.	prison doors are opened. 31 The juilter is converted, 37 and they are delivered THEN came he to a Derbe and Lystra: and, be-	-
c 2 Ti.1.5.	hold, a certain disciple was there, named b Timo theus, the son of a certain woman, which was a	-
d c.6.3. 1 TV.5.10. He.11.2.	Jewess, and believed; but his father was a Greek: 2 Which was well dreported of by the brethren that were at Lystra and Iconium.	-
e Ga.2.38. 5.13.	3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews (which were in those quarters: for they knew all that his fa-	-
f 1 Co.9.20.	ther was a Greek. 4 And as they went through the cities, they delivered	-
" advised.'	Barnabas determined.—Hammond, "counselled." Doddridge, Pamphylia.—[Pamphylia was a province of Asia Midn, bounded	
on the soul	th by the Mediterranean, west by Lycia, north by Pisidia, and east	
CHAP. X	The contention was so sharp.—The Greek word is a medical term of anger. VI. Ver. 1. Timotheus.—In English, Timothy, to whom Paul after-	
Ver. 3. 7	resed two epistles. **Hey knew all that his father was a Greek—And consequently that bireamvised, which would be an insurmountable barrier to his useful-	
ness amon	g the Jews.	ı

ness among the Jews.

Ver. 4, 5. And they veent, &c.—Townsend, on the authority of Lord Earrington and other critics, places these verses at the end of chap. xv.; but Doddridge disapproves the transposition.

them the decrees for to keep, that were ordained g of | A. M. cir. the apostles and elders which were at Jerusalem. A. D. cir. 5 And so were the churches hestablished in the faith, 52 and increased in number daily. g c.15.23.29 6 Now when they had gone throughout Phrygia and the region of i Galatia, and were forbidden of I the Holy h c.15.41. Ghost to preach the word in & Asia, 7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. i Ga.1.2. 8 And they passing by Mysia came down to ! Troas. 1 Pe.1.1. 9 % And a vision appeared to Paul in the night; There stood a man mof Macedonia, and prayed him, saying, j Am.8.11, Come over into Macedonia, and help us. 1 Co.12 11 10 And after he had seen the vision, immediately we endeavoured to go a into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel k Rc.1.4.11. 11 Therefore loosing from Troas, we came with a 1 2Co.2.12. straight course to Samothracia, and the next day to 2 Ti.4.13. 12 And from thence to Philippi, which is P the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. n 2 Co.2.13. 13 And on the q sabbath we went out of the city by a river side, where rprayer was wont to be made; and o Phi.l.l. we sat down, and spake unto the women which resorted thither. 14 T And a certain woman named Lydia, a seller of p or the purple, of the city of Thyatira, which worshipped

God, heard us: whose heart the Lord opened, that q sate ath she attended unto the things which were spoken of ${f P}$ aul.

r c.21.5. 15 And when she was baptized, and her household, she besought 'us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide And she constrained us. there.

16 ¶ And it came to pass, as we went to prayer. ali 11:3.2

Ver. 6. Phrygia-[A country of Asia Minor, had Bithynia and Calatia on the north, Cappadocia on the east, Lycaonia, Pisidia, Pamphylia, and Lycia on the south, and Lydia and Mysia on the west .- Galatia-Was simated between Physia on the south, Ethynia and Paphlazonia on the north, and Pontus on the east.— Asia—That is, Proconsular Asia, which included lonia, Æolia, and Lydia. | Bagster.

Ver. 7. Mysia-[Lay between Lydia on the south, Troas on the west, the Propentis on the north, and Phrygia and Bithynia on the east; which had the Euxine on the north, Paphlagonia on the east, and Galatia and Phrysia on the south. — Egster. — But the Spirit [of Jesus] suffered them not.—Doddings, say. "So many ancient versions, readings, and citations, add the words [of Jesus.] that I thought myself not only authorized, but obliged, at least to insert them thus, and perhaps might well have omitted the crotchets." Even "The improved (Unitarian) version" inserts them; and adds. "these words are introduced into the text on the most approved authorities." See Griesbach.

Ver. 11. Samothracia-[Now Samandrachi, was an island of the Ægean sca, about 20 miles in circumference, near Thrace, where the Hebros falls into the sea. - Neapolis-Now Napoli, was a sea port of Macedonia, a few miles

from Philippi, near Thrace, to which it was formerly reckoned.]—Bazster.
Ver. 12. The chief city.—Doddridge, "n city of the first part of Macedonia," which was thirded into four parts—" and a Roman colony."
Ver. 13. Where prayer was noont to be made.—Doddridge, "Where, according to enstone, was an oratory." Lander quotes Josephus for such a custom among the Jews, tolerated by the Roman laws.

A. M. cir. 4057. . D. cir. 53.

certain damsel possessed u with a spirit of v divination met us, which brought her masters much gain why soothsaving:

n 1 Sa.26 7 v or, Pu-

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high * God, which show unto us the way of y salvation.

w c.13.24.

thon. 18 And this did she many days. But Paul, being grieved, turned and said 2 to the spirit, I command

z Ge.14.18, 22. y c.18.26.

thee in the name of Jesus Christ to come out of her. And a he came out the same hour.

11e.10.20. z Ma.1.25.

19 T And when her masters saw that the hope of their gains bwas gone, they caught Paul and Silas, and drew them into the c market-place unto athe rulers,

34. a Ma.16.17.

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble cour city,

b c.19.24.. c or, court.

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

d Mat.10.18

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.

e 11(i.19.17. c.17.6.

23 And when they had laid f many stripes upon them, they east them into prison, charging the jailer to keep them safely:

f. 2 Co 6.5. 11 25,25. 1 Tr. 2.2.

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the

g .a.5.13. h Ps.34.1.

stocks. 25 ¶ And at midnight Paul and Silas g prayed, and sang h praises unto God; and the prisoners heard them. 26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and

i c.4.31. Is. 12 7. c.5.19. 12.7,10.

immediately fall the doors were opened, and every one's bands were loosed. 27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing

k Pr.21.11, i Th.5.15.

that the prisoners had been fled. 28 But k Paul cried with a lond voice, saying, Do I Ec.7.15.. thyself I no harm: for we are all here.

Ver. 16. A spirit of divination.—Marg. "of Python," or Apollo. Dr. Dodd-ridge remarks, "The manner in which Luke relates the story, plainly implies, that he thought it a real possession, and that Paul took it himself in that view. Nor can I apprehend that her behaviour, or his, or that of her masters afterwards, can be accounted for, without allowing it to have been the case." Vir-

211 thus describes a Pythoness: "The virgin cries-The god! behold the god! And straight her visage and her colour change,

Her hair's dishevell'd, and her heaving breast. And labouring heart, are swollen with sacred rage: Larger she seems, her voice no mortal sound,

As the inspiring god, near and more near, Seizes her soul."—Eneid, vi. 46.

Archbishot Potter says, "There were but few that pretended to inspiration but raged after this manner, foaming and yelling, and making a strange, terrible noise; sometimes gnashing their teeth, shivering, and trembling, with a thousand antic motions." The Hebrews called such a one "Mistress of the 00° (or Aub.) See 1 Sam. xxviii, with which the reader may compare Job xxvii. 13–20. — By soothsaying. — Doddridge, "prophesying." Ver. 19. Market-place.—Marg. "Court." See note on chap. xvii. 17. Ver. 22. Commanded to beat them.—Doddridge, "Commanded them to be

beaten with rods."

Mat. 10.15

v Ex.11.8.

a ch.14.1.

15.21. 16.13.

29 Then he called for a light, and sprang in, and came m trembling, and fell down before Paul and Silas, 30 And brought them out, and said, Sirs, what must I do to be saved? 31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy Phouse. 23 And they said, when he were of the Lord 98.		
I do to be saved? 31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy Phouse.	and fell down before Paul and Si	las, 4057.
31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy Phouse.		
and thou shalt be saved, and thy Phouse. n c.2.37.	v said. Believe on the Lord Jesus Chi	ist, m Jc.5.22
	alt be saved, and thy Phouse.	n c.2.37.
and to all a that were in his house	y spake unto him the word of the Lo	Jiu,
	took them the same hour of the nis	glit, o Hab.2.4. Jn.3.16,36
and washed their stripes; and was baptized, he and	their stripes; and was baptized, he	and 6.17.
all his, straightway.	ghtway.	

34 And when he had brought them into his house, le c.2.39. he set meat before them, and rejoiced, believing in God with all his house. q Ro.1.14.

35 ¶ And when it was day, the magistrates sent the serjeants, saying, Let those men go.

r Lu.5.29. 35 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now s Ro.5.11. therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us t c.22.25. openly : uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? u Da.6.13, nay verily; but let them come a themselves and fetch us out.

38 And the serieants told these words unto the magistrates: and they feared, when they heard that they

Re.3.9 were Romans. 39 And they came and besought v them, and brought w Mat. 8.34. them out, and desired wthem to depart out of the city.

40 And they went out of the prison, and entered into the house of * Lydia: and when they had seen the x ver.11. brethren, they comforted them, and departed.

CHAPTER XVII 1 Paul preacheth at Thessalonica, 4 where some believe, and others persecute him. 10 He is sent to Berea, and preacheth there. 13 Being persecuted at Thessalonica, 15 he cometh to Athens, and disputch, and pracheth the living CHAP. 17.

Go I, to them unknown, 34 whereby many are converted unto Christ. OW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, a where was a synagogue of the Jews:

Ver. 3). What must I do to be saved ?- Saved from what? Not the punishment of the law, for the escape of the prisoners-He had been told, "we are all here."-The answer of Paul, (ver. 31.) were absurd, if this was what he feared. For their belief in Christ they were now in prison. Saved from the wrath of God, is the meaning. It was conviction of sin that made the jailer ask what he must do

Ver. 35. The magistrates-i. e. the Pretors. - Sent the serjeants - Bea dles, or lictors. - Doddridge.

Ver. 37. They have beaten us, &c.-Cicero says, "It is a transgression of the law to bind a Roman citizen: it is wickedness to securze bim." The illegality of the proceeding of the magistrates was farther evident in their condemoing and punishing Paul unheard .- Being Romans .- As to the plea of Pan and Silas, that they were Romans, there is no doubt but it was true; and, being so, it could not be their duty, silently and tamely to give up privileges, by he sure oder of which others might be injured, and the laws of their country violate I with impunity. Bring the case home-suppose an American put upon his trial simply for preaching; and another Judge Jefferies wish to try him without empannelling a jury, would it be consistent with his duty to submit, and resign his own and the liberties of his country, without a struggle or a plea? Undoubtedly not: nor would it have been right in Paul and Silas to have given up silently their Roman privileges.

CHAP. XVII. Ver. I. Amphipolis—[Was the capital of the first division of

364	ACTS, XVII.
A M. ci . 4057.	2 And Paul, as his manner was, a went in unto them,
A. D. cir.	and three sabbath days reasoned with them out of
	3 Opening and alleging, that Christ must b needs
a. Lu 4.16. c.9 20. 13.5,14.	have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.
La.24.28,	4 And some dof them believed, and consorted with Paul and Silas; and of the devout Greeks a great
c.13.23. Ga.3.1.	nultitude, and of the chief women not a few. 5 ¶ But the Jews which believed not, moved with
e or, whom, said he, I preach.	envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on
d c.23.21.	an uproar, and assaulted the house of I Jason, and sought to bring them out to the people.
	6 And when they found them not, they drew Jason
e 2 Co.5.5. 1Th.1.5,5.	and certain brethren unto the rulers of the city, cry- ing, a These that have turned the world upside down
f R5.16.21.	are come hither also; 7 Whom Jason hath received : and these all do con-
g Ln.23.5. c.16.20.	trary b to the decrees of Cesar, saying that there is another king, one Jesus. 8 And they troubled: the people and the rulers of the
h La 23.2 Ju.19.12	city, when they heard these things. 9 And when they had taken security of Jason, and
i Mat 23. Jn.11.43.	of the other, they let them go. 10 \ And the brethren immediately sent away \ Panl
j c.9.25. ver. i j.	and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. 11 These were more k noble than those in Thessalo-
k Ps.119.99, 100.	nica, in that they received the word with all readiness tof mind, and searched the scriptures in daily, whether those things were so.
1 Ja 1.21. 1 Pc.2.2.	12 Therefore many of them believed; also of ho- nourable women which were Greeks, and of men,
ın 1s.34.15.	not a few.
Lu 16 29. 21 11. Jn. 5.39.	13 ¶ But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at

Macedonia, situated on the Strymon, which nearly surrounded it, from whence It took its name, about 70 miles east of Thessalonica. It is now a place of little consequence, called Emboli.—Thessalonica-Now Salonichi, was a celebrated city and capital of the second part of Macedonia, situated at the head of the Thermaic gulf, now the gulf of Salonichi. It was a noble mart, and the most populous of all Macedoma; and it still retains somewhat of a ancient splendour, being five intles in circumference, and containing a populahon of upwards of 60,000 persons. See the travels of Dr. Clarke, &c.]-B.

Berea, they came thither also, and stirred up the people. 14 And then immediately the brethren sent away

Ver. 4. Consorted -1. e. associated .- Devout Greeks-Or Grecians, proactived to the Jewish religion.

Ver. 5. Juson.-A resident at Thessalonica, and a kinsman of St. Paul. See Ro. 371, 21.

Ver. 6. These that have turned the world upside down.-The word properly implies sedition -an attempt to overturn the government. See ch. xxi. 38. Ver. 10. Berea - Was a city of Macedonia, not far from the Thermaic gulf. west of Thessalonica, and near Felia, the birth place of Alexander the Great.] Bayster.

Ver. 11. More noble.-Not in rank, but in disposition-"more ingenuous," or liberal minded.

Ver. 13. Stirred up the people.-"Raising [a storm among] the people." Blackwa'l in Doddridge.

A. D. cir.

53.

o Mat.10:23

A. M. cir.

40.53

A. D. cir.

q Ps.119.136 2 Pe.2.8.

r or full of idals.

fellow.

court in

1,271. was the highest

p. c.18.5.

Paul to go as it were to the sea : but Silas and Ti-A. M. cir. motheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus P for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, This spirit was stirred in him, when he saw the city wholly

given to idolatry. 17 Therefore disputed he in the synagogue with the Jews, and with the devout spersons, and in the mar-

ket daily with them that met with him.

s c.8.2. 18 Then certain philosophers tof the Epicureans, t Col.2.3. and of the Stoics, encountered him. And some u or, base said, What will this "babbler say? other some, He seemeth to be a setter forth of strange gods: bev or, Mars cause he preached unto them Jesus, and the resur-

19 And they took him, and brought him unto v Areo-

Athens. pagus, saying, May we know what this new wdoctrine, w.In.13.34. whereof thou speakest, is? 1 Jn.2.7.8.

Ver. 14. To go as it were to the sea.—Doddridge, "As if he were to go by a." Newcome, "Towards the sea." So Schleusner. Bost and Rephetius have fully proved, that "towards," and not "as it were to," is the true tendering.-Boothroyd.

Ver. 15. At ens-[Was the most celebrated city of Greece, not merely for political greatness and military power, but for the learning, eloquence, and politeness of its inhabitants, and for the cultivation of the arts and sciences. It was situated in a delightful plain of Attica, on the Saronic gulf, opposite the eastern coast of Pelopoinesus, in a sort of peninsula formed by the two rivers, the Hissus and Cephisus, about 35 miles east of Corinth, and four miles from The runs of many of the splendid structures for which it was celethe sea. brated yet remain. |-Bagster

Ver. 16. His spirit was storred.—According to Doddridge, the Greek word signifies sharpened, set on edge. In I Co. xiii. 5, a kindred term is rendered "provoked." which word some use here.—Wholly given to idolatry.—Mag. "full of idols," which is more literal.

Ver. 17. Devout persons-i. e. Jewish proselytes .- And in the market .-(Gr. Azora) the market-place, or forum; a large open place, where the reople assembled, and on the sides of which there were generally porticoes, or cloisters, where the philosophers used to dispute or lecture; where courts were

sometimes held; and where temples and theatres were usually built

Ver. 18. Epicureans .- [The Epicureans were the followers of Epicurus ; who acknowledged no gods except is name, and denied that they exercise: any government over the world; and held that the chief good consisted in the gratification of the ampetites. The Stoics were the followers of Zeno, and held that all buman affairs were governed by fate. Both denied the resurrection of the body, and the immortality of the soul.]—Barseter.— The barberer.—G. "a word-scatterer," which Beza explains in allo-son to a lattle tord called "the seed-pucker," repurshable for peckang up scattered seeds; so they mean to insinuate that Paul had picked no scraps of philosophy in the market-place.—A setter forth of strange li. c. foreign] gods—Or "demons." (Gr. place.—A setter forth of settings the constant of the horisible powers—celestral, datamonia.) The Greek used this term for all the invisible powers—celestral, termstrial, or infirmal; gods, heroes, or devils, — Jesus, and then soy cettool.—In Gr. Anasosis; which latter, it is generally thought these Athenians to for a new goddess. The Athenians worshapped Shame, Fame, Dosire, &c. as goddesses.

Ver. 19. Areopagus.-The court of the Areopagues, before which St. Paul was now brought, was so named from the place in which it was held, being on a hell not far from the city, called Areopagus. This court was of high antiquity; it was instituted before the time of Solon, but when is uncertain. It is also equally unknown of waat number this assembly was composed. however certain, that it was the most sacred and venerable tribunal in Greece. They were very particular in examining the characters of such persons as were admitted members of it. Any evidence of intemperance excluded from the office; and though the dignity was usually held for life, yet if any of the senag Ro 11.39.

h Mad.2.10

A. M. cir. 4058.	20 For thou bringest certain * strange things to our
A. D. cir	cars: we would know therefore what these things
54.	mean.
x Ho.5.12.	21 (For all the Athenians and strangers which were
y or, the	there spent their time in nothing else, but either to
c nurt of	tell, or to hear some new thing.)
the Arec-	22 Then Paul stood in the midst of Mars' hill,
z Je 50.33.	and said, Ye men of Athens, I perceive that in all
	things ve are too z superstitious.
a or, gods	23 For as I passed by, and beheld your adevotions, I
v riship.	found an altar with this inscription, TO THE UN-
Ga.4.8.	KNOWN GOD. Whom therefore ye ignorantly wor-
b e.11.15.	ship, him declare I unto you.
c Mat.11.25	24 b God that made the world and all things therein,
d e.7.43.	seeing that he is c Lord of heaven and earth, dwelleth
e Ps 50.9.	Inot in temples made with hands;
f Job 12.10.	25 Neither is worshipped with men's hands, as though
Zec.12.1.	the needed any thing, seeing he f giveth to all life,

and breath, and gall things;

Fof their habitation:

tors were convicted of immorality, they were expelled. The atmost gravity was preserved in this assembly, and to lough in their presence was an unpartiounable act of levity. Demoschenes tells us, that so impartial were they in their proceedings, that to his time there never had been so much as one of their determinations of which there had been any just reason to complain. For ign states frequently referred to their decision. They had three meetings every month; and always sat in the open air, a custom practised in all the control instee that had cognizance of marder. They heard and determined all causes in the might, and in the dark, that they might not be biassed by the sight of either plaintiff or defendant. Orient. Cost. No. 139.

25 And hath made of one hblood all nations of men

for to dwell on all the face of the earth, and hath determined the times i before appointed, and the bounds

Ver. 21. Some new thinz.—Liberally, "newer thing." The Athenians were as anxious to hear the last new opinions stated, as some of our ladies to receive the last new fishions from Paris. Thy are upbraided more than once by Demosthenes for this excessive love of novelty, and it should seem that they are remarkable for the same weakness to the present day. See Orient. Lit. No. 1429.

Ver, 22. Mars' hill.—Gr. Aregagins; the same word as in ver, 19, but here. Iterally translated in the text—there only in the margin. — To an operatitions. —This translation is too harsh. The learned los, Mode renders it, "Too full of demons." Dotal idea, "Everedingly addicted to the worship of invisible powers." St. Paul emphys the most hindi axiv terms in regrowing the Atheniums; but if is remarkable, that there own writers mention the same lact of their attachment to a multitude of idols. It is said their were more gook wor-

shineed at Athens than in any other port of Greece, and that they kept a double number of testrals. Orient, LC, No. 121.

Ver, 23 Univoron (id.)—Dimeriuse Lacritius (in his Life of Loin er des) relates, that in his time (about 600 y are la few) there was a terrible postilence in Athens, to avert which they sacrificed to all the gets whom they supposed able to assist them, but without success. En memdes therefore advised them to bring some sheep into the Areaparas, and then letting them losse, to follow them, and, when they hald down, to sacrifice to the god whose altar was nearest. Some of these sheep, it is supposed, might be down at a time when Athens was far from being so full of dols as in Paul's time, at a distance from any statue or termbe, (or perhaus at an equal distance between two, but no provided over the spot where the sheep rested.

Ver 25. Neither is neorehipped—(Doddridze, served)—with men's hands—i. e. all on services are of no use to him: be needed) nothing from us.

Ver 26. And had by mode of one blond all nations—By this the mostle 94.

Ver. 26. And both made of one blood all nations—By this the agostle assures the Greeks, that, though a Jew, his benevolent afficiency were by no means confined to his own nation; and at the same time insinuates, that

a ch. 17.32.

ì	ACTS, XVIII.	367
İ	27 That they should seek the Lord, if haply they might feel after him, and find him, though k he be not	A. M. cir. 4058. A. D. cir. 54.
	far from every one of us: 28 For in thim we live, and move, and have our being; as meertain also of your own poets have said.	k c.14.17.
	For we are also his offspring. 29 Forasmuch then as we are the offspring of God, we ought not " to think that the Godhead is like unto gold,	1 Col.1.17.
	or silver, or stone, graven by art and man's device.	n 1=40 13, &c.
	but now P commandeth all men every where to repent: 31 Because he hath appointed 4a day, in the which he will judge the world in righteousness by that man	c Ro.3.25.
	whom he hath ordained; whereof he hath a given assurance unto all men, in that he hath raised him from	Th. 2.11,
	32 T And when they heard of the resurrection of the leads some mocked: and others said, We will hear	r or offered
	thee again vof this matter. 33 So Paul departed from among them. 34 Howbeit certain men clave unto him, and believed	faith. s c.25.8.
	among the which was Dionysus the Areopagite, and a woman named Damarrs, and others with them.	e.21.25.
	2 Paul Liboureth with his hands, and preacheth at Corinth to the Gentlle 9 The Lord encourageth him in a vision. 12 He is accused before Gallio if depacy, but is dismissed. 18 Afterwards passing from city to city he storaged each the disciples. 21 Apollos, being more per city instructed by Aquita an	1-
	Priscilla 2s preacheth Christ with great efficacy.	+

theirs ought not to be restrained from him on that account. The whole family of man have one Father, and men of all nations are therefore brethren.-And hath determined the times before appointed .- Here he addresses both the above classes of philosophers, equally opposing the Epicoreans, who refer all events to chance and accident, and the Stores, who attribute all to fate; he releas all things to the determination of an infinitely wise and good God,

FTER these things Paul a departed from Athens

and came to Corinth:

who, as he is the only infinite, is also the only perfectly independent Being. Ver. 27. If hapty—(Doddridge, "possibly")—they might feel after him.—The allusion is to people groping in the dark, and is intended to represent the difficulty of finding out God by the mere light of Nature.

Ver. 28. In him we live, and move, and have our being. - Doddridge, "In

him we live, and are moved, and do exist." -- For we are also his offspring. The passage usually supposed to be here referred to, is thus translated:— "Jove's presence fills all space, upholds this ball;

All need his aid, his power supports us all;

For ice his offspring are, and he in love, Points out to man his labour from above."

The same words, with the variation of a See the Phanomena of Aratus.

htter only, are to be found in the Hymn of Cleanthes. See Doddridge, Ver. 30. God vinked at.—Doddridge, "Overlooked." This text does not, cannot mean that God is in any case indifferent to the conduct of his creations. tures; for it is added, that he commands all men every where to repent, and has appointed a day to judge them. So it was with the nations of Cannanhe winked, he appeared to close his eyes against their inagnities, until they were full, and then fulfilled at once his threatenings against them, and his promises to Abraham. See Gen. xv. 16.

Vec. 51. Given assurance-i. e. evidence to support our faith; namely, the evidence of Christ's resurrection.

Ver. 31. Dionysius the Areopagite.-A member of the tribunal Areopagus, the supreme tribunal of justice at Athens. There are two volumes, folio, or writings preserved under his name, supposed to be written by him after his conversion; but Dr. A. Clarke pronounces them to be "a mere and foolist forgery of the 5th or 6th century.

CHAP. XVIII. Ver. 1. Corinta-[The capital of Achaia, and the ornament

f 2 Ti.2.25. g Ne.5.13. h Eze 33.4. believed on the Lord with all his house; and many of i 1 Co 1.14. the Corinthians hearing believed, and were bantized. 9 Then spake the Lord to Paul in the night by a i Mat.23.20

vision. Be not afraid, but speak, and hold not thy peace: k sat there. 10 For I iam with thee, and no man shall set on thee to hurt thee; for I have much people in this city. A. M. cir. 11 And he k continued there a year and six months. 4059. teaching the word of God among them. A. D. eir. 55. 12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul.

1 Ja.2.6. and brought him to the ! judgment seat, of Greece, was situated on the middle of the isthmus which connects Peloponnesus with Attica, at the distance of 60 stadia from the Ægean and Ionian seas, on each side, it was celebrated for its extensive commerce, wealth, and luyuv; for its magnitude and grandour, its elegant and magnificent temples, palaces, theatres, and other public buildings; and for the learning and ingeneity of its inhabitants, and the number of its seminaries, where philosophy was publicly taught. |- Buyster.

Ver. 2. Caudius had commanded, &c.—This is mentioned by Sactonius in the life of Claudius, and Christians were at this time considered only as a

Jewish sect. See Lardner's Cred.

Ver 3. Tent-makers.—A very important trade at that time, when tents were umch mase; and ranking probably with our trunk-making. The early Rabbies made no secret of their trades. One was surnamed the shoemaker, ano'Ler I'w baker, & c. (See Doddridge) Paul's motive was evidently that he might out be burdensome to the churches for support. See I Co. iv 12, 2 Co.

30. 44. Every Jew, whether rich or poor, was obliged to learn some trade, v. 5. Pressed in the spirit,—Doddridte, bome away by (his) spirit,—Heinsions and others, "by the spirit," meaning the Hoj; Ghost, But some ancient cories read, "was earnestly employed in the word;" i. c. in preaching.

See Griesbach

Ver. 6. Shock his raiment.—As signifying, as he said, that he was c'ean, pure, 'or "clear" of their blood. Compare chap, xx, 26. A like ceremony is still used in Turkey. See Oriznt, Lit. No. 1125.

Ver. 7. Justas, one that worshipped God—i. e. a Jewish proselyte.

Ver. 19. Set on thee. -Doddridge, " fall on thee.

Ver. 12. Ga 1/10-1 Was the eldest brother of the celebrated chilescoper I. A. Seneca, who describes him as a most mild and amiable man. |- Bogster.-Deputy i. e. Proconsul of Achaia, or Greece - - Acheia. - | Achaia proper, was a province of Peloponnesus, bounded on the north by the gulf of Corunt, on the south by Elis and Arcadia, on the east by Sicyon, and on the west by the Ionian sea; but in its largest sense, it comprehended all Greece. [- B.

ACTS, XVIII.	369
13 Saying, This fellow persuadeth men to worship God contrary to the law.	11135.
14 And when Paul was now about to open his mouth,	A. 1) cir. 51.
Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, mreason would	m Ro.13.3.
that I should bear with you:	
15 But if it be a question of words and names, and	'n Jn 1831. c 2019.
of your "law, look ye to it; for I will be no judge of	25.11,19.
such matters.	
	o 1 Co 1.1.
17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judg-	
ment seat. And Gallio cared for none of those things.	
18 \ And Paul after this tarried there yet a good	
while, and then took his leave of the crethren, and	q Ro.16.1.
sailed thence into Syria, and with him Priscilla and	
Aquila; having shorn Phis head in Cenchrea: for	1 . 29.
he had a vow.	
19 And he came to Ephesus, and left them there:	A. M. cir. 4960.
but he himself entered into the synagogue, and rea-	A. D cir.
20 When they desired him to tarry longer time with	36.
them, he consented not:	s c.19 21.
21 But bade them farewell, saving, I must by all	20.16.
means keep this feast that cometh in s Jerusalem: but	
I will return again unto you, if God will. And he	(† 1 Ce i.19. Ja.1.15.
sailed from Ephesus.	
22 And when he had landed at Cesarea, and gone up, and saluted the church, he went down to Antioch.	u Ga.1.2.
23 And after he had spent some time there, he de-	v c 14.22.
parted, and went over all the country of "Galatia and	15 32.41.
Phrygia in order, strengthening vall the disciples.	
24 T And a certain Jew named "Apollos, born at	w 1 Co.1.12. 3.5.6.
Alexandria, an eloquent man, and mighty in the scrip-	Ta.3.13.
tures, came to Ephesus.	
25 This man was instructed in the way of the Lord;	x Ro.12.11.

baptism of John.

Ver. 14. Wrong—i. c. injustice. Ver. 17. Southeres, the chief ruler.—Probably the successor of Crispus, who had been converted, (ver. 8.) and of course of an opposite spirit, and in this case the prosecutor.

y c.19.3.

and being fervent *in the spirit, he spake and taught diligently the things of the Lord, knowing youly the

Ver. 18. (Cenchrea—[Now Kenkri, was the port of Corinth, on the east side of the isthmus, and about nine miles from the city.]—Bazsier..—For helad a row.—This appears to have been the vow of the Nazante, for it is said, he had "shaved his head at Cenchrea." By the original law, it appears that Nazantes were to shave their heads "at the door of the taberracle," Nam, vi. 18; but this must have been dispensed with, in the instance of persons residing in foreign countries, as well as that of going up to the three great feasts; the Rabbies, however, considered such persons as bound to come to Jenischen to complete their vows; and thus is supposed to be the reason that Paul was so anxious to go up and keep the approaching feast, ver. 21. It should not be concalled, however, that Grotius, Hammond, Witsius, and others, consider Aquila (and not Paul) as the person who had made the vow; and the naming Aquila nite Priscilla, (centrary to every other unstance.) favours this interpretation. If this be adopted, the word there, in ver 19, must refer, not to Ephesus, but to Cenchrea.

Ver. 24. Mighty in the scriptures-Namely, of the Old Testament, the

New not being yet written.

A M. cir. 4050. A. D. cir. 56.

26 And he began to speak boilly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more z perfectly.

z 11e.6.1 2 Pe.3.13.

27 And when he was disposed to pass into Achaia. the brethren wrote, exhorting the disciples to receive

a 1 Co.3.6. b Ep.2.8.

him: who, when he was come, a helped them mix. which had believed b through grace:

c Jn.5.39.

28 For he mightily convinced the Jews, and that publicly, showing by c the scriptures that Jesus a was

d or, is the Christ. ver.5.

Christ. CHAPTER XIX. 6 The Holy Ghost is given by Paul's hands. 9 The Jewel Lispheme his doctrine, which is confirmed by maracles. 13 The Jewish exercists 16 are beaten by the devil. 19 Conjuring books are burnt. 21 Demetrus, for love of gam, raiseth

CHAP, 19

an uproar against Paul, 35 which is appeased by the town clerk. ND it came to pass, that, while Apollos a was at Corinth, Paul having passed through the upper

a 1Co.3.5.6. b c.8.16. 1 Sa.3.7.

coasts came to Ephesus: and finding certain disciples. 2 He said unto them, Have ve received the Holy Ghost since ye believed? And they said unto him, We have not bso much as heard whether there be any

c c.13.25. d Mat.3.11.

Holy Ghost. 3 And he said unto them. Unto what then were ve baptized? And they said, Unto c John's baptism.

e Jn.1.15, 27,30. f c 8.16.

4 Then said Paul, John & verily baptized with the baptism of repentance, esaying unto the people, that they should believe on him which should come after l Co.1.13, him, that is, on Christ Jesus.

g c.8.17. h c 2.4.

5 When they heard this, they were baptized in the name f of the Lord Jesus.

10.46. &c.

6 And when Paul had laid ghis hands upon them, the Holy Ghost came on them; and h they spake with i 1 Co.11.1. tongues, and i prophesied.

Chap. XIX. Ver. 1. The upper coasts—i. e. The upper parts of Asia Minor, which were more remote from the Mediterranean sea. - Ephesus- A much celebrated city of Ionia in Asia Minor, and the metropolis of Proconsular Asia, was situated on the river Cayster, and on the side of a hill, about 35 miles north of Miletus, 40 south of Smyrna, 100 west of Laodicea, and 5 miles from the Ægean sea. It was particularly famous for a magnificent temple of Diana, 425 feet long, and 220 broad; which was supported by 127 columns 70 feet high. It had become a ruinous place when the emperor Justinian filled Constantinoble with its statues, and raised the church of St. Sophia on its columns, A. D. 528-566; and all that remains of this once splendid city, about half a mile from the village of Aiasaluck, when visited by Dr. Chander, was inhabited by "a few Greek peasants, living in extreme wretchedness, dependance, and An American clergyman who visited it in 1821, says, "not a insensibility." human being lives in Ephesus; and at Aiasaluck there are merely a lew Turkish buts." The candlestick has now been removed out of its place. Re. ii. 5.]

-Bagster

Ver. 2. Whether there be any Holy Ghost—That is, whether it be yet given. A parabel ellipsis occurs John vii. 39: "The Holy Ghost was not yet;" i. c. not yet given," as our translators supply the word. So here, they " had not heard whether the Holy Ghost were yet giren." This is the sense we believe generally given to the passage; and it is difficult to believe that any of John's disciples should not have heard of the Holy Ghost, for he said, "I indeed baptize you with water unto rependance; but he that cometh after me he shall baptize you with the Holy Ghost." Mat. iii. 11. John i. 33.

Ver. 5. Baprized in the name of the Lord Jesus.—This seems clearly to indicate, that John's was not Christian baptism, or it would not have been re-

peated Ver. 6. The Holy Ghost came on them.—Namely, his miraculous powers; for, it is added, "They spake with tongues, and prophesied."

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ACTS, XIX.	371
7 And all the men were about twelve. 8 ¶ And he went into the synagogue, and spake bold-	A. M. cir. 4060. A. D. cir.
ly for the space of three months, idisputing and kper-	56.
snading the things concerning the kingdom of God. 9 But when divers were thardened, and believed not,	j c.15.19.
but spake evil m of that n way before the multitude, he odeparted from them, and separated the disciples, dis-	k c.25.23.
puting daily in the school of one Tyrannus.	A. M. cir.
10 And this continued by the space P of two years; so that all they which dwelt in Asia heard the word	4061. 2. D. cir. 57.
of the Lord Jesus, both Jews and Grecks.	. Re 11.7
11 And God wrought special miracles by the hands of Paul:	H = 3.13.
12 So that from his body were brought unto the sick	m 2 Ti.1.15.
handkerchiefs or aprons, and the diseases departed	2 Pr.22 Jude 10.
from them, and the evil spirits went out of them.	
13 Then certain of the vagabond Jews, exorcists,	n ver.23.
took upon them to call over them which had evil	o 1 Ti.6.5.
spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.	р с.20.31.
14 And there were seven sons of one Sceva, a Jew,	g e.20.18.
and chief of the priests, which did so. 15 And the evil spirit answered and said, Jesus I	r Ma.16.20.
know, and Paul I know; but who are ye?	s c.5.15
16 And the man in whom the evil spirit was leaped	1 Ma.9.33.
on them, and overcame them, and prevailed against	Lu.9.49.
them, so that they fled out of that house naked and	
wounded.	u Jos. 6.26.
17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear wfell on them all,	v Ln.3.29.
and the name of the Lord Jesus was magnified.	w Lu. 1.65.

13 And many that believed came, and confessed, and showed their deeds.

19 Many of them also which used curious arts brought | x Mal. 2.6. their books together, and burned them before all men:

Ver. 10. All they which dwelt in Asia. - This term (Asia) was used to very different extents in different periods. Paley says. "Asia, throughout the Acts of the Apostles and the Epistles of St. Paul, does not mean the whole of Asia Minor, or Anatolia, nor even the whole of the Proconsular Asia; but a district in the antenor part of that country, called Lydian Asia, divided from the rest, much as Portugal is from Spain, and of which district Ephesus was the capital.

Ver. 12. Handkerchiefs or aprons.-The former the Asiatics usually carry in their hands to wipe off perspiration, as, we are informed by Œcumenius and Harmer, was the case both formerly and is to this day; the latter resembled napkins tied before them, (or "half round," as the original imports, see John xiii. 4,) to preserve their garments, when doing any thing that might soil them -as, perhaps, tent-making. Even these were made the instruments of curing

diseases and ejecting demons.

Ver. 13. Exercists.-The original term literally means those who cast out demons, by adjuring them in God's name. That some of the Jews made this profession, even in our Lord's time, is certain from Mat. xi. 26-23. Mark ix. 33. Luke ix. 49, &c. The Jewish exorcists certainly used the name of the ix. 33. Luke ix. 49, &c. The Jewish exorcists certainly used the name of the God of Abraham, but finding the name of Jesus, as they supposed, a more potent charm, were willing, as Dr. Hammond remarks, (on Mat. xii 27,) to exchange it for that of Jesus,

Ver. 19. Curious arts.-The principal of these were, 1. Astrology, or the prediction of events by the configuration of the planets. 2. Necromancy, or conferring (whether really or in pretence) with the souls of dead men, or with infernal spirits. The witch of Endor was a pretender to this art. 1 Sam. xxviii. 3. Magic, the power of producing wonderful effects by secret arts, or spiritual agency: but it is often used in a sense so extensive, as to include both the

272 ACTS, XIX.

and they counted the price of them, and found it fifty A. M. cir. 400.1

thousand pieces of silver. A. D. cir

20 So mightily grew "the word of God and prevailed.

v. c. 12.21. 21 ¶ After * these things were ended. Paul purposed

in the spirit, when he had passed through Macedonia A. M. cir. and Achaia, to go to Jerusalem, saying, After I have 4063

been there, I must also see a Rome. A. D. cir. 59

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and b Erastus; but he him-: Ga2.1. self stayed in Asta for a season.

23 And the same time there arose no small stir . about a Ro.15.2 that way.

24 For a certain man named Demetrius, a silver-: Ro 15:23. smith, which made silver shrines for Diana, brought

no small d gain unto the craftsmen: c 2 Co.1.8. 25 Whom he called "together with the workmen of

like occupation, and said, Sirs, ye know that by this d c.16.16.19 craft we have our wealth.

26 Moreover ve see and hear, that not alone at Ephee Re.15.11. sus, but almost throughout all Asia, this Paul hath

persuaded and turned away much people, saying I that f Ps.115 L they be no gods, which are made with hands: Is \$1.10... 27 So that not only this our eraft is in danger to be

set at nought; but also that the temple of the great g Zep.2.11. goldess Diana should be g despised, and her magnificence should be destroyed, whom all Asia and the

world h worshippeth. 28 And when they heard these sayings, they were full i Je.50.35.

of wrath, and cried out, saying, Great is Diana of the Ro.16.23. Ephesians.

20 And the whole city was filled with confusion: and k Col. 1.10. having caught i Gains and k Aristarchus, men of Ma-

preceding. 4. A science peculiar to this people, was that of the Ephesian Letters, or mystic characters, of which some account may be found both in Hammond and Dodd ridge, but which, as we do not pretend to not restand, we shall not attempt to explain. They were, however, used as magical spells, or chains, by these people.——Fifty thousand pieces of silver.—Prohably about \$-00. The Earl of Rochester, of whom it has been said, that he was a great wit, a great scholar, a great poet, a great sinner, and a great penitent," left a strict charge to the person in whose custody his papers were, to burn all lies profane, and lewd writings, as being only lift to promote vice and immorality, by which he had so highly offended God, and shamed and blasphenied that holy religion into which he had been baptized

Ver. 22. Erastus—Chamberlam of Corinth. See Rom, xvi. 23. Ver. 23. No small stir about that way.—Namely, the Christian worship, in

opposition to idelatey.

Ver 24. Which made silver shrines.—These shrines are understood to mean small models of the temple, with the goddless within and Phiny mentions such of the Venus of Condust. The Jate Mr. Tenfor, in his Fragments, No. exxvii., has given various figures of this goddess, most of them ending in what artists call a term; as also the copy of a medal exhibiting the famous temple of Diana, with the idol in the centre. - Craftsnien-i, e. artisans, including casters, clasers, engravers, &c

Ver. 26. Saying that they be no gods, which are made with hands.-Implying, as Doddridge remarks, that Demetrus would have them believe they WOTE

Ver. 28. Diana.—[The Ephesian Diana is represented in some statues all covered with breasts, from the shoulders down to the feet; and in others from the breast to the bottom of the abdomen; from which we find that she was widely different from Duana the huntress, and that she represented Nature, as is stated on two inscriptions in Montfaucon. |- Bagster.

r c.25.8

ACTS, XIX.	27
cedonia, Paul's companions in travel, they rushed with one accordinto the theatre. 30 And when Paul would have entered in unto the	A. M. in 4063. A. D. cir. 59.
people, the disciples suffered him not. 31 And certain of the chief of Asia, which were his friends, sent unto him, desiring thim that he would not adventure himself into the theatre.	I c.21.12.
32 Some in therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.	to c.21, 34.
333 And they drew Alexander out of the multitude, the Jews parting him forward. And Alexander a beckoned with the hand, and would have made his defence unto the people.	n l Ti.LQ z Ti.LE
34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.	o Ep.2.12
35 And when the town clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is Pa worshipper of the great goddess Diana, and of the image which fell down from Jupiter?	p the tent- pls-keep
36 Seeing then that these things cannot be spoken against yeought to be quiet, and to do anothing rashly.	

Ver. 29. Into the theatre.-Theatres, it is known, were sometimes used for public meetings; but from the great turnult raised on this occasion, and other circumstances, it has been supposed that the Er hesians were at this time celebrating game to the honour of Diana - Macedonia- An extensive province of Greece, was bounded on the north by the mountains of Hæmus, on the south by Epirus and Achaia, on the cast by the Ægean sea and Thrace, and on the west by the Adriatic sea; celebrated in all historics as being the third hisdoin which, under Alexander the Great, obtained the empire of the world, and had under it 150 nations.]-Bagster.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of

your goddess.

Ver. 31. Certain of the chief of Asia .- The Asiarchs, here mentioned, were the priests who presided in the Greek games, whence a principal reason of the conjecture in the last note; some of these, it appears, were so far friendly to Paul, (as a man of talents, perhaps,) that they wished to save his

life Ver. 33. Alexander.—Who this was is uncertain; some have supposed it to have been "Alexander the coppersmith," but it is plain, from the opposition

made to him, that he was a friend of Paul.

Ver. 35. The town elerk—Doddrides, "The Chancellor." Taylor. "The Recorder," which is more literal. This appears to have been an officer of high rank and great influence. - Is a worshipper. - Doddridge, "Is devoted to." He means to represent the city of Ephesus as the guardian (Neckoros) of her temple, her image, and her rites. Mr. Taylor seems to think it impossible that the Ephesians could believe that a carved statue came down from heaven: but if the people of Rome can believe that the house of "cur Lady of Loretto" was removed thither from Nazareth in a night, what is there more incredible in believing that a statue should be lowered from the skies? This original statue of Diana, according to different accounts, was of iver, of cedar, of the vine.—Orient. Lit. No. 1431, 1435. The image of Dian i was a female figure, crowned with a kind of turret, (sometimes triple) her neck ornamented with signs of the Zodiac and other emblematical figures, her body covered with from two to four rows of small breasts with nipples, and all her drapery adorned with carved figures of hons, oxen, deer, or other animals, down to her feet. There can be no doubt but this image was intended to represent the bounty of Nature to man and all the animal creation, for, on some of the statues have been found this inscription, "All-diversified Nature, the universal mother."

Ver. 37. Robbers of churches.—The word "churches," is here very impro-

4061. A. D. cir 59.

A. M. cir. 1 38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, 8 the law is open, and there are deputies: let them implead one another.

s or, the court days are

39 But if we inquire any thing concerning other matters, it shall be determined in a tlawful assembly.

kent. t or, ordinacy. p. 2 Co L.S. 10.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly. CHAPTER XX.

CiJAP, 29 9 2 19 10.

Paul costs to Maccloniu. 7 He celebrates the Lord's supper, and preach-ess. 9 Entychus naving fallen down deal, 10 is suise to n.e. 17 At Mile-tum he cellet the ellers tegetier, telects them what sholl befoll to himself, h 1 Co 16 5 2s committed Gel's flock to them, 2) warneth them of the teachers,

Ti.1.3. e 1 Th.2.1

32 commended them to Gol, 35 grayeth with them, and goeth his way. ND after the uproar a was ceased, Paul called unto

A. M. Gr 4031. A. P. Cr. him the discusses, and embraced them, and departed for to go binto Macedonia. 2 And when he had gone over those parts, and had

90% 11.9%

given them much caxhortation, he came into Greece, 3 And there abode three months. And when the Jews laid wait a for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secondus: and Gains of Derbe, and (Timotheus: and of Asia, & Tychicus and h Trophinms.

5 These going before tarried for us at Troas.

o e.91.99. 6 And we sailed away from Philippi after the days FEV 2015. of unleavened bread, and came unto them to I Troas

2 Ti LP. in five days: where we abode seven days. 7 I And upon the first k day of the week, when the k 1 Co.16 3

disciples came together to break thread, Paul preache 2 12.15. ed unto them, ready to depart on the morrow; and 105 10 16 continued his speech until midnight.

pody introduced; the original thierosulous) means surfled us persons—indibers of triaples," as Hoddridge renders it.
Very is The law is open.—"Court days are kept." Hoddridge, "Courts

are held." - And there are deputies-i. e. the Roman Proconsuls, or Proentrators.

Ver. 39 Levelul assembly—i, e, lawfully called together.

CHAP. XX. Ver. 2. George—I That is, Greece properly so called, bounded on the west by Epirus, on the east by the Eigenn sea, on the north by Majedonia, and on the south by the Peloponnesas. In its 1 r 2 st a contation, it also comprehended all Macedonia, Thessaly, Eprus, Peloponnesas, and the circumptacent (slands.) - Bag ster Ver. 5. Tarried for us.—Another indirect hint that Luke the Eyangelist

was now travelling with Paul .- Troos [Was a maritime city and country of Playe's, in Asia Muor, anciently called Dardania, lying on the Hellespont,

west of Mysia.1-Bagster.

Ver. E. Politiph—185 called after Philip, king of Macedon, who fortified it against the incursions of the Thursiaus, was one of the chi of cities of Macedona, situated at the cast of the river Strengon, on a rising ground which

abounded with seeings, and on the borders of Thrace.] - Decerter.

Ver. 7. First day of the week.—From the time of our Lord's resurrection, there is no recognition of a seventh day sabbath in the Christian Church, especially among the Gentiles, though there are many proofs of the first day of the week being occupied in religious worship. In this our Lord himself set the example by repeatedly appearing on that day to his disciples. (John xx. 1, 19, 26.) On that day, it is believed, fell the day of Pentecest; and, in the chapter now

n 1 KL17.21 2 K., 1.31

1 Co.16.5

S And there were many lights in the upper meham- A. M. dz. 40G4. ber, where they were gathered together.

A. D. cir. 60. 9 And there sat in a window a certain young man named Entychus, being fallen into a deep sleep; and m c.1.13.

as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell non him, and embracing him said. Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had proken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were

not a little comforted. 13 \ And we went before to ship, and sailed unto \ Mat 9.21.

Assos, there intending to take in Paul: for so had be appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next day he 1921. over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next dan

we came to Miletus. 16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he

hasted, if it were possible for him, to be Pat Jerusalem | c.21. the day of Pentecost.

before us, we find the Christians, at Troas, were accustomed to meet on the same day for religious worship, and for "breaking bread," or the administra tion of the Lord's Supper. On this day the churches were required to make collections for their poor and afflicted brethren. (1 Co. xvi. 2) This day also appears to be marked by the Apostle John as the Lord's day, (Rev. i. 19.) which we naturally understand to mean, the day on which he arose from the dead. The first day of the week was, therefore, peculiarly honoured in apostolic times, and we know that it has been observed as the Christian subbath ever since. - Come together to break bread. - In Arts ii. 42, 46, we have iollowed Doddridge, in referring this phrase to the friendly meals of the disciples; but, upon farther consideration, we are inclined to make a distinction between "the breaking of bread, and prayers," in verse 42, which, as closely connected with public worship, we should refer to the Eucharist; and the "breaking of bread from house to house," as connected with "eating their meat with gladness;" this we would apply to their friendly and domestic meals

Ver. 9. In a window.-Doddridge, "an open window," with a wooden casement, which he supposes was set open to admit the air, on account of the many lamps burning, (ver. 8.) As we know not the construction of the building, we cannot exactly tell how he fell. Perhaps it was a large house, with three lofts or stories, fitted up in a temporary manner for the occasion. instance of sleeping in public worship, affords neither encouragement not apology for such conduct; for where would Entychus have been if Paul had not been there? and who would willingly die sleeping under a sermon

Vet. 13. Assos. - Assos, Trogyllium, and Miletus, (now called Melas and Palatsha.) were maritime cities of Asia Minor; the former in the province of Troas, the second in Lydia, a little below Ephesus, and about five miles from Samos, and the latter in Caria, about ten stadia south of the mouth of the river Meander. Mitylene was a city on the east side of the island of Lesbos, now Mytelini, reckoned about seven miles from the main land; next to which is the island of Chior, now Scio, opposite Smyrna, and about four leagues from the continent; and south-east of which is the island of Samos, now Samo, about five miles from the coast of Asia.]-Bagster .- To go afoot-Or "by land."

Ver. 16. To sail by Ephesus-i. e. to sail past it, that he might not be detained there.

A. M. cir. 17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church

A. D. cir. the elects of the church e. I. S. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all suggests.

Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all shumility of mind, and

with many tears, and "temptations, which befell me ver.3." by the lying in wait of the Jews: 20 And how wilk toot back nothing that was profit-

weer. 20 And how wI kept back nothing that was profitx 2TL42 able unto you, but have showed you, and have taught y Ma.1.12 you publicly, x and from house to house.

21 Testifying both to the Jews, and also to the Greeks, repentance y toward God, and faith toward

a Labit.
b c 916.
22 And now, behold, I go z bound in the spirit unto
22.11.
25 or, well

Jerusalem, not z knowing the things that shall befall

me there:

23 Save that the Holy Ghost witnesseth in every $\frac{180835}{1000}$, city, saving b that bonds and afflictions abide me.

220.4.15 24 But none 4 of these things move me, neither count I my life dear unto myself, so that I might a finish my course with joy, and the ministry, (which I have re-

f 200 a.h. | course with joy, and the ministry, f which I have regreated g of the Lord Jesus, to testify the gospel of the h 200 a. | grace of God. | 25 And now, behold, I know that ye all, among

J Col. 417. 177.416. whom I have gone preaching the kingdom of God, is the EALT. 1 Pr. 1021. 26 Wherefore I take you to record this day, that I am

Just 15. in pure from the blood of all men.

July 15... 27 For I have not shunned to declare unto you all 1Pc523 the counsel i of Ged.

28 Take heed j therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you k overseers, to feed the church of God, which he

hath purchased m with his own blood.
29 For I know this, that after my departing shall

Ver. 17. The elders of the church.—In Greek, Presbyters. Ver. 19. Temptations.—Doddridge, "trials."

Ver. 22. Femperations.—Powarrage, mass.
Ver. 22. Bound in the spirit.—Our translators, by referring in the margin to chap, xiv. 21, understood this in the sense of being firmly resolved: 1 at Dodd-ridge, not. the commentators generally, explain this, of his going under "a strong impulse" of the Spirit of God.

Ver 26. Pure from the blood of all men. - See note on chap. xviii. 6.

Ver. 37. For Lhave not shunned.—Doddridge says, "the proper innort of the word in such a connexion, (as used by Demosthenes and Lucian) is to discuss any important truth; at least to decline the publication of it."——All the counset of Gad.—There is no doubt but the original term (both) means both decree and advice. The former in Luke win, 54. Acts it 23, and elsewhere. But this cannot be the sense here, for who shall declare all the divine decrees? The latter must be understood, Luke vi. 30.—In Acts xxvii. 42, 43, we read, "The soldiers' counsel it, earlier by says but the centurion, willing G. e. determined to save Paul, kept them from their purpose" (or will) to kill them. Here we have both senses of the word, ver 38. Pressees,—Gif. Friskopous, or Bisbous. The terminal Lutherans call that Bisbous. "Superintendents."—To fired the church of God.—Gries-body says to be less than say readings. That of our common version is found in

allow seventien Greek M-SN, of which one, the Valcan, (in the Pope's library) is re-komed of the 5th or 6th century. This reading is also supported by the Syme of the 6th and two Fathers of the clus of the 1th century. Another reading, "The clurch of the Lord," has the following authorities:—"Of MSS, all the most mucient, the most valuable, and those derived from dif-

A. D. cir.

GO

n Mat.7.15.

2 Pe.2.1.

Eze.31.2.3

Zec.11.17.

p 1 Jn.2.19. Jaket. &c

c.35, 8

രപ്പ്മ

Hz.9.15. 1 Pe.1.4

I Co.9.12

1 Co.1.12

1 75.29. 2 15.3.3.

Ep.4.23.

x Lu.14.12

y e.21 5.

1 Th.5.14.

2 Co.7.2

23 1.

grievous welves nenter in among you, not sparing the flock

30 Also of Pyour own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore 9 watch, and remember, that by the space of three years I ceased not to warn revery one of 1813.20 night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which s is able to build you up, and to give you an inheritance camong all them which are sanctified.

a 2 Ki 1.5. 33 I whave coveted no man's silver, or gold, or apparel. ir Col.1.23. 3 Jp. 17 17.

24 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have showed you all things, how that so laboura 1 85.123. ing ye ought to wsupport the weak, and to remember the words of the Lord Jesus, how he said, It x is more

bless, d to give than to receive. v c.15.3. 36 % And when he had thus spoken, he kneeled

y down, and prayed with them all. w Ro.15.1. 37 And they all wept sore, and z fell on Paul's neck,

and kissed him. 38 Sorrowing most of all for the a words which he

spake, that they should see his face no more. they accompanied him unto the ship.

CHAPTER XXI. z. Ge. 46.09. 1 Paul will not by any means be dissuaded from going to Jerusalem. 9 Philip's daughters propheteses. 17 Paul cometh to Jerusalem; 27 where he is apclaughters prophetesses. , and in great danger, 31 but by the chief captain is rescued, and

permittal to speak to the people. ND it came to pass, that after we were gotten CHAP 21. from them, a and had launched, we came with a a char 2.4.

ferent and independent sources, viz. the Alexandrian, the Ephrem, the Camletent and undergeneene sources, tal. the areamarian, the Lapuren in Francisco Bulley Alp Land's, and many others of varias dates, from the 4th to the 8th centuries. Of the Versions, the two Coptic, the Armenians, the Old Italic; of Pathers, Ironeus, Eusesbius, Arhanasius, Chrysostom, and many others. The preponderance of evidence is thus in favour of Louis, (Kurios,) which is therefore decidedly adopted by Orfestach, and approved by Dr. Pye. Sofila. Boothroud, however, adopts another reading, which embraces both "Lord and God." On this he judi iously remarks, "I have preferred the last, (the one just named.) as supported by the greatest number of MSS, collated, (viz. one ancient and 46 others.) and as accounting best for the other variations. For it is more easy to omit a word in transcribing than to insert one; and one transcriber might omit God and insert Lord, as indging the latter more accordant with what follows. The reading be admits to be singular, but finds the sentiment in John xx. 23: and the phrase "church of the Lord,"

occurs not in the New Testament. Ver. 29. Grievous molves.—Our Lord describes false prophets as "wolves in sheep's clothing;" so false teachers in the Christian church are described

as not only erroneous, but rayacious—"not sparing the flock."

Ver. 31. Three years.—See clap. xix. 8, 10. After practicing three months in the synancome, he taught two years in the school of Tyranma: but the three years may probably include his preaching in the neighbouring towns and villages So Doddridge.

Ver. 35. Showed you all things.—Of Paul, indeed, it might well be said.—

"His preaching much, but more his practice wrought, (A living sermon on the truths h - taught!)

For this by rules severe his life he squar'd,

That all might see the doctrines which they heard !"-Dryden. -- More blessed, &c.- This is a saying of Christ, traditionally preserved by the apostles, and happily here recorded.

CHAP. XXI. Ver. 1. Gotten from there.-Hammond, "plucked or snatch." Wesley, "torn away from them? It implies a reluctancy on both

ACTS, XXI. 378 A. M. cir. Istraight course unto Coos, and the day fellowing unto 4661. Rhodes, and from thence unto Patara: A. D. ear. 2 And finding a ship sailing over unto Phenicia, we GU went aboard, and set forth. a ver 12 3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. 4 And finding disciples, we tarried there seven days: l: e.20.36. who said a to Paul through the Spirit, that he should not go up to Jerusalem. 5 And when we had accomplished those days, we dec c.5.26 .40. parted and went our way; and they all brought us on our way, with wives and children, till we were out of the city; and we kneeled b down on the shore, and prayed. d Ep.4 11. 2 11.4.5. 6 And when we had taken our leave one of another. we took ship; and they returned home again. 7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and e c.6.5. abode with them one day. 8 And the next day we that were of Paul's company departed, and came unto Cesarea: and we entered into the house of Philip c the evangelist, a which was f Joel 2.23 one of the "seven; and abode with him. c.2.17. 9 And the same man had four daughters, virgins, which f did prophesy. 10 T And as we tarried there many days, there came g c.11.23. down from Judea a certain prophet, named a Agabus.

H And when he was come unto us, he took Paul's

girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So hahall the Jews at h ver 33. Jerusalem bind the man that owneth this girdle, and c.20 23. shall deliver him into the hands of the Gentiles. 12 And when we heard these things, both we, and

they of that place, i besought him not to go up to Jerusalem. 13 Then Paul answered. What mean ve to weep and

sides to part. -- Coos. -{ Coos, Cos, or Co, now Zic, is an island in the Ægean sea, one of those called Cycludes, near the south-west point of Asia Minor, and about 15 nules from Habramassus.—Rhodes—Is a celebrated island in the same sea, southward of Caria, from which it is distant about 10 miles, next to Cyprus and Lesbos in extent, being 120 miles in circumference. It was remarkable for the clearness of the air, and its pleasant and healthy climate, and cheefly for its Colossus of brass 70 cubits high, with each finger as large as an ordinary man, standing a stride over the mouth of the harbour, so that ships in fail and passed between its legs. — Patara—Was a maritime town of Lycia in Asia Minor, situated on the eastern side of the river Monthus, with a capacious harbour, and a temple and oracle of Apollo. |- Bageter.

Ver. 2. And finding a ship, &c .- This was the second vessel, the first car

ried them only to Patara. — Set forth—i. e. set sail.

Ver 4 And finding disciples, &c.—Doddridge, "We comi ned there se

ven days, finding disciples, who told Paul, by the Spirit, not to 5.5. &c. Ver. 6. We took ship.—This was the third vessel; the second stopped at Type; the fund carried them on to Ptolemais. Here they left ties vessel, and to velled by land to Cesarea, and so on to Jerusalem,

Vol. 7. Ptolemais.—An ancient city called Accho, (Judg. i. 31.) but rebuilt

by I tolenay, who gave it his name, and now known as Acra. Ver. 8. Philip the evanget st - See chap. vi. 5; vii. 26, &c.

i Mat.16.

22,: 1.

Ver. 13. What mean ye?-Compare chap. xx. 24 When Luther was summoned to attend the diet at Worms, his friends, notwithstanding the safe conduct granted to him by the emperor, Charles V., appreher ling danger to his to break my heart? for I am ready jnot to be bound! A. M. cir. 1161 only, but also to die at Jerusalem for the name of the A. D. cir. Lord Jesus. 69. 14 And when he would not be persuaded, we ceased, i 2 Ti.4.6. saying. The k will of the Lord be done. 15 And after those days we took up our carriages, and went up to Jernsalem. k Mat.6.10. to There went with us also certain of the disciples of Cesarea, and brought with them one Musson of Cyprus, an old (disciple, with whom we should lodge. l Pr.16.31. 17 I And when we were come to Jerusalem, the brethren received m us gladly. 18 And the day following Paul went in with us unto me.15.4. "James: and all the elders were present. 19 And when he had saluted them, he declared particularly " what things God had wrought among the! Gentiles by P his ministry. 20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many o Ro.15.13, thousands of Jews there are which believe; and they are all zealous qof the law: 21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake p c.20.24. Moses, saying that they ought not to circumcise their children, weither to walk after the customs. 22 What is it therefore? the multitude must needs q c.23. come *together: for they will hear that thou art come. 23 Do therefore this that we say to thee: We have r Ga 53 four men which have a vow on them; 24 Them take, and purify thyself with them, and be

at charges with them, that they may shave t their s c.19.32 heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but , Nu 6.2, that thou thyself also walkest orderly, and keepest c.13.18. the law. person, would have dissuaded him from going thither. Luther replied, "I am determined to enter the city in the name of the Lord Jesus Christ, though as many devils should oppose me as there are tiles upon all the houses at Worms."

He was accompanied from Wittenburg by some divines, and one hundred horse, but he took only eight horsemen into Words. When he stept out of the carriage, he said, in presence of a great number of persons, "God shall be on my side." Nor 15. Carriages.-[The word carriages here denotes any thing that is carried, tuggage or baggage. The original, aposkeuasmenoi, from apo, from,

and situos, furniture, baggage, signifies, having packed up one's laggage.]

- Finisher. Erought with them one Mnason.—(Pronounced Nason.) [Or, Ver. 16. Brought with them one Mnason. with whom we might holder." Conducting us to one Mnason. with whom we might holder. Mnason, a native of Cyprus, probably then lived at Jenusalem; though he Mnason, a native of Cyprus, probably then lived at Jenusalem; though he was the amostles and invited them to lodge might have been down at Cesarea, met the apostles, and invited them to lodge with him. 1- Bagster.

Ver. 30. How many thousands .- Doddridge, "Myriads," (so the Greek ;) but he thinks the word may here rather be taken for a large, than a precise number; perhaps, he says, twenty or thirty thousand were present at Jerusa-

lem to keep the feast: but we believe there were often many more Ver. 21. That they ought not to circumcise, &c.-St. Paul's conduct, with regard to Timothy, might have been a sufficient answer to this part of the

See ch. xvi. 3. charse. Ver. 24. Be at charges with them-[That is, in furnishing sacrifices; which was a common and very popular act among the Jews. Thus Josephus observes, that Agrippa among other acts of thankfulness for being advanced

380	ACTS, XXI.
A. M. eir.	25 As touching the Gentiles which believe, we "have
4061. A. D. cir.	written and concluded that they observe no such
60.	thing, save only that they keep themselves from
u c.15.20 29	things offered to idols, and from blood, and from
	strangled, and from fornication.
v 1 Co.9.20.	26 Then Paul took v the men, and the next day pur-
V 1 C0.3 20.	fying himself with them entered winto the temple, to signify the accomplishment x of the days of purifica-
	tion, until that an offering should be offered for every
▼ c.24.19	one of them.
	27 ¶ And when the seven days were almost ended,
x N 1.6.13.	the Jews y which were of Asia, when they saw him in
A 14 4.0.10.	the temple, stirred up all the people, and laid x hands
	on him,
y c.24.13.	23 Crying out, Men of Israel, help: This is the man,
	that a teacheth all men every where against the peo-
t c.26 21.	ple, and the law, and this place: and farther brought
3 0.00 21.	Greeks also into the temple, and hath polluted this
	holy place.
a c.6.13,14.	29 (For they had seen before with him in the city
¥1.0,0.	Trophimus i an Ephesian, whom they supposed that Paul had brought into the temple.)
	30 And all the city was moved, and the people ran
b c.20.4.	together: and they took Paul, and drew him out of
	the temple: and forthwith the doors were shut.
c 1 Co.11.	31 And as they went about c to kill him, tidings came
23,&c.	unto the chief captain of the band, that all Jerusalem
	was in an uproar.
d c.23,27.	32 Who dimmediately took soldiers and centurions,
21.7.	and ran down unto them: and when they saw the
	chief captain and the soldiers, they left beating of Paul.

and demanded who he was, and what he had done. from a prison to a throne, ordered very many Nazarites to be shaven, furnish-

33 Then the chief captain came near, and took him,

and commanded him to be bound with two chains:

ing them with money for their expenses. 1—Bagster. Ver. 25. As touching the Gentiles which believe. - [James and the elders here avow, that they intend nothing contrary to their former determination respecting the Gentile converts. It is doubtful whether on this occasion Paul and his advisers acted in strict consistency with Christian simplicity; and it seems very difficult wholly to defend them from the charge of temporazing, ac-Though the anostles comm dating, and refining too much in this matter. were infallably preserved from mistaking, corrupting, or mutilating the doctrine which they communicated to the clauch, yet it is evident, they were not rendeted infallible in their personal conduct !- Bagster.

Ver. 16. Then Paul took the men. - This has been consured by Voltaire and others, as a weak act of temporizing to please the people: but see Findley's

Answer to Voltaire.

e ver.lt. e.: 0 23

11, .6.30.

Ver. 27. When the seven days-Namely, of purification; see verse 21 .---Were aimost ended. - Doddridge, "Were about to be accomplished." -- The Jours which were of Asia - From whom he had before met with much opposilion. Ch viv. 9; xx. 3, &c.

Ver 31. The chief captain .- Lysias, tribune of the cohort and chilia.ch, or

commander of 1000 men.

Ver 33. Two chains.-Prisoners amonest the Romans were fettered and centined in a singular manner. One end of a chain, which was of a commodions leight was fixed about the right arm of the prisoner, and the other about the left arm of a soldier. Thus a soldier was coupled to the prisoner, and every where attended him. In this manner was Paul confined when he made his the internatible apology before Festus. Sometimes the prisoner was faste red to two soldiers, one on each side. See Acts xii. 6 .- Oriental Customs, No.

e Ps. 55.9.

Hap. 1.3

l Co 4.13.

Egyptian

108 A. D. 55.

c.5.36.

k c.22.25.

l c.12.17.

A. M. ca. 34 And some cried one thing, some another, among 4061. the multitude; and when he could not know the cer-A. D. c.r. tainty for the tunnit, he commanded him to be car-60 ried into the f castle. f. c.23.10.16.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence a of the

neople. 36 For the multitude of the people followed after,

crying. Away b with him. h Lu.23 18 37 % And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee ?

Who said, Canst thou speak Greek !

38 Arr not thou that Egypnan, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? 39 But Paul said, I Jam a man which am a Jew of Tarsus, a city in Cilicia, a k citizen of no mean city:

and, I beseech thee, suffer me to speak unto the peoi c.9.11.

40 And when he had given him license, Paul stood on the stairs, and I beckoned with the hand unto the people. And when there was made a great silence,

he spake unto them in the Hebrew tongue, saying, CHAPTER XXII.

1 Paul declareth at large, how he was converted to the faith, 17 and called to has apost slop. 22 At the very mentioning of the Gentiles, the per ple exclaim on h.m. 21 He shoul! have seen scourged, 25 but claiming the privilege of a Roman, he escapeth.

MEN. a brethren, and fathers, hear ye my defence which I make now unto you. CHAP, 22 a c.7.2

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he

b ! Pe.3.15. saith.)

Ver. 34. The castle.-[This was the eastle built by John Hyrcanus, the high priest, at the angle formed by the northern and western portions of the inter court of the temple. It was anciently called Baris; but Herod having retained and beautified it, called it Antonia, in honour of his friend Mark Autony. Josephus describes it as having four towers, from our of which the whole lemple was overlooked; and that one of the towers was joined to the porticoes of the temple, and had a double pair of stars from it, by which the soldiers in the garris in were used to come down with their arms to the porticoes, on the festival days, to keep the people quiet, I—Bagster,

Ver. 38. That Egyptian, &c.- [This Egyptian is mentioned by Josephus, who says, that he pretended to be a prophet, and persuaded a multitude of people to fo low him to the top of mount Olivet, teiling them that they should see the walls of the city fall down before them; but Felix attacked them with horse and foot, killed 400 on the spot, took 200 prisoners, and put the Egyptian

himself to flight.]-Bagster.

Ver. 29. Tarsus. - | Tarsus, now called Tarsous and Tarasso, was an anci at and celebrated city of Cilicia, situated in a plain on the banks of the il Cydines. It was made the metropolis of Cilicia; and from its adherence to the fi Rangues, it was made a free city, and probably endowed with the citizenship of Rome, by Julius Cosar. It was a rich and populous city; and was once the rival of Alex indria and Athens in literature and the politic arts. Josephina. Bog der .- A citizen of no mean city. The people of Tarsus boasted their high autiquity from Tarshish, the son of Javan, Gen. x. 4. They also aspined to literary fame, (compare note on ch. ix. 11.) and were rendered eminent by wealth and commerce. See note on chap. xxii. 28.

CHAP. XXII. Ver. 1. My defence.-Greek, apologia. Scott says, sacred writers never use this word, or the corresponding verb, except when the person spoken of defended himself from some charge brought against him. . . .

They never call the preaching of the gospel an apology." Ver. 2. In the Hebrew ton zue-That is, as then spoken, which the learned

we pretty well agreed was the Syro-Chaldaic, a mixed dialect,

ACTS, XXII. 382 A. M. cir 3 I am c verily a man which am a Jew, boin in Tar-il 4054. sus, a city in Cilicia, yet brought up in this city at the . 11. eir. feet of a Gamaliel, and taught according to the per-GH fect manner of the law of the fathers, and I was zeac c.21.39. lous toward God, as ye s all are this day. 2Co.11.22 Phi.3.5. 4 And I persecuted h this way unto the death, binding and delivering into prisons both men and women. 5 As also the high priest doth bear me witness, and d c.5.34. all the estate of the elders; from whom also I received letters unto the brethren, and went to i Damascus, to bring them which were there bound unto Jerusalem, e c.26.5. for to be punished. 6 And it came to pass, that, as I made my journey, f Ga.1.14. and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. g c.21.20 7 And I fell unto the ground, and heard a voice Ro.10.2. saving unto me, Saul, Saul, why persecutest thou me? h c.3.3. 8 And I answered, Who art thou, Lord? And he said 26.9..13. unto me, I am Jesus of Nazareth, whom thou perse-Phi.3.6. 1 75.1.13. cutest. 9 And they that were with me I saw indeed the light, and were afraid; but they heard not the voice of him i c.9.2, &c. that spake to me. 10 And I said, What shall I do, Lord? And the Lord i Da.10.7. said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. k c.9.17. 11 And when I could not see for the glory of that light, being led by the hand of them that were with l c.10.22. me, I came into Damascus. 1 Ti.3.7. 12 And one k Ananias, a devout man according to He.11.2. the law, having a good treport of all the Jews which dwelt there. m c.3.13. 13 Came unto me, and stood, and said unto me, Bro-5.30. ther Saul, receive thy sight. And the same hour I

looked up upon him. n c.9.15. 14 And he said, The m God of our fathers hath chosen Ga.1.15. n thee, that thou shouldest know his will, and see Ver. 3. Born in Tarsus. - See note on chap. xxi. 39. - Brought up .

at the feet of Gama'iel .- The Jewish students used to sit on the ground before the feet of their Rabbins.

Ver. 4. Unto the death.—Unto death.—Bishop Lowth. Ver. 5. The hich priest—Of that time, namely, Canaphas, (as Doddridge supposes.)—With the etders doth bear me witness—By the official letters which they gave him.

Ver. 6. And it came to pass .- [It is evident that the apostle considered his extraordinary conversion as a most complete demonstration of the truth of Christianity; and when all the particulars of his education, his previous religious principles, his zeal, his enmity against Christians, and his prospects of secular honours and preferments by persecuting them, are compared with the section monoins and prefermants by preferring man, are compared to a subsequent part of his hie, and the sudden transition from a furious presecutor to a zeulous preacher of the gossiel, in which he laboured and suffered to the end of his hie, and for which he died a martyr, it must convince every candid and impartial person, that no rational account can be given of this change, except what he himself assigns; and consequently, if that he true, that Christianity is divine. 1 - Bagster.

Ver. 9. Heard not the voice of him that spake.-Compare note on chap.

ix. 7. Ver. 12. And one .tnanias.—Compare chap. ix. 10, et seq.

o that P Just One, and shouldest hear the voice q of his mouth.

15 For thour shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash s away thy sins, calling ton the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a " trance :

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; for they will not

receive thy testimony concerning me. 19 And I said, Lord, they wknow that I imprisoned and

beat in every synagogue them that believed on thee: 20 And when the blood of thy martyr Stephen was t Ro.10.13

shed, I x also was standing by, and consenting y unto his death, and kept the raiment of them that slew him.

21 And he said unto me. Depart: for 2 I will send thee far hence unto the Gentiles.

22 ¶ And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for ait is not fit that he should live.

23 And as they cried out, and cast off their clothes. and threw dust into the air.

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined

by scourging; that he might know wherefore they cried so against him. 25 I And as they bound him with thongs, Paul said a c.25.21.

unto the centurion that stood by, Is it lawful for you b e.13.37. to scourge a man that is a b Roman, and uncondemned?

A. M. cir. 4061.

A. D. cir. o ver.18.

1 Co.9.1. 15.8. p c.3.14.

o 1Co.11.23.

Ga.1.12. r :.23.11. 26 16, åe.

a 11 o 10 o 2 1 Pe.3 21.

1 Co.1.2.

u 2 Co.122 v ver 14.

w ver.4. x c.7.53.

y c.8.1.

z c.13.2,17. Ro.1.5, 11.13.

15.16. Ga 2.7,8. Ep.3.7.8. 1 Ti.1.7.

Ver. 14. That Just One-Namely, Jesus Christ. See chap. iii. 14; vii. 52. Ver. 16. And roash away thy sins.—See chap. ii. 38, and compare 1 Peter ai. 21.

Ver. 17. When I was come again to Jerusalem .- After he had been to Damascus and Arabia-then while he was in the temple-perhaps in a portico,

and at a time when no one was with him. Ver. 19. Lord, they know .- Paul is understood here to plead for the probability of his success among the Jews, on the ground of his having been formerly

a persecutor. Ver. 29. Consenting unto his death.—So ch. viii. 1. Scott thinks this version much too weak. The word rendered "consenting." implies a complacency in the deed; and the word rendered "death," implies "murder." Ver. 23. Cast off their Cottles.—Sir J. Chardin mentions, that the Persians, when they complain to their sovergien, go in numbers, with strange cries,

terring their garments, and casting dust into the air. - Harmer's Obs.

Ver. 24. The chief captain. - As the chief captain did not understand Hebrew, he was ignorant of the charge against Paul, and also of the defence which the apostle had made; but as he saw that they grew more and more outrageous, he supposed that Paul must have given them the highest provocation, and therefore, according to the barbarous and irrational practice which has existed in all countries, he determined to put him to the torture, in order to make him confess his crime.]-Bagster .- Examined by scourging .- This is the cruel method by which evidence was formerly extorted; but it was not applicable to a Roman citizen. See note on ch. xvi. 37.

Ver. 25. Is it lauchal for you?—By the Roman law no magistrate was allowed to punish a Roman citizen capitally, or by inflicting stripes, or even binding him; and the single expression. Iam a Roman citizen, arrested their severest decrees, and obtained, if not an escape, at least a delay of his punishment.]-Bagster.

d c.23.28.

A. M. cir.	26 When the centurion heard that, he went and told
4964	the chief captain, saying, Take heed what thou doest:
60.	for this man is a Roman.
	9. Then the chief centain came and said anto him

Then the chief captam o e or Porture ed kim. Tell me, art thon a Roman? He said, Yen.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

2) Then straightway they departed from him which should have examined him; and the chief captain also was afraid, after he knew that he was a Roman. and because he had bound him.

30 \ On the morrow, because 4 he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the CHAP, 23. chief priests and all their council to appear, and

brought Paul down, and set him before them. CHAPTER XXIII.

I As Paul plea leth his cause, 2 A-malas commandeth them to smite him. a c.21.16. 7 Dissersion immog his accusers. If Goldencourageth him. 2 Co.1.12. laying wast for Paul 29 is declared unto the chief captage. 37 He sendeth him He.13.15. to Felix the governor.

ND Paul, carnestly beholding the council, said, Men and brethren, a I have fived in all good conscience before God until this day. 6 In 19 99

2 And the high priest Ananias commanded them that stood by him to smite him bon the mouth. 3 Then said Paul unto him, God shall smite thee. c Le.19 35.

De.25.1.2. thou whited wall: for sittest thou to judge me after Jn.7.51. the law, and commandest me to be smitten contrary

to the law? 4 And they that stood by said, Revilest thou God's

high priest d Ex.22.23. 5 Then said Paul, I wist not, brethren, that he was Ec 10 20. 2 15-2.10. the high priest: for it is a written, Thou shalt not Jude 8. speak evil of the ruler of thy people.

Ver. 28. I reas free born.—It is extremely probable, that the inhabitants of

Tarsus, born in that city, had the same rights and privileges as Roman citizens, in consequence of a grant or charter from Julius Cesar, from whom it was called Juliopolis. But, if this were not the case, St. Paul's father, or some of his ancestors, might have been rewarded with the freedom of the city of Rone, for his fidelity and bravery in some military service, as Josephus says several of the Jews were; or he might have obtained it by purchase, as in the instance of the chief captain, 1-Bagster. Chap. XXIII. Ver. 2. To smite him on the month.-Hanway mentions,

that when a rebel Persian chaef was brought before one of Nadir Shab's generals, his answers not pleasing him, he ordered him to be struck across the mouth, to silence him, which was done with such violence, that the blood issued forth. Compare I Kings xxii. 24.

Ver. 3. God shall smite thee. - God did smite him in a remarkable manner: for about five years after this, after his house had been reduced to askes, in 2 turnult raised by his own son, he was besieged and taken in the royal palace; where, having attempted in vain to hide himself, he was dragged out and

slain. See Josephus. Bagster. Ver. 5. I wist (knew) not, &c. — Ananias had a retainly been high priest gome Dome prisoner under some charges of misconyears before, but was sent to Rome prisoner, under some charges of miscondoct; and though he had been acquitted, he had not been reinstated, but one Jonathan appointed in his room. Jonathan, however, had been murdered, and one Ismael appointed in his stead, but had not yet taken possession of his office, and in this interval of vacancy. Ananias pushed himself forward to pre-mide in the counted, but probably without either the robes or insizcin of his former office. This is the explanation of the learned Michaelis and is adopted by Preb. Townsend. So also Boothroyd.

6 ¶ But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of f the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees; and the

multitude was divided. 8 For the Sadducees & say that there is no resurrection, neither angel, nor spirit : but the Pharisces confess both.

9 And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find hano evil in this man; but if a ispirit or an angel hath spoken to him, let us not i fight against | 622 17 18

God. 10 \ And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following the Lord stood k by him. and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear wit-

Rome. ness also at 12 I And vien it was day, m certain of the Jews banded together, and bound themselves " under a curse, saying that they would neither eat nor drink

 till they had killed Paul. 13 And they were more than forty which had made n or, with this conspiracy.

14 And they came to the chief P priests and elders. and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come of Ps.21.11. near, are ready q to kill him.

Ver. 6. Of the hope and resurrection, &c.-For a vindication at large of Paul's conduct in this place, see Dr. Findlay's Answer to Voltaire.

Ver. 9. Fight against God.—Compare Acts v. 39; ix. 5. Ver. 12. That they would neither eat.—[Such execrable yows as these were not unusual among the Jews, who, from their perverted traditions, challenged to themselves a right of punishing, without any legal process, those whom they considered transgressors of the law; and in some cases, as in the case of one who had lorsaken the law of Moses, they thought they were justified in killing them. They therefore made no scruple of acquainting the chief priests and elders with their conspiracy against the life of Paul, and applying for their connivance and support: who, being chiefly of the sect of the Sadducees, and the apostle's bitterest enemies, were so far from blaming them for it, that they gladly aided and abetted them in this mode of despatching him, and on its failure they soon afterwards determined upon making a similar attempt. If these were, in their bad way, conscientious men, they were under no necessity of perishing for hunger, when the providence of God had hindered them from accomplishing their yow; for their yows of abstinence from eating and drinking were as easy to loose as to bind, any of their wise men or Rabbies

having power to absolve them, as Lightfoot has shown from the Talmud.}—B.

Ver. 14. A great curse.—Doddridge, "a solemn anathema." See note on Num. xxii. 6.

22

A. M. cir. 41871. A. D. cir. 60.

e c 36.5 Phi.3.5.

c.24.15.21 23 20.

g Mat.22.23 Ma 12.13 Lu.20 27.

26.31.

j c.5.39.

k Pa.46.1,7 c.18.9. 27.23.24

1 c.29.30.35

Ro.1.15. m ver. 21. 50

an oath of execra-

tion. o Ps.31, 13,

p Ho.4.9. 37.32,33.

16 And when Paul's sister's son heard of their ly-A. M. cir. 1061 ing in wait, he went and entered into the castle, and A. D. cir. told Paul. 60. 17 Then * Paul called one of the centurions unto r 2Sa.17.17. him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. 18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto Pr.22.3 thee, who hath something to say unto thee. Mat. 10.16 19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me? 20 And he said. The Jews "have agreed to desire thee that then wouldest bring down Paul to-morrow into c.23.17. the council, as though they would inquire some-Ep.3.1. what of him more perfectly. Fhil.9. 21 But do not thou yield vanto them; for there he in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. n ver.12. 22 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast showed these things to me. 23 ¶ And he called unto him two centurions, saving. Make ready two hundred soldiers to go to Cesurea. v Ex.23.2 and horsemen threeseore and ten, and spearmen two hundred, at the third hour of the night: 24 And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor, w c 21.33. 25 And he wrote a letter after this manner: 24.7. 26 Claudius Lysias unto the most excellent vernor Felix sendeth greeting. 27 This wman was taken of the Jews, and should have been killed of them: then came I with an army, x c.22.30. and rescued him, having understood that he was a Ro-28 And when I would have known the cause wherefore they accused him, I brought him forth into y c 18.15. their council: 25.19. 29 Whom I perceived to be accused of questions " of Ver. 21. Which have bound themselves.—This is the principle on which Saul the Pharisce "breathed out threatenings and shaughter" against the saints; and the measure which be meted out to them, was afterwards measured to him again by his former friends, the priests and seriles. Ver. 21. Felix.-(This was Ciaudius Felix, the successor of Cumanus in the government of Judea. He was a freedman of the emperor Claudius, and brothes of Pallas, also a freedman, the chief favourite of the emperor. To-Gitus calls him Artonius Petix; and gives us to understand, that he govern-ed with all the authority of a king, and the baseness and insolence of a quondam slave. According to Suctonius he had three queens to his wives; that is, he was married thrice, and each time to the daughter or nices of a king. He was n base, mercenary, and cruel governor; and when he was recalled to Rome, A. D. 60, the Jews brought forward so many proofs of his extortions and violence before Nero, to whom they accused him, that he would certainly have been executed or ruined, if it had not been prevented by the influence of his brother Pallas. Josephus. J-Bagster. Ver. 27. Should (rather, would) have been killed.

ACTS, XXIII.

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60.

their law, but to have nothing z laid to his charge worthy of death or of bonds. A. M. cur. A. D. cir.

30 And when a it was told me how that the Jews laid wait for the man, I sent straightway to thee, and z e. 26.31. gave b commandment to his accusers also to say be-

fore thee what they had against him. Farewell. 31 Then the soldiers, as it was commanded them, a wer 20.21.

took Paul, and brought him by night to Antipatris. 32 On the morrow they left the horsemen to go with

him, and returned to the castle:

33 Who, when they came to Cesarea, and delivered the epistle c to the governor, presented Paul also before him.

34 And when the governor had read the letter, he c ver. 25.30 asked of what province he was. And when he under stood that he was of d Cilicia:

35 I will hear thee, said he, when thine accusers e are de. 21.39. And he commanded him to be kept in

f Herod's judgment hall. c.24.1, &c CHAPTER XXIV, 25.16.

Paul being accused by Tertullus the orator, 10 answereth for his life and doe.

1 Paul being accused by Tertullus the orator, 10 answereth for his life and doe.

24 He procached Christ to the concentration with life wife. 25 The governor hopeful for a victe, but in vain. 27 At last, going out of his office, he leaved: A Mat 27.27 Paul in prison.

ND after five days Ananias a the high priest descended with the elders, and with a certain orator named Tertullus, who informed b the governor against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, a c.23.2 25.2

3 We accept it always, and in all places, most noble

Felix, with all thankfulness. 4 Notwithstanding, that I be not farther tedious unto b Ps.11.2 thee. I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man a pestilent fellow, and c Ps. 12.2

Ver 31. Antipatris-(The ancient Caphar Saba, was so called by Herod the Great, in honour of his father Antipater. It was situated in a very fruitfal plain, watered with many springs and rivulets, and pretty near the mountains, in the way from Jerusalem to Cesarea, (Jesephus.) 150 stadia, or 17 miles, from Joppa, and according to the Old Jerusalem Itinerary, 10 miles from Lydda, and 25 from Cesarea.]-Bagster.

Ver. 35. Herod's judgment hall-Or Pretorium, one of Herod's palaces,

with a state prison, probably, in the tower of it,

CHAP, XXIV. Ver. I. Ananias . . . descended with the elders—i. e. came
slown from Jerusalem to Cesarca; and they brought with them a professed orator and advocate, to plead their cause,

Ver. 2. Seeing that by thee. -[Felix, bad as he was, had certainly rendered some services to Judea. He had entirely subdued a very formidable banditti some services to Judea. He had entirely subdued a very formidable banditit which had infested the country, and sent their captain, Eliezar, to Rome, (Josephus;) had suppressed the sedition raised by the Egyptian impostor, (chan, xxi, 35); and had quelled a very afflictive disturbance which took place between the Syrians and Jews of Cesarea. But, though Tertullus might truly say," by thee we enjoy great quichess," yet it is evident that he was guilty of the grossest flattery, as we have seen, both from his own bistorians and Josephus, that he was both a bad man and a bad governor.]—Bagster.—By thy providence.—Wesley, "prudence." Doddridge, "prudent administration."

Ver. 5. A pestilent fellow.-More emphatically, "a pestilence;" or, as we should say, a pest to society.

A. M. cir. [d a mover of sedition among all the Jews throughout 40831 the world, and a ringleader of the sect of the Naza A. D. car. renes:

60.

6 Who also hath gone about to profane e the temple: d Lat.23.2. whem we took, and would have judged according e 6.13. 16.90. to our law.

17.6. 7 But the chief g captain Lysias came upon us, and 21.23 1 Pr.2.12. with great violence took him away out of

hands. e c.1937. 8 Commanding his accusers h to come unto thee:

21.23. by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. CC Ju.15.31.

9 And the Jews also assented, saving that these things ≥ c.21.33. were so.

h e.23.30. 10 I Then Paul, after that the i governor had beckoned unto him to speak, answered, Forasmuch as I i Frlir nacte Pro-

know that thou hast been of many years a judge unto cucator this nation, I do the more cheerfully i answer for over Jumyself: deal A. D. 53.

11 Because that thou mayest understand, that there i TPe.3.15. are yet but twelve days since I went up to k Jerusalem for to worship.

k c.: 1.15. 12 And they neither I found me in the temple dispu-1 e 25.8. ting with any man, neither raising up the people, nei-25.17.

ther in the synagogues, nor in the city: m 1 Pe.3.16. 13 Neither can they prove in the things whereof they

now accuse me. n Mi.4.5. 14 But this I confess unto thee, that after the way o 2 Ti.1.3. which they call heresy, so n worship I the God of n La 21.27.

o my fathers, believing all things which are p written c.26 22 25.23. in the law and q in the prophets:

15 And have hope toward God, which they them-1 Mat. 22.49 Lu. 15. 16. selves also allow, that there shall be a resurrection Jul 1 15. c. 13. 15. of the dead, both of the just and unjust.

Ro.3.21. 16 And herein do I exercise myself, to have talways 1 c.23 ft.&c. a conscience void of offence toward God, and toward 16 5,7. men.

25 10, 40. 17 Now after many years I came u to bring alms to s Da.12.2.

Ju. 5.28,29 my nation, and offerings. 1 Co. 15. 12 18 Whereupon certain Jews from Asia found me puri-. 47

fied in the temple, neither with multitude, nor with Ro.26 6. tumudt. 19 Who ought to have been here v before thee, and t c.23.1.

object, if they had aught against me, u c 11 29.30 29.1620 Or else let these same here say, if they have found

Ro. 15, 25, any evil doing in me, while I stood before the council, v c.25 16. 21 Except it be for this one voice, that I cried stand-

Ver. 10. Many years. - According to Eishop Pearson, five and a half; but according to Mr. Biscoe, seven.

Ver. 14. Heresy.—This is the same word that, in ver. 5, is translated sect, which is admitted to be its primary meaning; though it afterwards acquired a theological or ecclesiastical use, as amplying the maintenance of important or fundamental error. So Dr. Waterland defines heresy to be. "Not merely a mistake of judgment, (though in fundamentals,) but espousing such erroneous indement, either teaching or disseminating it, or openly supporting and assisting those that do. This I conceive (said he) to be the true scripture notion of h-resy." Waterland's Importance of the Timity.

Ver. 15. Just and unjust.—The Pharisees, according to Josephus, admitted only the resurrection of the just-not the unjust

ing among them, Touching the resurrection of the

dead I am called in question by you this day.
22 ¶ And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said. When Lysias w the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let him have x liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 ¶ And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. 25 And as he reasoned of y righteousness, temperance.

and judgment a to come, Felix b trembled, and answered. Go c thy way for this time; when I have a convenient season, I will call for thee,

26 THe hoped also that money a should have been given him of Paul, that he might loose him: wherefore

he sent for him the oftener, and communed with him. 27 But after two years Porcius Festus came into Felix's room: and Felix, willing to show the Jews a pleasure, left Paul bound.

CHAPTER XXV.

2 The Jews accuse Paul b fore Festus. 8 He answereth for himself, 11 and appraideth unto Cesar. 14 Afterwards Festus openeth his matter to king Agrippa, 23 and he is brought forth. 25 Festus cleareth ham of having done any thing worthy of death.

when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying a wait in the way to kill him.

A. M. cir. 4061. A. D. cir. 60.

w ver.7. x c.27.3.

22.16 v Pr.16.12 Je. 2.15 Da. 1.57

Ju.16.8. z Pr.31.4,5. Da.5 1..4 110.7.5. 1 i e.4.4. a Ps.50 3.4. Da. 12 2 Mat. 25 31

..46. 2 Co 5.10 Re.10.12. b Ps.99.1. 15.32.11. 11a.3.16.

He. i. 1,12 c Pr.1.21.32 Mat. 22 5 25.1..10.

d 11x, 23.8. A. M. 4066. A. D. 62. e Ma.15.15.

c.25.9.

a c.23.14.15

Ver. 22. Having more perfect knowledge. - Doddridge, "After I have been more accurately informed." Dr. D. remarks, that the words themselves are ambiguous, and may refer to his having obtained by this examination a better knowledge of the subject; or, more properly, (as Beza and Grotius explain them.) to a desire of obtaining farther information, when Lysias came, which seems far more natural.

Ver. 24. Drusilla.-Josephus says, this woman was the daughter of Herod Agrippa, before named, and sister to the Agrippa mentioned in the next chap-She had been married to Azizus, king of the Emesenes, but Felix seduced her by means of one Simon, a magician; so that they, in fact, lived in adultery,

under the mask of marriage.

Ver. 25. Felix trembled .- No topic could be better calculated to alarm a rapacious tyrant, a seducer, and an adulterer; no eloquence more adapted to make him tremble, than the masterly and energetic reasoning of St. Paul. He did tremble, and could bear no more; but hastily dismissed the preacher-Go thy way for this time; when I have a convenient season I will send for Alas! how many have thus put away from them the words of eternal and found no other opportunity for ever!

Ver. 27. Porcius Festus.—[Porcius Festus was put into the government of Judea in the sixth or seventh year of Nero; and died about two years after-

wards, and was succeeded by Albinus.]- Bagster.

CHAP. XXV. Ver. 1. The province. - [By the province Judea is meant : for after the death of Herod Agrippa, Claudius thought it imprudent to trust the government in the hands of his son Agrippa, who was then but 17 years of age; and, therefore, Justines Fadus was sent to be procurator. And when after wards Chudius had given to Agrippa the tetrarchy of Philip, he nevertheless that the procurators ket I the province of Judea in his own hands, and governed it by procurators sent from Rome. Josephus. 1-Dagster.

4 But Festus answered, that Paul should be kept at A. M. 4066. A. D. 62 Cesarea, and that he himself would depart shortly b cr, as thither.

some cotties read, no more than 8 or 10

5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

days.

6 And when he had tarried among them b more than ten days, he went down unto Cesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which

they could not prove. 8 \ While he answered for himself. Neither against the law of the Jews, neither against the temple, nor

c Ps.35.11. Mat. 5.11 12 c.21.5.13.

vet against Cesar, have I offended any thing at all. 9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem,

and there be judged of these things before me? 10'Then said Paul, I stand at Cesar's judgment seat, where I ought to be indged; to the Jews have I done

no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal d unto

d c.96.32.

Cesar. 12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13 ¶ And after certain days king Agrippa and Ber-

nice came unto Cesarea to salute Festus.

14 And when they had been there many days, Festus declared Panl's cause unto the king, saying, There is a certain man left in bonds by Felix :

2 ver.23.

15 About whom, when " I was at Jerusalem, the chief

Ver. 8. Answered.-Gr. "apologized."

Ver. 10. I stand at Cesar's judgment seat.—Doddridge, "Tribunal." The tribunals of the Roman procurators were held in Cesar's name, and by commission from him. So our courts are held in the name of the people, the

state, or the commonwealth. Ver. 11. I appeal unto Cesar.—[An appeal to the emperor was the right of

a Roman citizen, and was highly respected; the Julian law condemned those magistrates, and others, as violaters of the public peace, who had put to death, tortured, scoarged, imprisoned, or condemned any Roman citizen who had appealed to Cesar. This law was so sacred and imperative, that, in the persecution under Trajan, Pliny would not attempt to put to death Roman citizens, who were proved to have turned Christians, but determined to send them to

Rome, probably because they had appealed 1-Bagster.

Ver. 13. King Agrippa.—This Agrippa was the son of Herod Agrippa, Ver. 13. King Agrippa.—This agrippa was the son of ricroa agrippa.

(chap, xii). Who, an list father's death was thought too young to succeed him, theme only seventeen.) but had now the tetrarchies of Philip and Lysanias, with part of Galdee.—Rennice, -Or Brennice, was the daughter of Herod Agrippa, and sister of king Agrippa. She was first married to her nucle Herod, king of Chalcis; upon whose death, she went to her brother Agrippa, with whom she was said to live in incest, which is alluded to by Jinenal. She was afterwards married to Polemon, king of Cilicia, but soon left him to live with her brother. (Josephus.) Titus Vespasian fell in love with her, and would have made her emperess, had he not been prevented by the clamour of the Romans. 1-Bagster.

ACTS, XXV. priests and the clders of the Jews informed me, desir-A. M. 4066 A. D. 02 ing to have indement against him. It To whom I answered, It is not the manner of the f ver.6. Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime g c.18.15. laid against him. 17 Therefore, when f they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. h or, Iwas 18 Against whom when the accusers stood up, they dowiful how to inbrought none accusation of such things as I supposed: quire 19 But s had certain questions against him of their hereof. own superstition, and of one Jesus, which was dead, whole Paul affirmed to be alive. 20 And because h I doubted of such manner of quesi or, judgtions. I asked him whether he would go to Jerusalem, and there be judged of these matters. 21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cesar. 22 Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him. 23 I And on the morrow, when Agrippa was come, and Bernice, with great I pomp, and was entered into 1 ver.3,7. the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul k was brought forth. m c.22.22

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all I the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying m that he n c.23.9,29. ought not to live any longer. 25 But when I found that he had committed nothing

worthy of death, and that he himself hath appealed o ver.11,12 o to Augustus, I have determined to send him. Ver 15. Desiring to have judgment-i. e. on the ground of his trial before ver 15. Less ring to mayo magnetic—1. e. on the ground of his trial before Fe¹.c. Chap. xxiv. 1. &c.

Ver, 16. Face to face. —Paul complains of the want of this, chap. xxiv. 19.

The Jews of Asia did not attend his trial. Vei. 19. Of their own superstition .- Doddridge, "their own religion:"

Hammond, "way of worship." See note on chapter xvii. 22.

Ver. 21. Of Augustus-Meaning Nero. Ver. 21. King Agrippa-(Was the son of Herod Agrippa; who upon the

death of his uncle Herod king of Chalcis, A. D. 48, su receded to his dominions, by the favour of the emperor Claudius. (Josephus.) Four years afterwards, Claudius removed him from that kingdom to a larger one; giving him the tetrar-chy of Philip, that of Lysanias, and the province which Varus governed. Nero afterwards added Julias in Peræa, Tarichæa and Tiberias. Claudius gave him the power of appointing the high priest among the Jews, - and instances of his exercising this power may be seen in Josephus. He was strongly attached to the Romans, and did every thing in his power to prevent the Jews from rebeling; and when he could not prevail, he united his troops to those of Titus, and assisted at the siege of Jerusalem. After the ruin of his country, he retired with his sister Berenice to Rome, where he died, aged 70, about A. D. 90. citus.]-Bagster.- Dealt.-Doddridge, "pleaded."

Ver. 25. Augustus .- [The honourable title of Augustus, that is, renerable, or august, which was first conferred by the senate on Octavianus Cesar, was afterwards assumed by succeeding Roman emperors. Noro, the blood-thirsty

tyrant, was the emperor at this time.]-Bagster.

3 92	ACTS, XXVI.
A. M. 4066. A. D. 62.	26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you,
p Pr. 18.13 Jn. 7. 31.	and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.
-	27 For P it seemeth to me unreasonable to send a pri- soner, and not withal to signify the crimes laid against
CHAP. 26.	him. CHAPTER XXVI.
a De 17.18.	
b c.21.4.	how miraculously he was can horsed, and called to Us upsidensity. 21 Fernis charged him to be mird, whereinto he answereth movestly. 23 Agrapha is almost persuaded to be a Christian. 31 The whole company pronounce hom
c 2 Ti.3.10.	THEN Agrippa said unto Paul, Thou art permitted
d c.22 3. Phr.3 5.	to speak for thyself. Then Paul stretched forth
e c.23 6.	the hand, and answered for himself: 2 I think myself happy, king Agrippa, because I shall
f Ge.3 15. 22.18.	answer for myself this day before thee touching all
49 10. De. 18.15.	the things whereof I am accused of the Jews: 3 Especially because I know thee to be a expert in all
28-(712.	customs and questions which are among the Jews:
15 1:211. 1s 4 2.	wherefore I beseech thee to hear b me patiently.
7 14. 9.6.7.	4 My manner of life from my youth, which was at
Je 23.5.	the first among mine own nation at Jerusalem, know
33.1416. Eze 3I \$3.	all the Jews; 5 Which knew me from the beginning, if they would
Da 9 zi. M. 7 20. Zec 13.1	testify, that after the most straitest sect of our religion
7.	I lived a d Pharisec.
Mal.3.1. c.13/32.	6 And now el stand and am judged for the hope of the promise f made of God unto our fathers:
Ga 44.	7 Unto which promise our twelve tribes, instantly
g Lu.2 37.	serving God h day and night, hope to come. For which
1 Th.3 10.	hope's sake, king Agrippa, I am accused of the Jews.
h night and	8 Why i should it be thought a thing incredible with
day. i 1 Co 15.	you, that God should raise the dead? 9 I I verily thought with myself, that I ought to do
15,50.	many things contrary to the name of Jesus of Naza-
j 1 Ti.1.13	reth.
1	10 Which thing I also did in & Jerusalem : and many
k c 5 3. Ga. 1.13.	of the saints did I shut up in prison, having received

Ver. 25 Unto my tord—i. e. the emperor.—[The title Lord, was refused both by Augustus and Triberies, who forbade even by public edicts, its application to themselves. Tiberius used to say, he was lord only of his s'ures, emperor of his troops, and prince of the senate. Note, however, would have it.

were put to death, I gave my voice against them.

authority I from the chief priests; and when they

-Bagster

: c.9 14.

Chap. XXVI. Ver 5 Most straitest sect .- Dodaridge, "the strictest sect." Josephus says, "The Pharisees were reckoned the most religious of any of the Jews, and to be the most exact and skilful in explaining the laws." Jewish War, book i chap. v. § 2.

dead. So our Lord, Mat. Axii. 31, 32. Compare chap. xxiii. 6.—Day and night.—Gr. "Night and day." MEM. — OF ARM AND GBY:
Ver. S. They should it be thought, &c. → What t is it thought a thing in credible t? &c. Such is the puretantion of Resa, for J. Pelwards, &c.; and Dobbleidey remarks, that 'this is suited to the animated manner of Paul's

speaking. Ver. 10. I gave my voice .- Doddridge, "Vote:" but as Paul for rether

ACTS, XXVI. 393 11 And I punished them oft in mevery synagogue, A. M. 4166. and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto me. 2.19. strange cities. 12 Whereupon as I went " to Damascus with autho- n c.9.3. rity and commission from the chief priests, 13 At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shiming round about me and them which journeyed with me. 14 And when we were all fallen to the earth, I heard p c.22.15. a voice speaking unto me, and saying in the Hebrew g c.22.21. tongue, Saul, Saul, why persecutest thou me? it is Ro.11.13. hard for thee to kick against the pricks. 15 And I said, Who art thou, Lord? And he said, I r Is.25.5. am Jesus whom thou persecutest. 16 But rise, and stand upon thy feet: for I have aps Lu. 1.79. peared unto thee for this purpose, to make thee a Jn.8.12. o minister and a P witness both of these things which Ep.1.18. thou hast seen, and of those things in the which I will appear unto thee; t Cel.1.13. 17 Delivering thee from the people, and from the 1 Pe.2.9. Gentiles, unto q whom now I send thee, 18 To open " their eyes, and to " turn them from darku Lu.1.77. Ep.1.7. Col.1.14. ness to light, and from the power tof Satan unto God, that they may receive forgiveness u of sins, and inheritance vamong them which are wsanctified by v Ep.1.11. Col.1.12. faith x that is in me. I Pe.1.4. 19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: w.Jn.17.17. 20 But showed y first unto them of Damascus, and 1 Co.1.30. at Jerusalem, and throughout all the coasts of Judea, Re.21.27. and then to the Gentiles, that they should repent and turn to God, and do works 2 meet for repentance. x Ep.2.8. 21 For these causes the Jews a caught me in the Ile.11.6. temple, and went about to kill me. у с.9.10,&с.

21 For these causes the Jews a caught me in the temple, and went about to kill me.
22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which be the pro-

phets and Moses did say should come:
23 That Christ should suffer, and that he should be

23 That Christ should rise from the dead, and should the first c that should rise from the dead, and should show light unto the people, and to the Gentiles.
24 ¶ And as he thus spake for himself, Festus said c 1Co.15.22.

a c.21,30.

Saul) never had any vote in the Sanhedrim, Lardner explains this of his joining the popular cry, or clamour, against them. The Syriac renders it, "I joined with those that condemned them."

Ver. 11. Compelied them to blaspheme.—Pliny says, that the heathen per secutors obliged professors of Christianity, not only to renounce Christ, but to curse him; and the Jews were not less virulent. See Doddridge.

Ver. 16. To make thee a minister and a witness.—Part of this commission seems to have been delivered by the medium of Ananias; at least it corres-

pends therewith. See chap. ix. 15-17.
Ver. 20. Shored first unto them of Damascus.—Compare chap. ix. 19-22.
Ver. 21. For these carsev—That is, because he preached Jesus first to the Jews, and then also to the Gentiles.—The Jews caught me, &c.—See chap. xxi. 28.

Ver. 22. Buth to small and great—i. e. to all ranks of society. Ver. 23. The first that should rise.—Compare 1 Co. xv. 20. CHAP. 27.

A. M. 4066. with a loud voice, Paul, thou art beside thyself; much

A. D. 62 learning doth make thee 4 mad.
55 But he said, I am not mad, most noble Festus;
hut sneak forth the words of truth and soborness.

but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

thing was not done in a corner.
27 King Agrippa, believest thou the prophets?
know that thou believest.

28 Then Agrippa said unto Paul, Almost thou epersuadest me to be a Christian.

29 And Paul said, I would f to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 ¶ And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying. This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

CHAPTER XXVII.

1 Paul shipping toward Roms, 10 formelieth of the danger of the voyage, If but is not believed. 14 They are based to and fro with tempest, 41 and softer shapereck, 42, 34, 44 yet all come safe to hard.

A ND when it was determined that we should sail into Italy, they delivered a Paul and certain other prisoners unto one named Julius, a centurion of Aumstus' band.

Ver. 21. Much learning doth moke thee mad.—Doddridge, "Much study drives thee to madness." This, adds the Doctor, is the exact import of the original.—Modern ini lets have generally considered Poul as a fanate, an enthasiast, or maine. That his zeal was fervid, in whatever he considered to be true and jast, is certain; but the strength and coolness with which he rasoned, the kindness and benevolence with which he acted, and, above all, the parity and consistency of his life and conduct, abundantly demonstrate that he was norther an enthasiast nor insane. Where is the enthasiast whose writings have bome the test of seventeen or eight en centuries; and particularly that name and critical comparison to be found in Paley's Bora Pearling? Here all his Epistles are shown to exhibit an exact harmony with each other, and with St. Lek's History of the Acts of the Apoetles, even in the

nitst manufe particulars. "In a little;" that is, in some thines—partially. By Ver. 23. Almost,—Gr. "In a little;" that is, in some thines—partially. By Hopkins. Alast it was "almost" only. The consciousness of a licentious life, together with the dread of the optosition he was sure to meet with, prevented him from going faither; and this has been the unhappy case of thousands, whose judgments have been convinced of the truth of Christianity, but either the offence of the cross, or the lusts of their own hearts, have effectually prevented them from coulcilly receiving it.

Ver. 2.) Both almost, and altogether.—Gr. "In little and in much;" i. e. altogether.—These bonds.—It has been thought that Festos would hardly have set Paul to plead in chains; but perhaps be preferred this; we know that some martyrs esteemed chains for Christ, more than chains of gold; and Landner cites an instance of a Roman citizen of quality pleading before the senten in his chains.

CHAP XXVII. Ver. 1. We should sail—Some ancient copies and versions red, "He should sail," referring to a Paul only; yet Luke and Aristancius appear, by ver. 2, to have gone with him. Of Aristarchus, see chap. xix. 29;

d or.Cante

was on the 10th

day of the 7th

month

29.

f 2 Kt.6 9

Da.2.20. Au. 3.7

10.

Le. 3.27.

2 And entering into a ship of Adramyttium, well M. 1066. launched, meaning to sail by the coasts of Asia; one A. D. 62 b Aristarchus, a Macedonian of Thessalonica, being b c 13.29 with us. 3 And the next day we touched at Sidon. And Julius courteously centreated Paul, and gave him liberty c c 24.23. to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lyeia.

6 And there the centurion found a slip of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and e The Fast scarce were come over against Chidus, the wind not suffering us, we sailed under d Crete, over against Salmone:

8 And, hardly passing it, came unto a place which is called The Fair Havens; nigh whereunto was the city

9 Now when much time was spent, and when sailing was now dangerous, because the *fast was now

already past, Paul admonished them, 10 And said unto them, Sirs, I perceive f that this voyage will be with shurt and much damage, not

only of the lading and ship, but also of our lives. 11 Nevertheless the centurion believed the master and the owner of the ship, more than those things s or injury

which were spoken by Paul. 12 T And because the haven was not commodious to winter in, the more part advised to depart thence

also, if by any means they might attain to Phenice. h Pr.27.12 xx. 4. Col. iv. 10. Philemon 21. - Ita'y-IIs a well-known country of Europe. bounded by the Adriatic or Venetian Galf on the east, the Tyrrhene or Tuscan prisoners.—Lardner proves that prisoners of importance used to be sent from Judea to Rome.—Of Augustus' band.—Doddridge, "Of the Augustan colort."

Vor 2. Adramyttium-[Now Adramyti, was a maritime city of Mysia in Asia Minor, seated at the foot of Mount Ida, on a gulf of the same name, op-

posite the islan I of Leshos !- Brast. c. Ver. 4. Cyprus.—One of the largest islands in the Mediterranean.

chap. xid. 4-12. Ver. 5. Myra-[Was a city of Mysia, situated on a hill, 20 stadia from the

sea. |- Barster. Ver. 6. Alexandria-[Now Scanderoon, was a celebrated city and port of

Ezypt, built by Alexander the Great, situated on the Mediterranean and the lake Meris, opposite the island of Pharos, and about 12 miles from the western branch of the Nile. |-Bagster.

Ver. 7. Caidus-Was a town and promontery of Caria in Asia Minor, cp-po-ite Crete, now Cape Krio. — Crete.—Now called Candia, or Candy.— Salmone-Now Salamina, was a city and cape on the east of the island

of Crete]-Bagster. Ver. 8. Fair Havens .- [The Fair Havens, still known by the same name, was a port on the south-eastern part of Crete, near Lasca, of which nothing

now remains. !- Bagster. Ver. 9. The fast was now already past-i. e. The great day of atonement, which occurred in the last week of our September-a dangerous time for sailing in the Mediterranean.

Ver. 11. The master of the ship-i. e. the pilot who steered the vessel.

Ver. 12. Phenice-[Was a sea-port on the western side of Crete; probably defended from the fury of the winds by a high and winding shore, forming a E96 ACTS, XXVII.

A. M. 4966 and there to winter; which is a haven of Crete, and A. D. 62. lieth toward the south-west and north-west. i ver.7 13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing I thence. i ver 21. they sailed close by Crete. k or. beat 14 But not long after there k arose against it a tempestuous 1 wind, called Euroclydon, Ps.107, 25. 15 And when the ship was caught, and could not m ver.41. bear up into the wind, we let her drive. p. Ps.107.27. 16 And running under a certain island which is called Clauda, we had much work to come by the boat: o Job 24. 17 Which when they had taken up, they used helps, Jo. 1.5.

p p_{-8.105-28}, undergirding the ship; and, fearing lest they should fall minto the quicksands, strake sail, and so were driven.

18 And we being exceedingly a tossed with a tempest,

• ver.13. the next day they lightened the ship; • 136,229 19 And the third day we cast out • with our own

Pa 102.0.

20.0.45.9.

a c.23.11.

blands the tackling of the ship.

20 And when neither P sun nor stars in many days appeared, and no small tempest lay on us. all hope after that we should be saved was then taken away.

wDe.329.

\[
\begin{align*}{l} \text{we should be saved was then taken away.} \\
21 \text{N But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened \(^{\text{untom}}\) unto me, and not have loosed \(^{\text{from Crete}}\), and to have gained this harm and loss.

10.629,10 22 And now I texhort you to be of good cheer: for the exploration of the explor

x Ps.116.16 but of the ship.

²Ti.1.3. before Cesar: and, lo, God hath given thee Yall them y Ge.19.21, that sail with thee.

25. Wherefore, sirs, be of good cheer: for 2 I believe

² L_{0.1.45}, Ro.4.20, God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain a isl-

27T.1.12 and.

semicirele, and perhaps by some small island in front; leaving two openings, one towards the south west, and the other towards the north west. — Baysser. Ver. 14. Arosa against 17. — Query, what? 1. Avainst the ship? So Dodaridge, Wolfius, Schlensner, &c. Or. 2. Against the sistend Crete, mentioned in the preceding verse? Kinnor!, Towars and, &c. — Euroclydon.—Dr. Shaw evplains this of the wind called a Levanter, which blows in all directions. The learned Bentley (who is followed by Hammond and others) centrolly here for the reading of the Alexandrian Ms. and Valgate, Euraquilo,

the N. E. wind; but this is opposed by Bruant and Brenett.

Ver. 15. Could not bear up into the wind.—The original properly similes to bear up; or, in the sea phrase, "to fulf up against the wind;" or to look the storman the face. On the prow of the ancient, ships was placed a round

piece of wood, called the eye of the ship, from being fixed in its foredeck. Ver. 16. Clauda—Called Cauda, and Gandos by Mela and Pliny, and Claudas by Prolema, and now Gozo, according to Doctor Share, is a small island, situated at the south western extremity of the island of Crete, i.—B.

Ver. 17. Undergirding the ship—1, e. twisting the cable several times round the vessel, to prevent its hulging. Orient. Lit. No. 1457.

Ver. 20. Neither sun nor stars.—Before the naturer's compass was discovered, it was by these they sailed.—Was then taken.—Campbell," was thenceforth taken," &C.

were driven up and down in Adria, about midnight the A. M. 4966. shipmen deemed that they drew near to some country; 28 And sounded, and found it twenty fathoms: and b Ps. 130.6.

when they had gone a little farther, they sounded

again, and found it fifteen fathoms.

29 Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished b for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, c Mat 15 9 under colour as though they would have cast anchors it is a

out of the foreship. 31 Paul said to the centurion and to the soldiers,

Except these abide in the ship, ye cannot be saved. 32 Then the soldiers cut off the ropes of the boat,

and let her fall off.

33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, d ! Ki.1.52 having taken nothing.

34 Wherefore I pray you to take some meat: for this is for your health: for there 4 shall not a hair fall

from the head of any of you.

35 And when he had thus spoken, he took bread, and egave thanks to God in presence of them all: and when he had broken it, he began to eat.

36 Then were they all of good cheer, and they also

took some meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

1 Sa.9.13. Mat. 15.36 Ma.8.6. Jn. 6.11. î Ti 4.3,4.

Mat 10.30

Lu. 12.7.

21.18.

Ver. 21. Driven up and down in Adria.—Doddridge, "In the Adriatiosea." - Adria, strictly speaking, was the name of the Adriatic gulf, now the Gulf of Venice, an arm of the Mediterranean, about 200 miles long, and 50 broad, stretching along the eastern shores of Italy on one side, and Daimatia, Sclavonia, and Macedonia, on the other. But the term Adria was extended far beyond the limits of this gulf, and appears to have been given to an indeterminate extent of sea, as we say, generally, the Levant. It is observable, that the sacred historian does not say in the Adriatic gulf, but in Adria, which, says Hesychius, was the same as the Ionian sea; and Strabo says, that the Ionian gulf "is a part of that now called the Adriatic." But not only the Ionian. but even the Sicilian sea, and part of that which washes Crete, were called the Adriatic .- Bagster.

Ver. 29. Four anchors.—Rather, a "four-fluked anchor," or an auclior with four points, to hold the ground. Such are described both by Bruce and Brickingham.—Out of the stern.—It is evident the ancients sometimes did this; and Sir John Chardin says, the modern Egyptian vessels always carry their anchors at their stern. Orient. Lit. No. 1453.

Ver. 31. Except these abide.-It may seem strange, that, after assuring them that none should perish in this shipwreck, the apostle should afterwards insist on retaining in the ship the mariners, as absolutely necessary to that end. But, as Scott remarks, "If the end was absolutely decreed, the means of attaining it were so decreed likewise; and the case is the same in things of still higher importance." Nothing can be more inconsistent with Scripture, or with Christian philosophy, than to suppose that the end is to be attained without means: this is the rock on which enthusiasts have often split.

Ver. 32. Let her fall off—i. e. let her drift away, that the sailors might not

use it for escape.

Ver. 33. This is the fourteenth day, -Some render it, "all this fourth day," (Markland in Bowyer,) confining the fasting to one day; but this is a hardship scarcely worth naming.

Ver. 38. The wheat into the sea.—[The Romans imported corn from Egypt,

ACTS, XXVII.

&c.

ver. 22.

A. M. 4066 | 39 And when it was day, they knew not the land. but they discovered a certain creek with a shore, into

f or, cut the the which they were minded, if it were possible, to thrust in the ship. they let 40 And when they had f taken up the anchors, they the vin the sec.

committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stack fast, e Ps 74.99 and remained unmoveable, but the hinder part was

broken with the violence of the wayes. 42 And the soldiers' counsel g was to kill the prisoners, lest any of them should swim out, and escape. 5 2Co.11.25 43 But the centurion, willing to save b Paul, kept

pieces of the ship. And so it came to pass, that they

them from their purpose; and commanded that they which could swim should east the inserves first into the sea, and get to land: 44 And the rest, some on boards, and some on broken Ps. 107.23

escaped all safe to land. by way of Alexandria, to which this ship belonged; for a curious account of

of way 6. Al smalled, forwhere the smoothedge, it for a caronial account of which, see Bryont's Treatise on the Europhydron 1—Berster, "with a Gerch Ver. (9. A certain greek with a shore,—Dodder her, "with a Gerch Sare," convenient for landing, "A bay with a beach," says the here Mr. New-

m, who was more conversant with nautical atlairs than most comment tors. See note on ch. xxvia. 1. Ver. 40. Taken up—Margin, "cut"—the anchors, they committed thems lives.—Margin, "they left them [the anchors] in the sea."—Lowed the radder bands—Or, "the bands of the radders;" for large vessely in anchors. times had two or more radders, which were fastened to the ship by means of bun Is, or chains, by which they were horsted out of the water when inempable of being used. These hands being loosed, the rudders would fall retailed norper places, and serve to steer the vessel into the creek, which they had in view.—Holsed -Obsolete, for "hoisted,"—The individies -So our translators render the Greek word: but Grotius who contends that the original vever, 17, signifies the mainmast, and consequently that the mainsal was now

swering either to what we call the foresail or the ph; which is more at accordance with the account that Stephens has collected from the best authorities. rillien Ver. 41. Where tree seas met. - Bother; " w. Shed on each side by the sea;" meaning an isolands, or parrow nock of land; Lat Beyont understands the per ase to refer to a cape, or has 'I red, the internal Largest of a harbour. See Per churst in Dithalassos. See note on their Ayvai, L.

gone, ver. 19.) supposes that it was a sail near the fige part of the slap an-

Ver. 43. Willing to save Paul.-Because Faul was a Roman citizen, and ereld not be put to death without a trial and cond-mantion. Some saypose, that the Centurion had become either a Christian or decidally favourable to cluistrenity, and was contident of the innovence of Paul. Doddridge makes he following remark: "Thus God, for Paul's sake, not only saved all the rest of the ship's company from being lost in the sea, but kept the prisoners !

face being murdered according to the unjust and inabar ins proposal of the schilles, who could have thought of no worse scheme had they becautif con-dence of undefactors, and had these guarts, instead of conveying them to they read, been carrying them to the place of evention.— They Show! 28.34 swim-Were commanded first to cast then selves into the sea and got be time; in order either to assist the others who were unable to swim, or, if they were soldiers, to keep a guard over the pusoners. Ver. 44. Some on boards, &c. - Notwithstanding the revelation made to Pani,

Ver. 44. Some on botton, e.e.—Somemissiane as 0.9 evenuen make to run, that there should be no loss of a γ man's Γ let, but of the ship. Yer, γ , and there shall not a hair fall from the head of $\pi n\gamma$. Yer, 34, still it was neumbor on them to usefulnerity all the x e.r. x of safety within their reach. The purposes of God always includes the classification for the accomplishment of those purposes. It was necessary or the shipmen to remain on heard and do their duty in managing the 18 2 and 31. It was necessary that the

CHAPTER XXVIII

A. M. 4006. A. D. 62. CHAPTER AAVIII.

1 Paul after his shipwrock is knowly enternamed of the barbarrans. 5 The viper on his band, horreth him not. 8 He headed many discoses in the island. If They depart towards Rome. 17 He declareth to the Jews the cause of his

CHAP, 25. coming. 24 After his preaching some were persuaded, an I some believed not. 30 Yet he preacheth there two years.

ND when they were escaped, then they knew that the island a was called Melita.

276 persons in the ship should either swim or use the loards and broken pieces. or they would have failed of safety. Dependance upon God does not supercode activity. But who properly tensed, it is a strong motive to the vigorous performance of a/c that has in our power.

CHAP, XXVIII. Vet. 1. Melita.-Medita, now Malta, is an island in the Mediterranean sea, about fifty rails from the coast of sicily, towards Africa; and is one immense rock of white soft free stone, twenty miles long twelve in its greatest breadth, and sixty in circumference. It has alternately been possessed by the Pireacians, Phenicians, Greeks, Carthaginians, Romans, Goths, Saragens, Sicrians, Knights of St. John, French, and now by the Lag-The present population including troops, is 102,000, which, considering that the whole is and is little else than a rock, is very large; being 670 to the square mile. "The space that in England supports 152 people and in Holland 221, contains in Maita 1103. The rock is soft and fliable; and much of it has been broken up, walled into terraces, and covered with soil, some of which has been imported from Sicily. It is an island of platforms or terraces; ascend a hill, and you look down upon a surface of the richest green; but look up, from the shore, and you see only the gray walls that support the terraces, and Malta seems to be one entire rock. There are many level and fertile spots, but the enclosures are small and the walls high. The fields seem at a distance little larger than pounds, in that pleasant country where there are pounds and field-drivers. The roads are mere lanes, generally too narrow for two carriages to pass abreast and when one enters, a horn is sounded to keep others out; but most of the roads are too rough for wheels."-Modern Travel. ter. Some, however, with the learned Jacob Bryant, are of o innen, that this island was Melita in the Adriatic gulf, near fllyricum; but it may be sufficient to observe, that the course of the Alexandrian ship, first to Syracuse, and then to Rh giam, proves that it was the present Matta, as the proper course from the Hiyrian Melita would have been first to Rhegium, before it reached Syracuse, which indeed it need not have gone to at all. On the identity of this with Malta, we subjoin the following letter, extracted from the New York Observer of August 21, 1824.

My dear Christian Brother-You will perhaps think it strange, that I should reside more than two entire years in this island, without once visiting, during that period, the spot where it is supposed the apostle to the Gentiles was shipwrecked. A few days ago, for the first time, I visited what is here called 'St. Paul's Bay,' distant from Valetta, the principal city in the island, about six miles. In reading the account of the apostle's shipwreck as it is no corded in the Acts of the Apostles, I have always encountered difficulties which I could not overcome. The difficulty of understanding this account, is much greater in our English translation than in the original. In the English, we hear of their 'falling into a place where two seas met;' the original is (cis topon dithalasson) a place washed on both sides by the sea. On the N. W. side of St. Paul's Bay, there is a tongue of land extremely rocky, that extends half a mile, perhaps, or more into the sea, in a direction from S. W. to N. F. This, of course, is washed on both sides, as often as the wind blows from the east, or N. E., which was anciently called Puroclydon, but at present Gregale The sea, brought in by this wind, dashes upon the point of this foarme of land. is divided, and then sweeps along on both its sides. Upon this point the natives say the vessel struck, and its present appearance renders this opinion highly probable to my own mind, though others taight think differently. The vessel struck upon the rocks, probably, for I saw no sand near the place, and I be-

lieve there is none.

Our translation informs us, that they discovered 'a certain creek with a This language, to me, coaveys no idea. A creek without a shore shore.' smale. Ams ranguage, to me, emerges me and two shores? The original is not attended by this difficulty. They discovered a certain gulf, or bay. having a shore or a convenient landing place. Such in reality is the bay of St. Paul. It can be distinctly and easily seen from the ocean, that this bay has a good and convenient shore for landing, while many other parts of the island present to the ocean a bold and apalling shore, where it would be totally imprecied be, if not impossible, to land, especially during a storm.

The depth of water in this bay is not great, for you can distinctly see the

A. M. 4066. 2 And the barbarous b people showed us no little A. D. 62 kindness: for they kindled a fire, and received us every one, because of the present rain, and because b Ro.1.14 Col.3.11.

of the cold.

3 ¶ And when Paul had gathered a bundle of sticks. and laid them on the fire, there came a viper out of

the heat, and fastened on his hand. o Mat 10 42 He. 13.2 4 And when the barbarians saw the renomous beast hang on his hand, they said among themselves, No doubt d this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. 5 And he shook off the beast into the fire, and felt d Jn.7.24.

e no harm. 6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him,

bottom when half a mile, or more, from the land; and as you approach the land the depth is gradually diminished, until you would imagine that it were possible to wade, while you are several rods distant from the shore. tom is solid rock, and not sand. The bay extends inland, I should think, (for we did not measure it,) at least a mile, and probably considerably farther, and is, perhaps, half a mile in width

There is a small church standing on the spot where it is said the anostle gathered the bundle of sticks and put them on the fire, whence the viper came forth and fastened on his hand A bundle of sticks might easily be gathered now near the same spot from the branches of fig trees, caroob trees, and other small trees, growing within the neighbouring enclosures.

'Our visit to this bay was by water, and from nearly the same direction in which the apostle probably was driven by the furious Euroclydon. so well answers to the description given in the Acts, of the place where Paul was wrecked, that I can entertain no doubt that it is the same. It has certainly all the prominent features of the place, where the pen of inspiration informs us, the ship which here the apostle was broken in pieces by the violence of the waves. I am not aware, that any other place is pointed out in the island, where that remarkable event is supposed to have happened.

If we reflect on the miraculous preservation of the whole company on hoard, amounting to 276 persons, wrecked in a tremendous storm upon an un-known coast, the preservation of the apostle from the mortal bite of the viper, and the succeeding miracles which he afterwards wrought in the island, thus exciting universal attention, it seems to me highly probable, and almost certain, that the spot where he was wrecked would be ever afterwards well known.

The holy apostle and his ship-wrecked companions have gone, ages ago, to their long home; the vipers, which then infested the island, have long since disappeared; but every winter hears still the loud roar of the fierce Eurocly-don, and the shores feel the terrible shock of the mountain waves which it sets in motion ;-but, alas! though the same winds still blow, and the same ocean still roars, the same gospel which Paul preached, is preached here no longer; the same Saviour whom he adored, I fear, is known and adored only by a very few.

After reading this short description of St. Paul's Bay, and then glancing at the present state of the island, you will unite, I trust, with me, in praying, that God would send hither another apostle, hely and zealous as Paul, to preach again the unsearchable riches of Christ, as the natives believe Paul did, when he was sent by Divine Providence to visit this island eighteen hundred years ago. I remain your very affectionate brother,

"D. TEMPLE." Ver. 2. The barbarous people.—Bar, a Chaldee word, which signifies without. Whence Bar, a stranzer, or one of another country. In the Sannarian version it is Baria, foreigner: so that the word being doubled, as Barbari, denotes a great foreigner. The inhabitants of this island, according to Bocharl, were originally a colony of Phenicians, or Carthagnians, and had still their ancient language in use, which, though mixed with some Greek and Latin words, was unintelligible to the Greeks, who called all barbarians whose language was unintelligible.-Orient. Lit. No. 1459.

Ver. 3. A viper.—The most venomous and fatal of all serpents, and thought by the ancients to be sent by heaven to punish the most enormous crimes.

Ver. 4. Beast .- Rather, animal, or creature.

16.18.

i The 🚜

La. 4, 10.

they changed their minds, and said that he was a god. A. M 4066 7 In the same quarters were possessions of the

chief man of the island, whose name was Publius; feltin. who received us, and lodged us three days courte-

8 And it came to pass, that the father of Publius lav |g Ja.5.14,15

sick of a fever and of a bloody flux: to whom # Paul entered in, and prayed, and laid h his hands on him, h Mat. 2.12 and healed him. Ma 5.5.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

c. 19. 11. 10 Who also honoured i us with many honours; and I Co.12.9. when we departed, they laded us with such things) as were necessary.

11 T And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried there three

days. Mat.6 31 ...(4.) 19.5. 10. 13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew. 2 Co.9 5 11. 157.4.11,

and we came the next day to Puteoli: 14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward

Rome. 15 And from thence, when the brethren heard of us, k cans. they came k to meet us as far as Appu-forum, and

Ver. 6. Said that he was a god .- But it seems an uninchy configure of Grotius and Whitby, that they took him for Hercuics, since he was a man of small stature, and weak bodily frame. We should rather have guessed 47000,

or Mercury, as in ch. xiv. 12. Ver. 10. Who honoured us with many honours-That is, bestowed many gifts upon us; "Manoalesaid to the angel of the Lord, What is thy name, that when thy words shall come to pass, we may do thee honour? 'that is, may give there a gift or do thee honour with some gift. See also Num, axii, 16, and

1 Tim. v. 3. - Lightfoot. Ver. 11. Whose sign-i. e. the name of the vessel, which was generally dedicated to some deriv. - Cestor and Poling. - The sign German in the Zodiac.

Ver. 12. Syracuse. - Syracuse was the capital of Sicily, situated on the eastern side of the island, 72 miles 8, by E. of Messina, and about 112 of Pa-In its ancient state of splendour, it was twenty-two and a half miles in extent, according to Strabo, and such was its opulence, that, when the Romans took it, they found more riches in it, than they did at Carthage 1-BSyracuse is built on the extremity of a point of land, the ancient island of Ortygia.) the neck of which is so fortified that to go out we bassed seven gates Without the gates is the place of the old crites, which had 1 900,000 reords, but of which there is now hardly one stone upon another. The plough has not passed over them, for the Sicilians have too little to do with that venerable implement; but the goats browse among them. Two or three colonies have oeen raised, (I think,) and now stand upon their bases. Wherever the earth is turned up, coins, medals, or statues, are found and old coins may be hall for about their value as copper."—Modern Travelier.

Ver. 13. Rhegium. - Rhegium, now Reggio, was a maritime city and tromontory in Italy, opposite Messipa. - Putesti-Now Pozzaoli, is an ancient sea port of Campania, in the kingdom of Naples, about eight miles S. W. of that city, standing on a bill in a creek opposite to Baiar 1-Parister

Ver. 14. Tarry with them seven days .- St. Paul and the rist abide at Pateoli (a city, a very great mart-town, where there are havens for ships made by art and labour) seven days, at the entiraty of the Christians of that place; which redounded to the credit of the Centurion, whose heave must have been obtained in hat case: so that his yielding so far may somewhat argue, that he favoured Christianity. -Ligh(foot)

Ver. 15. Appli Forum, and The Three Tareyns. - The former was a market in the Appian Way, both which received their names from the Appian family; and probably a fish-market, like Billingsgate, from its being chiefly inhabited

ACTS, XXVIII. 402 A. M. 4066. The Three Tayerus: whom when Paul saw, he thank-A. D. 62. ed God, and took 1 courage. 1 Jos l 6.79 16 And when we came to Rome, the centurion deli-1 Sa. 30 6 vered the prisoners to the captain of the guard; but Pa. 27 14 Paul was suffered to dwell by himself m with a soldier nic. 24.23. that kept him. 17.3 17 ¶ And it came to pass, that after three days Paul n c.24.12.13 called the chief of the Jews together; and when they 25.8. were come together, he said unto them, Men and brethren, though "I have committed nothing against o c.21.33. åc. the people, or customs of our fathers, yet was I delivered oprisoner from Jerusalem into the hands of the p c.24.10. 26.31. Romans. 18 Who, when P they had examined me, would have q c.25 11. let me go, because there was no cause of death in me. 19 But when the Jews spake against it, I was conr c.26.6.7. strained to appeal qunto Cesar; not that I had aught в с.26.29. to accuse my nation of. Ep.3.1. 20 For this cause therefore have I called for you, to 6 :0. see you, and to speak with you: because that for the 2 Ti. 1.16. hope r of Israel I am bound with this schain. Phil.10.13 21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the Lu.2.34. brethren that came showed or spake any harm of c.24.5.14. 1 Pe.2.12. thee. 4.14. 22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every u Phil.2. where tit is spoken against.

23 ¶ And when they had appointed him a day, there v Lu.24.27. came many to him into his "lodging; to whom he expounded and testified the kingdom of God, per-

suading them concerning Jesus, both wout of the law w c.26.6.22. of Moses, and out of the prophets, from morning till evening.

17.4. 19.9 24 And some * believed the things which were spo-Ro.3.3. ken, and some believed not.

by watermen; as "The Three Taverns," by publicans or innkeepers. Neither place was far from Rome, but The Three Taverns nearest. Via Appia and Appii Forum are much spoken of in authors; but the mention of the three taverns is not so frequent. There is mention, in Zosimus, of the three vict ualling houses; where Severus the emperor was strangled by the treason of Maximianus Herculius, and Maxentius his son.—Lightfoot.

Ver. 16. Rome.-[Rome, the capital of Italy, and once of the whole world, is stanted on the banks of the Thier, about 16 miles from the sea; 440 miles S. S. E. of Venna, 600 S. E. of Paris, 730 E. by N. of Madrid, 760 W. of Constantinople, and 780 S. E. of London.]—Bagster.—The captain of the guard.—Doddridge, "the prefect (or captain) of the pretonan band." was customary for prisoners who were brought to Rome to be delivered to the prefect or commander of the pretorian cohorts, who had the charge of the state prisoners; as appears from the instance of Agrippa, who was taken into suisfold by Macro, the pretorian prefect who succeeded Sejanus.—Orient. Cust. No. 1331.—To dwell by hinself.—Doddridge, "to dwell apart from the other pronours, in a house of his own." —With a soldier—i. e. chained

to one. See note on ch. xxvi. 29.

Ver. 20. This chain—[That is, the chain with which he was bound to the "soldier that kept him," (yer. 16;) a mode of custody which Lardner has shown was in use among the Romans. It is in exact conformity, therefore, with the truth of St. Paul's situation at this time, that he declares himself to be "an ambassudor in a chain," (Eph. vi. 20;) and the exactness is the more remarkable, as a chain is no where used in the singular number to express any

other kind of custody |- Bagster.

c. 17.3. 19.8.

x c.14.1,

25 And when they agreed not among themselves, A. M. 4066. they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias y the prophet y Pastit, unto our fathers.

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, 2 Mat 21 41 and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the 2 Gentiles, and that they will

25 And when he had said these words, the Jews departed, and had great reasoning among themselves. 30 I And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching a the kingdom of God, and teaching those things which concern the Lord Jesus Christ, a c.4.3t. with all confidence, no man forbidding him.

12. Is 6.9. Je.5.21. Ezc.3.6,7 Mat 13.

14,15. Ro. 11.S. c.13.46 47 1 3 6.

26.17,18. Ro. 11. 11. A. M. cir. 4069

22.21.

A. 11. cir. 65.

Ep.6.19.

Ver. 25. Well spake the Holy Ghost, &c.-This passage from Isa. vi. 9, 16, is quoted in the New Testament oftener than any other—six times; namely, in each of the gospels, here, and in ch. xi. 8; yet in such variety of expression, as plainly proves the apostles did not confine themselves exactly either to the words of the original, (Hebrew,) or the Greek version.

Yer. 30. In his own hired house.—" Lardner proves from Ulpian, that the proconsul was to judge whether a person under accusation was to be thrown into prison, or delivered to a soldier to keep, or committed to sureties, or trusted on his parole of honour. It appears from hence, that the persecution of Christians at Rome was not then begun; and perhaps Paul's friends in Nero's family, (Plnl. iv. 22.) used their interest with the Emperor to procure him this liberty."—Doddridge.

Much of Paul's time was also occupied in corresponding: and at the end of two years, it is highly probable he was set at liberty. Whether he went again into the East, is doubtful; but Clement of Rome (in his first epistle) expressly says, that he preached in the West to its utmost bounds, which must include Spain: and Theodoret adds, that he went to the islands of the sea, of which Britain is understood to be one: and there is the best authority to believe that, after this, he returned to Rome, where, according to primitive tradition, he was beheaded by order of Nero, A. D. 66, at Aquæ Salviæ, three miles from Rome, and interred in the Via Ostensis, two miles from the city, where Constantine erected a church.

CONCLUDING REMARKS ON THE BOOK OF ACTS.

THE Acts of the Apostles is a most valuable portion of Divine Revelation; and, independently of its universal reception in the Christian Church as an authentic and inspired production, it bears the most satisfactory internal evidence of its authenticity and truth. It is not a made up history: the language and manner of every speaker are different; and the same speaker is different in his manner according to the audience he addresses. St. Luke's long attend ance upon St. Paul, and his having been an eye-witness of many of the facts which he has recorded, independently of his divine inspiration, render him a most respectable and credible historian; and his medical knowledge, for he is allowed to have been a physician, enabled him both to form a proper indement of the miraculous cures which were performed by St. Paul, and to give an authentic and circumstantial detail of them. The planness and simple city of the mar-rative are also strong circumstances in its favor. The writer cyclent y appears to have been very honest and impartial; and to have set down, very fairly, the objections which were made to Christianity, both by Jews and Heathens, and the reflections which were cast upon it, and upon its first preachers. He has likewise, with a just and honest freedom, mentioned the weaknesses, faults, and prejudices, both of the Apostles and their converts. There is also a great and remarkable harmony between the occasional hints dispersed throughout

St. Paul's epistles, and this history; so that the Acts is the best clue to guide us in studying the Epistles of that Apostle. The other parts of the New Testament are likewise in perfect unison with this history, and tend greatly to confirm it; and the doctimes and principles are every where the same. The Gosnels close with a reference to those things recorded in the Acts, particularly the promise of the Holy Spirit, which we know from this history, was poured out by Christ upon his disciples after his ascension; and the Exist'es of the other Apostles, as well as these of St. Paul, plainly suppose, that these facts had actually occurred which are related in the Acts of the Apostles. So that the history of the Acts is one of the most important parts of the Sacred History; for, without it, neither the Gospels nor Epistles could have been so clearly understood; but, by the aid of it, the whole scheme of the Christian Revelation is set before us in a clear and easy view. Lastly, even the meidental circum stances mentioned by St. Luke, correspond so exactly, and without any previous view of such correspondence, with the accounts of the best ancient his torians, both Jews and Heathers, that no person who had forged such a lastory in later ages, could have had the same external confirmation; but he must have betrayed himself by alluding to some customs or or imors which have since strong up, or by misrepresenting some circumstance, or using some phrase or expression not then in use. The plea of forgery, therefore, in later ages, cannot be allowed; and, if St. Luke had published his history at so early a panot, when some of the Abostles, and many other persons concerned in the transactions, were alive, and his account had not been true, he would have exposed legiself to an easy continuation, and certain infamy. Since, therefore, the Acts of dr. Apostles are in themselves consistent and uniform: the incidental relations agreeable to the best historians that have come down to us; and the main a cts, supported and confirmed by the other books of the New Testamen' as we has be the unanimous testunony of the ancient fathers, we may justly contacts, that if any history of former times deserves credit, the Acts of the Apostles ought to be received and credited; and, if the history of the Acts of the Apostles be true, Christianity cannot be false.]-Bagster.

TABLE OF ST. PAUL'S APOSTOLIC JOURNEYS.

Various opinions are entertained as to the precise number of journeys performed by the Amostle to the Gentles. The arcsimpanying table however, tall on from Wilmers Reference Bilde, will greatly help the student to trace out the extended missions accomplished by this indefaturable. Missionary in the shorts, a cool about at years, at a period, when few facilities were locall for ressing from place to place.

$4\xi + f_{MURSy}$,	S- on L.Lenrucy,	Taird Journey.	Fourt, Journey,	$Fi^{q_b}J_{mnm_b}$
A D. H to ' A D Is.	A. D. 50 to A. D. 51.	A. D. 51 to A. D. 53.	A. D. 60 to A. D. 61.	A. D. 6 - to A. 15 65.
				~
Autioch in Sy-	Rest of Syria	Galatia	Antipatris	
ritt	Cilicia	Phrysia	Cesarca	
Schereia	Derive	Entersus		Nacarolis
Sulmous	Lystia	Tross	Myra	
Paplins		Macedonia	Near Salmone	
Post in Pam-			Fair Havers	
televira -	Galatia	Corieth	Melite Island	
Autroch in Py-	Troas	Macedonia	Syramuse	Crete
5 i 13.	Samothracia	Philippi	Rhearan	Rome
Icont-m	Neapalis	Troas	Putenti	
Lvstra	Phinpi	Assos	Appn Forum	
13 -1-1-2	Ameliarelis	Mitylene Isl-	Three Tayerns	
		and	Rome	
Immun	The salonica	Chios Island	Italy	
Pisidia	Beren	Samos Island	Sprin, only in-	
Peter	Athets	Trogs Hum	tended	
	Compth	Midebis in Asia	Crète	
Artioch in Sy	Cenchrea	Coos Island	Llerusalem	
ria	Unhesus	Rhodes Island	Autioch in Sy-	
	Cusarea	Patasa in Ly-	r.a	
Same	Jerusalem	cia		
	Antroch in Sy-	Tyre		
Antioch in Sy-		Ptolemais		
ria		'C'esarea	1	
		Jerusaiem	t	1

INTRODUCTION TO THE EPISTLES OF ST. PAUL.

HAVING gone through the historical books of the New Testament, what remain (except the last) are Epistolary; and by far the larger part of the owere written by the Apostle to the Gentiles. The Epistles, especially Paul's, being addressed to persons or societies already initiated into the principles of Christianity, enter more deeply into the distinguishing doctrines of the Gospel, and the controversies which in that early age were raised thereon, and particularly by Jewish converts, who were extremely loth to relax their prepulaces in favour of the Jewish institutions.

Much has been said for and against Paul's style. Dr. Macknight, who objects to some of the strong language or the learned Beza, still admits that it contains beauties of the highest character, and passages to which it would be difficult to find any of superior merit among the most admired classical writers

of Greece and Rome.

or oneece and roome.

"Paul," says Mr. Locke, "is full of the matter he treats; and writes with warmth, which usually neglects method, and those partitions and pauses which men, educated in the schools of rhetoricians, usually observe." It must be remembered that Paul's object was not to advance his own tame as a writer, but the glory of his Saviour: that classical writers did not always furnish words or phrases sufficient to explain the mysteries of the Gospel: that the connexion between the New and Old Testaments often led him necessarily to adopt Hebrew allusions, terms, and phrases, which, though they may be considered as blemishes in Greek composition, form some of his chief beauties as a Christian teacher; and wo be to them who hang the perishing garlands of human eloquence on the cross of Christ, thereby in any degree to hide him from our view.

The Epistle to the Hebrews, though it does not hear the author's name, is now universally ascribed to St. Paul, and was written from Italy, and proba-bly from Rome, in the years 62 or 63. This, with the Epistles to the Romans bly from Rome, in the years 62 or 63. This, with the Epistles to the Romans and Galatians, are perhaps the most difficult to explain, as referring frequently

to the prophetic writings and to Jewish literature

We shall only here add, that in addition to Doddridge and other Expositors of the New Testament, we shall, throughout the Apostolical Epistles, carefully compare them with the popular versions ("New Translations and Commentaries") of Macknight and Boothroyd, and pay a particular attention to those writers who have devoted their attention to single Epistles only.

TABLE OF ST. PAUL'S EPISTLES.

Order of the Boo			Where written.		When written.	
In the English Bible.	date.	To whom written.	According to our Bible margine.	According to Mr. Horne.	In our Bible.	la Mr. Horne.
1 2 3	-	To the Romans 1st to the Corinthians 2d to the Corinthians	Corinth. Philippi. Philippi.	Corinth. Ephesus. Macelonia, perhaps Philippi. Corinth	A. D. 60 59 60	A. D. 57 or 8 57 59 52 or 3
5	7	To the Ephesians.	Rome.	Rome.	64	
6		To the Philippians.	Rome.	Rome.	64	62
8	1	1st to the Thessalonians.	Athens.	Corinth.	54	52
					65	64
	14	21 to Timothy.	Reme.	Rome.	66	65
12 1	13	To Titus.			65	61
			Italy.		64	62 or 3
1 2 3 4 5 6 7 8 9 10 11 11 12 13	5 4 6 3 7 8 9 1 2 12 14 13	lst to the Corinthians. 21 to the Galatians. To the Galatians. To the Philippians. To the Colossians. Ist to the Thessalonians. 21 to the Thessalonians. 1st to Timothy. 21 to Timothy.	Philippi. Philippi. Rome. Rome. Rome. Athens. Laodices.	Corinth. Ephesus. Macelonia, perhaps Philippi. Corinth. Rome. Rome. Rome. Corinth. Corinth. Macedonia.	l 59	A. D. 57 or 57 58 52 or

Considerable additional interest will be felt in the Epistles of Paul, by simply eading them in the chronological order in which they were written. The above table gives that order, according to the best information which at so late a period can be collected. A knowledge of the place from whence the letter was written, also the occasion which called it forth, throw much light upon its The place is named in the table, and the occasion, when known, will be found either in the introductory remarks or the notes.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROWINS

(Phat St. Paul was fac author of the Epistle to the Romans is proved, not or by by the whole current of Christian antiquity, but by the most satisfactory where evidence. We find that it was included by the Apostle in the Greek longe are to his amagnensis Tertius, (ch. xvi. 22.) and was forwarded to the Cir. ch at Rome by Pirche, a deaconess of Cenchaea, a port of Cornth, (ch. AVI. L.) It is firther evident that it was written from that city, from his mentheories Garas with whom he lodged at Counth, (ch. xvi. 23, 1 Ca. i. 14,) as well as Edutus the chamberland of that city, (2 Tru iv. 20.). It also appears We calculate the Chambert in 0 (interverse) the Fig. 9. This obspices that the was preparing to take the contractions of the chiralest to Jerus dem. (ch. w. 25-25) and consequently in the cost of solutions of the chiralest to Jerus dem. (ch. w. 25-25) and consequently in the cost of solutions as seemed to this Epistle is A. D. 5a, which is of this the rose two side of a session to this little is A. D. 55, which is support if by Basine Familine, Lucianer, Lond Beterinston, Beasson, and of a s. It is not reduced at what this, or by whom, the rosped was first procedure if Roses; but if his been conjectured, with much probability, that if Pentiends (for n. 10.) St. Phel hamself had not yet visited that city of beaut made tolky acquainted with the curronstances of the church there by Aca brand Pascala, (ch. xvi. 3.) he deemed it proper to adopt this method of establishing believers in the faith, and of civing them such a comprehensive view of the Carstan religion, as might guard them against the insumations of talse teachers of various descriptions. 1-Burster.

A. M. cir. A. D. cir.

CHAPTER I.

1 Part common leth his calling to the Romans, 9 and his do are to come to them. to What he go-pel is, and the reducembers which it showeth. Is God is angre with all manner of sin. 21 What were the sins of the Gentales.

a A '5 W. DAUL, a servant of a Jesus Christ, called b to be an b. Ar. 9.15. apostle, separated unto the gospel of God, i chi i. 2 (Which he had promised afore by his prophets in c A - 110

G. 145. the holy scriptures.)

4.12 9.6. 3 Concerning his Son Jesus Christ our Lord, which erter. was made dof the seed of David according to the flesh;

f A:1000, A And edeclared f to be the Son of God with power. 16:11: according to the # spirit of holiness, by the resurrec-

idon from the dead: r 11 9 11.

Chap I Ver. I. Paul, &c.—It was anciently the practice to prefix the mac rath of of subsection in at the end of letters, as as now customary, ——Complete to be pragrated—Paul no being converted till after the death of Jesus, the admizing teachers were ready to dispute his tyle to be an apostle, wor it cans to be the reason of his so constantly maisting on the heavenly vision wherein he was called by Claist himself to the apostleship. See Acts Mail: 16-18

Vet " 1 Concerning his San, &c. - Prof. Stuart tenders these verses- "Cor - many his San, who was of the seed of David as to the flesh, and was coast total the Son of God with power as to his boly spritual nature, after the resum cum from the dead, Jesus Christ our Lord, by whom,"

Ver 1. Lad dec ared. Packetidge, "determinately marked out." rugd, "4 loved to be the Son of God with power." Cer, "powerl Cer, " powerfully du most at A." &c -- The spirit of hotiness- (or Holy Spirit) Loddridge "It seems to me so little agreeable to the style of Scripture in ger stal, says. "It seems to me so little agreeante to me sayar to employ to be if the dayne nature of Christ the spirit of holizoss, for the Holy Spirit.) have given it this turn, I rather refer it to the operation of the Spirit of God in the graduction of Christ's body, by which means the opposition between " accon he z to the flesh," and " according to the spirit," will be preserved; the one reference to the materials acted upon, the other to the divine and miraculous agent. See Luke i. 35 .- By the resurrection .- Macknight, this) resurrection."





5 By whom we have received grace and apostleship, for tobedience to the faith among all nations, for

6 Among whom are ye also the called of Jesus

7 To all that be in Rome, beloved of God, called [to] be saints: Grace k to you and peace from God our life Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for

9 For God is my witness, whom "I serve " with my spirit in the gospel of his Son, that without ceasing

of make mention of you always in my prayers; 10 Making request, if by any means now at length J

you all, that your faith is spoken of throughout the

his name:

whole world.

Christ:

A D. cir.

h or, to the

Ac 6.7. e 16.1.6.

1 Co 1 2

½ 1 Ca.13

le 12.

1 Th. 1.7.

might have a prosperous journey by P the will	
to come unto you.	n cr. in.
11 For al long to see you, that all may impa	rt unto
you some spiritual gift, to the end ye may be	e esta- 0 1 7 h.2.10.
blished;	p Ja.1.15.
12 That is, that I may be comforted togethe	
you by the mutual tfaith both of you and me	
13 Now I would not have you ignerant, by	
that oftentimes I purposed to come untayou, (
let hitherto,) that I might have some fruit	among , creat.
you also, even as among other Gentiles. 1–14 Lam "debtor both to the Greeks, and to t	
barians; both to the wise, and to the unwise.	
15 So, as much as in me is, I am ready to	
the gospel to you that are at Rome also.	
16 For I am not ashamed of the gospel of	Christ: w Jensana
for it is the power wof God unto salvation	0.6 8630
one that * believeth; to 5 the Jew first, and	
the Greek.	y Act 24
17 For therein is the righteousness of God r	evenled z camos.
from faith to faith; as it is a written, The ju	st shall
live by faith.	ja 15/1.2.1.
Ver. 5. Grace and apostleshipDesdridge, "Grace	and an arostolica.
mission."-For obedience to the faith" In order to pe	omote the obeds nee
of faith."—Prof. Stuart. Ver. 7. Called to be saints.—As in ver. 1. Paul is re-	mid to be " will it and
laboration but "called to be" one; so here, these Ban	ons are not recode
called saints, but "called" by the space of God "to be	such ."—" the called
of Chile (Jesus," See chap, viii. 2c. Ver. 3. Throughout the whole world—i. e. throughou	t the whole Boren
Linuwe. See note, Luke ii. I.	
Ver. 11. Some spiritual giftThis refers probably to a	mitaculous gift. See
1 Co. xii. 1-9 : xiv. 1, 12. Ver 12. Bu the mutual faith both of you and me,—	- A rious soul save
Calvin, refuses not to seek confirmation even from n cr	a la gir ners in know-
I-dee. There is none so poor in the church of Christ, that	Le en not add to cur
steres We are bindered by pide from availing ourserves Ver. 13. But was let—i. e. bindered.	of this autamage.
Ver. 16. For it is Cox, Boothroyd, &c. "Pecause it	
Ver. 17. For therein is the righteousness, &c.—Ma righteousness of God by faith is revealed in it, in order	eknight, "For the
&c. The righteousness of God is the justification or para-	ning mercy lestow- l
ed on sincers who are under the curse of the divine law	- The just shall live
by faith.—This appears to be quoted from Hab ii. 4, at	d very nearly corres-
ed on sincers who are under the curse of the divine law,— by faith,—This appears to be quoted from Hab ii. 4, ar ponds with the reading of the LXX.—To "live by" (or " implis, that the righteous (or justified) man derives his	d very nearly correst

A. M. cir. A. D. cir.

18 For the wrath b of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

59. b Ep.5.6. a or to them.

19 Because that which may be known of God is manifest in them: for d God hath showed it unto them

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things e that are made, eren his eternal power

a Jn. 1.9. e Ps. 19.1, 800

and Godhead; f so that they are without excuse; 21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became s vain in their imaginations, and their foolish heart was darkened.

f or that they may be.

22 Professing themselves to be wise, they h became fools.

g Je.2.5. Ep.4.17,

23 And changed the glory of the uncorruptible God into an image i made like to corruptible man. and to birds, and four-footed beasts, and creeping

h Je.S. 8,9.

24 Wherefore God also gave I them up to unclean-

i Is 40.18, Ez.8.10.

ness through the lusts of their own hearts, to dishonour their own bodies between themselves: 25 Who changed the truth of God k into a lie, and

Ps.81.12. 2 Th.2.11.

worshipped and served the creature I more than the Creator, who is blessed for ever. Amen. 26 For this cause God gave them up unto vile m affections: for even their women did change the natural

k Am. 24.

use into that which is against nature: 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward ! or rather.

m Ep.5.12. Jude 10.

another: men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

Ver. 18. Wrath of God. - The wrath of God is that feeling or affection in him. which moves him to look on sin with disapprobation, and to punish it when connected with impenitence.—Who hold the truth.—The original verb means either to gain hold, or to keep hold; and the latter, sometimes in the sense of keeping back, or withholding. 2 Thes. ii. 6, 7. See Parkhurst in Katecho. The heathen did retain, in the works of nature, a sufficient proof of the Divine Providence to reader their infidelity inexensable, and still now so their veces and those vices also did reithhold, or restrain the progress of the truth. Doddridge, "restrain." Macknight, "confine." "Who himself the truth by unrighteousness."—Prof. Startt. The Apostle here potentially designates the heathen as hindering the truth by unrighteousness. Vet. 19. In them.—Macknight, "among them." So Doddridge, Vet. 29. The invisible, &c.—Macknight, "His invisible things, even his glernal power," &c. "God," says Aristotle," who is invisible to every mortal, a soon by his works. of the Divine Providence to render their infidelity inexcusable, and still more

Ver. 26-32. For this cause God gave them up, &c .- Such being the character of the heathen world, it is evident they lie under the condemning sentence of the divine law-that they need a Saviour-that they need gratuitous

pardon, and must perish unless such a provision is made for them.

Ver. 26. Gave them up unto vite affections—" Those unnatural crimes, which

are now considered most scandalous, and most severely punished when discovered, so far from being prohibited by the religion and laws of the heathen, were authorized in both, and avowedly practised by persons of the greatest celebrity among them."—Cox. See also Macknight. Many of the beather philosophers represent virtue and vice as the mere cosatures of statute and custom; or to use the words of Justin, they maintain 'that there is nothing either virtuous or vicious, but that things are made good or evil merely by the force of opinion."

i	ROMANS, II.	4(19
	28 And even as they did not like a to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not conve-	A. M. cir. 1:62. A. r). cir. 58.
-	nient; 29 Being filled with all unrighteousness, fornication, wickedness, coverousness, maliciousness; full of	n er, to ar- know- ledge
-	envy, murder, debate, deceit, malignity; whisperers, 30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to carents.	o or, a mind void of judg- ment.
	31 Without understanding, covenant-breakers, Pwithout natural affection, implacable, unmerciful: 32 Who, knowing the judgment of God, that they	p or, unso- ciable.
	which commit such things are worthy of death, not only do the same, but q have pleasure in them that do them.	ej or, con- sent with therm.
	CHAPTER II. They that sin, though they condemn it in others, cannot excuse themselves, 6 and much less escape the judgment of God, 9 whether they be Jews or Gentlies. 14 The Gentlies cannot escape, 17 nor yet the Jews, 25 whom their circumcision shall not profit, if they keep not the law.	
	THEREFORE thou art inexcusable, O man, who-	CHAP. 1.
	judgest another, thou condemnest thyself; for thou that judgest doest the same things. 2 But we are sure that the judgment of God is ac-	a 2 Sa. 12 3,
	cording to trnth against them which commit such things.	b c.9.23.
	3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?	c 12.63.7, &c.
	4 Or despisest thou the riches b of his goodness and forbearance and d long-suffering; not knowing that	d Jo.4.2

5 But after thy hardness and impenitent heart trea- e Is. 30.18. Ver. 28. Things not convenient.—" A figure of speech, intimating the most detestable crimes."-Cox.

the goodness of God leadeth e thee to repentance?

Ver. 30. Inventors of evil things-That is, probably, of false and scandalous reports, agreeing with the preceding articles-" Backbiters," &c.

Ver. 31. Without natural affection.-This is supposed to refer particularly

to the Stoics

Ver. 32. Have pleasure in them that do them.—"To behold vice with complacency, is the last stage of a degenerate mind."—Cox. Paul considers this as the very climax of all the charges that he had to bring against the heathen. that they not only plunged into acts of wickedness, but had given their more

deliberate approbation to such doings.—Prof. Stuart.

CHAP. II. Ver. I. Therefore.—This word here has been the subject of much discussion, from the difficulty of showing how it stands connected as an illusive particle, with the preceding discourse. "The connexion," says Prof. Stuart, appears to be this: Since it will be conceded, that those who know the ordi nances of God, against such vices as have been named, and still practise them. and applaud others for doing so, are worthy of punishment; it follows, there-

fore, that all who are so enlightened as to disapprove of such crimes, and who still commit them, are even yet more worthy of punishment,' Ver. 2. The judgment.—Macknight, "The sentence;" i. e. the judgment renounced. Compare chap. v. 16. Chrysostom thus paraphrases this verse:

Thou hast not escaped thine own condemnation, and shalt thou escape that of God? Ver. 4. Or despisest thou. - Macknight, "Dost thou misconstruct?"

Doddridge, Cox, and Boothroyd, prefer the common rendering. Ver. 5. Hardness and impenitent.—Macknight, "Obdurate and impeni-tent,"—Revelation of the righteous, &c.—When God's righteous judgment shall be revealed-i. e. in the great day of judgment.-Stuart.

A. M. cir. surest f up unto thyself wrath against the day of

4069 A. D. c.r. 58

s wrath and revelation of the righteous judgment of 6 Who h will render to every man according to his

f De.32.31. deeds : p Ec.12.14 7 To them who by patient continuance in well do-

b Pr.24 (2 May. 16.25 Re 20.12

ing seek for glory and honour and immortality, eter-8 But unto them that are i contentious, and i do not

175.5.3.4 1 2 Th.1.8

obey the truth, but obey unrighteousness, indignation and wrath. 9 Tribulation and anguish, upon every soul of man

1 1 Pe.1.7. in or, Greek.

that doeth evil, of the Jew first, and also of the kGentile; k or. Greek. 10 But | glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the in Gentile •

n De. 10.17 2 Ch. 19.7. Ca 6.7 S

11 For n there is no respect of persons with God. 12 For as many as have sinned without law shall also perish without law; and as many as have sinned

I Fe. 1.17. o Ja.1.22.. 25. p 1Co.11.14

in the law shall be judged by the law; 13 (For o not the heavers of the law are just before

g or, the con-cience mitnes sing with

God, but the doers of the law shall be justified. 14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law p unto themselves:

them. r or, betireen themselves.

15 Which show the work of the law written in their hearts, 4 their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

e Lu.S.17. t c.16.25.

16 In the day when God shall judge the secrets * of men by Jesus Christ according to my cospel.

This word, "works," Ver. 6. His deeds .- Doddridge, "His works." should be preserved throughout, on account of the argument family don't. Ver. 8. Them that are contentions.—Gr. "Are or contemples." D Dodd-

Ver. 8. Then that are contentions—or. Are of contention. Distanting, "Children of Contention." which preserves the Is-beyew John Ver. 12. Without line.—Boddridze and Boothrood understrea this of "the law of Moses;" Moseknight and Cox, of divine revelation generally; but we must remember, that at this time (A. D. 60) scarcely any c_1 , c_2 . New Testimed, was published.—Sinned in.—Doddridze, &c. . , where the hard statement was published.—Sinned in.—Doddridze, &c. . , where the laws. Var. 13. For not the hearers, &c.—Not those who mere'y evjoy the external

privilege of a revelation have any just claim to divine any coation; it is only privilege of a revealtion lawe any just claim to divide any condition; it is only the precepts of such a revelation who have any ground to expect this —Stuart. — The doers of the law shall be first fine the important term "justified," occurs in the quistie; and it is expected in a forensic sense, referring to a judicial sentence, as in Mal. xi. 37.— It's new sinned in respect of any of the new cyst lotthe Mossie had, we and dishnot offer the prescribed sacrifice, he could not on acquitted or justified. Boothroyd Ver. 11. For when the Gentiles.-Thus the voice of conscience, who a

proceeds from a moral feeling of dishke or appairation, and the policie of of the mind when it examines the nature of actions, unite in testily inc. Just what the moral law of God requires, is impressed in some good measure on the hearts even of the heathen—Prof. Stuart. Ver. 15. Their thoughts the mean while, &c.—Doddridge, "Their matual

reasonings among themselves, accusing or deferding," &c.

Ver. 16. In the day, &c.-This verse connects with verse 12, the three intervening verses (13, 11, and 15) being a parenthesis; and the sense is that "In the day of judgment, the heathen who sinned against the light of nature, and their own consciences, will be thereby judged; but the Jews, who had been favoured with a written revelation by Moses and the prophets, will be subjected to a severe scrutiny, according to their obedience or disobedience to it." According to my gospel.-" Not any written gospel or history of Jesus Christ, bu' the doctrine of the gospel, which had been pray I ed by Paul.' _____

ROMANS, II. 17 Behold, thou " art called a Jew, and restest in the! A. M. cir. 1062 aw, and makest thy boast of God, A. D. cir. 18 And knowest vhis will, and w approvest the things 58. that are more excellent, being instructed out of the a ver.29. law; 19 And art confident that thou thyself art a guide of v Ps 147.19, the blind, a light of them which are in darkness, 20 An instructer of the foolish, a teacher of babes, wor, tries which hast the form y of knowledge and of the truth the things that differ in the law. 21 Thou 2 therefore which teachest another, teachz Ph.1.10. est thou not thyself? thou that preachest a man should not steal, dost thou steal? y 2 T. I 13. 22 Thou that sayest a man should not commit adultery, dost thon commit adultery? thou that abhorrest z Mat. 22.3, idols, dost thou commit sacrilege? åc. 23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God? a Ezr.\$6.20. 24 For the name of God is blasphemed among the Gentiles through you, as it is a written. 25 For circumcision verily profiteth, if thou keep the b Ga.5.3. law: but bif thou be a breaker of the law, thy circ Ac.10.34, cumcision is made uncircumcision. 26 Therefore if c the uncircumcision keep the rightcousness of the law, shall not his uncircumcision be d Mat 12 counted for circumcision? 27 And shall not uncircumcision which is by nature, e Mat. 3.%. if it fulfil the law, 4 radge thee, who by the letter and Jp. 5.39. circumcision dost transgress the law? Ga.6 15. Re. 2.9.

28 For he 'is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the

flesh: 29 But he is a Jew, which is one inwardly; and circumcision is that of the f heart, in the spirit, and

Col.2.11. not in the letter; whose praise " is not of men, but of g 2Co.10.19 God.

Ver. 17. Called a Jew.—"Bearest the name of a Jew." Doddridge, Cox, c. But Boothroyd, following Griesbach, reads, on the authority of some MSS, and ancient versions, ".But if thou be called a Jew, and rest in the law, and glory in God," &c. Ver. 19. A guide of the blind, &c .- These are titles in which the Rabbies

f De.10.16.

PLI.3.3

30.6. Je. 4. 4.

were used to glory, in reference to the Gentlies.

Ver. 22. Thou that sayest.—Doddridge, "that preachest." So Cox.—Dost thou commit sacriege!—Macknight, "rob temples." See Mal. iii. 8.

Ver. 24. As at is written. - See 2 Sam. xii. 14. Isa. lii. 5

Ver. 25. Is made (or becomes) uncircumcision-i. e. is rendered nugatory and useless.

Ver. 26. Shall not his uncircumcision, &c .- That is, a Gentile who fears God shall be preferred far before a Jew who apostatizes from him

Ver. 27. The uncircumcision which is by nature—i. e. which is natura to man.—By the letter and circumcision.—Macknight, "By the literal circumcision."—Dost transgress the law.—Josephus, their own historical, declares that there was not a more wirked nation under heaven than the Jews. And he afterwards adds, "I verily believe, that if the Romans had delayed to destroy these wicked wretches, their city would either have been swallowed up by the earth, or overwiselmed by the waters, or struck with fire from heaven, as another Sodom; for it produced a far more impious generation than these

who suffered such penishalent." Ver. 29. But he is a Isic.-[Rabbi Lipman states, that "faith does not consist in circumcision, but in the heart. He who has not genuine faith is not a partaker of the Jewish circumcision; but he who has genuine faith is a Jew, although not circurcised;" agreeably to which is the maxim of the Tal. c.1.J.16. a liar; as it is written, That thou mightest be justi-Fiz.4.2. fied in thy savings, and mightest overcome when thou 5 But if our unrighteousness commend the righteousc Ps 51.4. ness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man.) 6 God forbid; for then how a shall God judge the d Job 8.3. world? 7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also

ROMANS, III. CHAPTER III.

profit is there of circumcision?

a were committed the oracles of God.

judged as a sinner?

I The Jews' prerogative: 3 which they have not lost: 9 howbeit the law conwinceth them also of sin: 20 therefore no flesh is justified by the law, 25 but all, without difference, by faith only: 31 and yet the law is not abolished.

HAT advantage then hath the Jew? or what

2 Much every way: chiefly, because that unto them

3 For what if some did not believe? shall their unbelief make the faith of God without effect? 4 God forbid: yea, let God be true, but every man

8 And not rather, (as we be slanderously reported, and as some affirm that we say.) Let "us do evil.

tongues they have used deceit; the poison of asps

that good may come? whose damnation is just. 9 What then? are we better than they? No, in no wise: for we have before f proved both Jews and

g Ps.14. Gentiles, that they are all under sin; 10 As it is s written. There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. n Ps.5.9. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Ps.140.3. 13 Their h throat is an open sepulchre; with their

is under their lips: Ps.10.7. 14 Whose mouth 1 is full of cursing and bitterness: mudists, "That the Jews sit in the immost recesses of the heart."] -Bagster. Whose praise, &c.—The praise of the Jew, who is truly a Jew after the hidden or internal man, is not of men but of God. Man looketh on the outward appearance, but God looketh on the heart .- Prof. Stuart. CHAP, III. Ver. 3. Make the faith of God without effect.—Doddridge, "Disannul the faith of God;" which may mean either our faith in him, or his fidelity

ver. 4. Let God be true.—Let God be regarded as faithful, although all men

should thereby be deemed guilty of unfaithfulness. Stuart.—But every man—Or, "Though every man be," &c. Doddridge and Macknight. Ver. 5, 18 God unrighteons who taketh vengeance !—Doddridge Macknight, &c. taking this to be the objection of a Jew, (as ver. I.) render the words, "Is NOT God unrighteous?" which version the latter has shown the Greek will bear; but taking them as the words of the apostle, the negative

must be omitted. Ver. 6. God forbid.—Gr. "Let it not be."—So ver. 4, and frequently. Macknight, "By no means;" and others, "Far be it." We confess the common rendering is more animated and pointed; but we fear the introduction of God's name here undelsewhere, (when not in the original,) has occasioned too

often a light and triffing use of the divine name Ver. 8. Whose damnation .- Doddridge and Macknight, "Condemnation."

Ver. 9. Proved.—Gr. "charged."

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A. M. cir. 4(18)

A. D. cir. 53.

СНАР. 3.

De.4.7 8.

e c.6.1.15.

f charged.

ROMANS, III.	413
15 Their feet * are swift to shed blood: 16 Destruction and misery are in their ways: 17 And the way of peace have they not known:	A. M. eir. 4082 A. D. eir. 58.
18 There i is no fear of God before their eyes. 19 Now we know that what things soever the law saith, it saith to them who are under the law; that	k Is.59.7,8.
every mouth may be stopped, and all the world may become a guilty before God.	1 Pe 36.1
20 Therefore o by the deeds of the law there shall no	m Ps 107.42.
flesh be justified in his sight: for by the law is the knowledge of sin. 21 But now the righteousness of God without the law is manifested, being witnessed by the Plaw and the prophets;	n or, sub- ject to the judgment of God.
22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that be-	o Ps.143.2
lieve: for there is no difference: 23 For all r have sinned, and come short of the glory of God;	p Ac.22.26.
24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation	r Ec.7.20.
through faith in his blood, to declare his righteous- ness for the t remission of sins that are past, through the forbearance of God;	s or, fore- ordained
26 To declare, I say, at this time his righteousness: that "he might be just, and the justifier of him which believeth in Jesus.	1 or. pass- ing over.
27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28 Therefore we conclude that a man is justified	u Ac.13.38, 39.
by faith without the deeds of the law. 29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:	v ver.2002 c.8.3. Ga.2.16.

30 Seeing it is one God, which w shall justify the

circumcision by faith and uncircumcision through w Ga.3.8,28

faith. 31 Do we then make void the law through * faith? x He 10.15, God forbid: yea, we establish the law.

Ver. 15-17. Their feet, &c .- i. e. they are ready and swift to engage in cames of the highest degree: destruction and misery attend their steps, i. e. wherever they go, they spread destruction and misery around them. The way of happiness they take no knowledge of, or they give no heed to what concerns their

own true welfare, or that of others.—Strant

Ver. 19. What the law saith.—Doddridge, This proves that the term
"law" extends to the whole Scriptures of the Old Testament, as none of the passages here referred to are in the Pentateuch.— God.—Doddridge, "Stand convicted before God." -Become guilty before

Ver. 20. By the deeds.—Doddridge, "works." Ver. 23. Come short of the glory of God—i. e. have failed in rendering him that glory which is his due.—Doddridge. Beza says, it is an allusion to those who, in the Greek games, fell short of the goal.

Ver. 25. Set forth.-Doddridge, "proposed."--A propitiation.-Mack night, a "propitiatory," in allusion to the Jewish merry scat, or propilitatory, which was the cover of the ark, whereon the Jewish high priest annually spinkled blood. Heb. ix, 25.

Ver. 26. That he might be just, &c.—That is, that his justice might not be

impeached in his justifying sinners through Christ.

Ver. 27. The law of faith-i. e. the gospel. Ver. 31. Make void.—Doddridge, "set as set aside." Macknight, " Make useless.'

he had being yet uncircumcised. 13 For the promise, that the should be the heir of the world, was not to Abraham, or to his seed, through i Ge.17.4. Sec. the law, but through the righteousness of faith. CHAP. IV. Ver. 1. As pertaining to the flesh, hath found?—Macknight, "obtained by the flesh." See Gal. iii. 3. Phil. iii. 3, 4. Ver. 3. It was counted .- " As the same verb frequently occurs in this chap-

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A. M. 4062, 1

THAP, 4.

a Mat.3.9

6 c 3.17. 1 Ca.1.29.

c Ge. 15.6.

d a.116.

e 11ab.2.4.

f Ps.32.1.2.

g Ge.17.10.

h La.19.9.

&c. tia.3.7,29.

Jn. 8.33,

pute sin.

A. D. 58.

ter, (says Mr. Cox.) it seemed desirable always to translate it by the same word (reckoned.) instead of arbitrarily varying it, as in the authorized version,

where it is indifferently rendered, counted, reckoned, and imputed."

Ver. 5. The ungodly.—"It is not here implied," says Mr. Cox. "that

they who are justified may continue in a state of ungodliness, (which would be completely in opposition to what the apostle states in a subsequent part of this Epistle;) but merely that they had been ungodly, and consequently that their justification originated from the free mercy of God." Ver. 10. In uncircumcision,-["Faith was reckoned to Abraham for right-

eousness," at least 14 years before he was circumcised; the former having taken place some time before Ishmacl's birth, at which time he was \$6 years old, and the other when Ishmael was 13 years of age, and Abraham 99. See Ge. Av. 5, 6, 16; xvi. 1-3, xvii. 1, 23-27.]-Bagster. Ver. 11. Seal-i. e. a full confirmation. "This seems an incontestable proof

that circumcision was a seal of the covenant of grace, and not merely of temporal promises."-Doddridge.

Ver. 13. Heir of the world-Not personally, but in his seed, in whom all the nations of the earth should be blessed.

14 For if 1 they which are of the law be heirs, faith | A. M. 4062 A. D. 53. is made void, and the promise made of none effect: 15 Because the law k worketh wrath: for where no i Ga.3.18. law is, there is no transgression. k c.5.20. 16 Therefore it is of faith, that it might be by grace; 1 1 Jn.3.4. to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also ~ Ge. 17.5. which is of the faith of Abraham; who is the father n like unto. of us all. 17 (As it is written, mI have made thee a father of o Ep. 2.1,5. many nations,) a before him whom he believed, eren God, who quickeneth othe dead, and calleth those 11'e 2.10. p things which be not as though they were. 18 Who against hope believed in hope, that he might q Ge 15.5. become the father of many nations, according to that r He.11.11. which was spoken, a So shall thy seed be. 19 And being not weak in faith, he considered not s Ge.18.14. his own body now dead, when he was about a hun-Lu.1.37. 45. dred years old, neither yet the deadness r of Sarah's He. 11. 19. womb: 20 He staggered not at the promise of God through t e.15.4. ICo.10.11 unbelief; but was strong in faith, giving glory to God; 21 And being fully persuaded that, what he had prou Ac.2.39. mised, he was sable also to perform. 22 And therefore it was imputed to him for righteousv Ma.16.16. Jn.3.14.. ness. 16 23 Now tit was not written for his sake alone, that w Is 53.5,6.

it was imputed to him: 2 Co.5.21. 24 But for us " also, to whom it shall be imputed, if He. 9.28. we believe v on him that raised up Jesus our Lord from 1 Pe.2.24.

the dead :25 Who was delivered wfor our offences, and was raised again for our justification.

CHAPTER V.

1 Being instiffed by faith, we have peace with God, 2 and joy in our hope.

5 that since we were reconciled by his blood, when we were energies, 10 we shall much more be saved being reconciled. 12 As sin and death came by

Adam, 17 so much more righteousness and life by Jesus Christ. 20 Where sin abounded, grace did superabound. MEREFORE a being justified by faith, we have

peace with God through our Lord Jesus Christ:

a Is.32.17. Ep. 2.14. Ccl. 1.20.

Re.1.5.

x 1 Co.15.17

CHAP. 5.

1 Pe.1.21.

Ver. 14. They which are of the law-i, e, they who seek salvation by the law, and not by faith, are not the children of Abraham's faith, nor heirs with him of the same promises. See Heb. xi. 9.

Where no law is .- [When no law, or rule of duty, is enacted and Ver. 15. acknowledged, there is no transgression, and consequently no punishment. "Nomos," says Bishop Middleton, is used by St. Paul, of every rule of life, of every revelation, especially of the Mosaic law. Our English version, by having almost constantly said the law, whatever be the meaning of norms in the original, has made this most difficult epistle still more obscure." When

without the article, it is commonly used for law in general, when with the article, of the Mosaic law.]-Begster.

Ver 16. The father of 145 25- Frat is, of believing Gentiles, as well as Jews.

Ver. 17. Before. - Boothroyd, "In the sight of." So Macknight. - Calleth those things which be not -i. e. do not yet exist-as though they were. - To him who " seeth the end from the beginning," (Isa. xlvi. 10,) all things, past or future, are alike present.

Ver. 19. His own body.-See Gen. xviii. 11

Ver. 22. And therefore it—i. e. his faith. Ver. 35. Delivered.—See Acts ii. 23. 24. "In the death of Christ," says Mr oz, "we see an atonement made for sin, and in his resurrection a proof that

time

1 Jn. 3.4.

A. M. 4062. 2 By whom balso we have access by faith into this A. D. 58. grace wherein we stand, and rejoice in hope of the glory of God. b Jn.14.6. 3 And not only co, but we glory din tribulations also : c 11e.3.6. knowing that tribulation worketh patience; d Mat.5.11 4 And patience, experience; and experience, hope: Ja. 1.2.12 5 And hope e maketh not ashamed: because the love

of God is shed abroad in our hearts by the f Holy Ghost e Phi.1.29 which is given unto us. f Ep.1.13, 6 For when we were yet without strength, g in duc accord-

n time Christ died for the ungodly. ing to the 7 For searcely for a righteous man will one die: yet

peradventure for a good man some would even dare h Ga 4.4. to die. i Ju. i5, 13, 8 But God commendeth his love toward us, in that,

1 Pe 3.18. while i we were yet sinners. Christ died for us. 1 Jn.3.16. 9 Much more then, being now justified by his iblood, He.9.14,

we shall be saved & from wrath through him. 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much I more, bek 1 Th. 1.10.

c.8.32. ing reconciled, we shall be saved by m his life. rr Jn.14.19

II And not only so, but we also n joy in God through n Hab.3.18 our Lord Jesus Christ, by whom we have now re-O OF FECOMceived the catonement.

ciliation. 12 Wherefore, as by p one man sin entered into the p Ge.3.6.19. world, and death by sin; and so death passed upon

q or, in all men, 9 for that all have sinned: whom. 13 (For until the law sin was in the world : but sin is r c.4 l5. not r imputed when there is no law.

his atonoment was accepted. He may also be said to be raised for our justification, because we are justified through his intercession; and he could not

have interceded had he not been raised." CHAP, V. Ver. 2. By whom we have access. - Some critics suppose this alludes to the formal introduction of a heathen worshipper into the immediate presence of his idol: but why may it not rather allude to the introduction of a subject into the royal presence by the king's son? - This grace wherein we stand-Namely, the grace of adoption: Christ introduces his adopted brethren into the Father's presence.

Ver. 6. Yet without strength .- "The original," (Asthenon.) says Mr. Cox, "signifies weak through sickness; and here refers to the permicious influence of sin, which affects, as it were, the whole man with an incurable malady."

See Isa. i. 5 .- In due time-viz. the time predicted.

Ver. 7. A righteous man—i. e. one remarkable for honour, equity, and strict stice.—A good man.—A man of kindness and benevolence. Godwyn thinks that this and the preceding yerse ulfude to a rabbinical distinction of the Jews into three classes—good, just, and ungully. Ver. 10. Saved by his life—i. e. by his being raised from the dead. Compare

ch. iv. 25.

Ver. 11. Received the atonement.—Doddridge and Macknight, "the reconciliation." The Greek noun is nearly related to the verb twice rendered reconciled in the preceding verse. Reconciliation, however, certainly implies

atonement. Ver. 12-19. Wherefore, as by one man sin entered, &c.—" The main design of this passage," say Professor. Stuart," is indeed plain. It hes, one may say, upon the very face of it. It is this; viz. "to exalt our views respecting the blessings which Christ has procured for us, by a comparison of them with the evil consequences which ensued upon the fall of our first ancestor, and by showing that the blessings in question not only extend to the removal of these evils, but even far beyond this; so that the grace of the gospel has not only abounded, but superabounded."

"A full synopsis of what is taught in ver. 12-19, comprises the following particulars; viz. Sig entered the world [commenced] by the offence of Adam; and death, i. e. punishment or unisery, came in as the necessary result of it.

14 Nevertheless death reigned sfrom Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the t figure of s 16.9.27. him that was to come.

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much u Ep.28. more the grace wof God, and the gift by grace, which v 1853.11. is by one man, Jesus Christ, hath abounded unto ▼ minny.

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many woffences unto justification.

17 For if *by one man's offence death reigned by one; much more they which receive abundance yof grace and of the gift 2 of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore, as a by the offence of one judgment came upon all men to condemnation; even so bby the righteousness of one the free gift came upon all men unto justification of life.

A. M. 4062 A. D. 58.

t 1 Co.15.

22,15. Mat. 30 28 25 28.

13622 x or, by .** 4 offence. v Jn. 10.10.

z. c.6.23. a or, by one

h or hy one rightenusness. c Jn.12.32.

In like manner, death came upon all men, because that all became sinners,

ver. 12.
"It is indeed true, that all men have been the subjects of sin and death; for that even those have been so, who have not lived under the light of revelation, or been made acquainted with any express commands of God is proved from the fact, that all those who lived between Adam and Moses, were sinners, and lay under sentence of death, ver 13, 14.

Adam, who was the occasion of introducing sin into the world, and of bringing sin and death upon all men, may be considered as a Tupos of Christ, in respect to the influence which he has had on others; (but not as to the kind of influence, or the degree of it, for here is a wide diversity;) ver. 14, last clause.

That the kind and degree of influence which Adam had on all men, is not like that which Christ has on them; or that Adam, when regarded as a Tupos of Christ, is not to be so regarded in these respects, is plain: 1. From the fact, that Adam occasioned the condemnation of all men; but Christ delivers mankind from condemnation, and bestows eternal happiness on them, ver. 15. 2. The condemnation of which Adam was the occasion, has respect only to one offence; the pardon which Christ procured, extends to many offences, ver. 16. Hence, 3. If death reigned over men because of one offence; much more shall they reign in life, who through Christ receive pardon for many offences, and a

title to future blessedness, ver. 17.
"Having thus guarded his readers against extending the idea of Tupos to points of which *Tupos* cannot be predicated; and having shown that the influence of Christ on the human race is exactly the *reverse* of that of Adam, in respect to its kind or nature; and also that it far surpasses it in degree; the apostle now returns to the consideration of the real point of resemblance or Tupos between Adam and Christ, viz. the universality or extent of influence. This he states as follows :

As the consequences of Adam's sin were extended to all men, so the consequences of Christ's obedience [viz. unto death] are extended to all; i. e. Jews and Gentiles all come on an equal footing into the kingdom of Christ, or the blessings which the gospel profilers are made equally accessible to all men witnout exception; and to all on the same terms or conditions, ver. 18, 19. Compare, as an illustration of this last idea, Rom. iii. 23-30."

Ver. 14 Figure of him.-[Or. "type, pattern or resemblance, of him who was to come," i. e. the Messiah; in this, says Beza, that each of them shares what he has with his; but they are clearly unlike in this, that Adam by nature

communicates sin unto death to his posterity, but Christ by grace communi-cates his righteonsness unto his people, unto hie.]—Bagster. Ver. 18. By the offence of one.—"The whole context," says Dr. Hawes, "clearly shows that the Apostle is reasoning against a common error of his day, viz. that the benefits of Christ's mediation were to be restricted to the Jews, and not extended at all to the Gentiles. To disprove this, he runs a sort of parallel between Adam and Christ; and argues, that, as in consequence of the first transgression all have fallen into a state of sin and condemnation,

19 For as by one man's disobedience many were A. M. 400£. A. D. 53. made sinners, so by the obedience of one shall many be made righteous. d Jn.15.22

c.7.8..13. 20 d Moreover the law entered, that the offence might tia.3.19. But where sin abounded, grace did much e Jn.10.10. more e abound :

I T5.1.14. 21 That as sin hath reigned unto death, even so might f. Jp.J. 17. grace freign through righteousness unto eternal life by Jesus Christ our Lord.

CHAPTER VI. CHAP. 6. 1 We may not live in sin, 2 for we are dead unto it, 3 as appeareth by our baptism. 12 Let not sin reign any more, 18 because we have yielded ourselves to the service of righteousness, 23 and for that neath is the wages of sin. a c.3.8.

WHAT shall we say then? Shall a we continue in b ver.6..11. Col. 3.3 sin, that grace may abound? 1 Pe.2.24. 2 God forbid. How shall we, that are dead b to sin.

c or, are. live any longer therein? d 1 Co.15.29 3 Know ye not, that so many of us as e were bapti-

zed into Jesus Christ were baptized into dhis death? e Col. 2.12. 4 Therefore we are buried e with him by baptism into 1 Pe.3.21. death: that like fas Christ was raised up from the f e.S.11.

2 Co.13.4. dead by sthe glory of the Father, even so we also should walk in newness h of life. g Mat.23.2,

5 For if i we have been planted together in the likeh Ga. 6. 15. ness of his death, we shall be also in the likeness of Ep.4.22. his resurrection:

1 Ju.2.6. 6 Knowing this, that our old man is crucified with him, that the body i of sin might be destroyed, that Phi.3.10. henceforth we should not serve sin.

Col.2.11. 7 For k he that is dead is 1 freed from sin. 8 Now if we be dead with Christ, we believe that we

k 1 Pe.4.1. shall also live with him: 9 Knowing that m Christ being raised from the dead

l or, justi-fied. dieth no more; death hath no more dominion over him. m Re.1.18. 10 For in that he died, he died nunto sin once: but n He.9.23. in that he liveth, he liveth unto God.

so the provisions of mercy, through Christ, extend to all-to all classes of

men, whether Gentiles or Jews." Ver. 21. As sin hath reigned, &c.—"Sin and grace are here most happily personified under the character of two mighty monarchs exercising their power over their respective subjects."-Cox.

CHAP. VI. Ver. 1. What shall we say then?-Margin and Doddridge, "What shall we say then?-(Shall we say) Let us continue," &c. Compare chap. iii. 8.

Ver. 2. God forbid.—Macknight, "By no means."—How shall we, &c. -i. e. How shall we who are dead to lust live in adultery! How shall we who

are dead to the world, live in the pursuit of its wealth and pleasures?

Ver. 3. Were (twice over—Doddridze, "Have been."

Ver. 4. Into death.—Doddridze and Macknight, "Into (his) death."

Ver. 5. Planted together. - Wells and Doddridge, "Made to grow toge-ier." Boothroyd, "United together." See Ephes. ii. 21; iv. 15. ther."

Ver. 6. Old man crucified.—"Five persons," says Brooks, "were studying what were the best means to mortify sin; one said, to meditate on death; the second, to meditate on judgment; the third, to meditate on the joys of heaven; the fourth, to meditate on the torments of hell; the fifth, to meditate on the blood and sufferings of Jesus Christ; and certainly the last is the choicest and strongest motive of all. If ever we would cast off our despairing thoughts, we must dwell and muse much upon, and apply this precious blood to our own souls; so shall sorrow and mourning flee awny."--Might be destroyed .-

Sould's stream software modeling the above the software s

Ver. 10. Died unto sin once.-Doddridge, "Died for sin once."

weapons

2 Pe.2.19.

x whereto

y Jn.8.32.

z ver. 16.

Ja.1.15.

ve were delivered.

11 Likewise reckon ye also yourselves 10 be o dead | A.M. 4062. indeed unto sin, but palive unto God through Jesus A. D. 58. Christ our Lord. o ver.2 12 Let anot sin therefore reign in your mortal body, that we should obey it in the lasts thereof. p Ga.2.19 13 Neither yield ye your incinbers ras sinstruments of unrighteousness unto sin: but yield tyourselves unn Ps.19.13 119.133. I to God, as those that are alive from the dead, and your members as instruments of righteousness unto r Col.3.5.

It For sin shall not have a dominion over you: for s arms, or, ve are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid. t c.12.1.

16 Know ye not, that to whom vye yield yourselves servants to obey, his servants ye are to whom ye u Mi.7 39. obey: whether of sin unto death, or of obedience unto v Jo.8.34.

righteousness? 17 But God be thanked, that we were the servants of sin, but "e have obeyed from the heart that form wof w 2 Ti.1.13

doctrine which was delivered you.

18 Being then made free Ffrom sin, ye became the servants of righteousness. 19 I speak after the manner of men because of the

infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members ser-

vants to righteousness unto holiness. 20 For when ye were the servants z of sin, ye were a or, to.

free a from righteousness. 21 What fruit b had ve then in those things whereof b c.7.5. ve are now ashamed? for the end of those things is

c c.1.32 death. 22 But now being made free from sin, and become servants to God, we have your fruit unto holiness, and a Ge.2.17.

the end everlasting life. 23 For 4 the wages of sin is death; but the gift e c.5.17,21. of God is eternal flife through Jesus Christ our

f 1 Pe.1.4. Lord. Ver. 13. As instruments-i, e. military instruments.—Unto sin-i, e. as

soldiers armed in the cause of sin. Ver. 1: Not under the law, but under grace.- The two dispensations are

here contrasted, as in John i. 17.

Ver. 17. But God be thanked, that ye were the servants of sin .- This is one of the most unhappy translations in the New Testament. Bishop Loveth renders it, "Bit thanks be to God, that I thoughly were the slaves of sin; yet have ye object from the heart the doctrine, on the model of which ye were formed." Doddridge translates it to the same effect thus—"Thanks be to God, that whereas ye were the servants of sin, ye have obeyed from the heart the model of doctrine into which ye were delivered." The allusion un-

doubtedly is to the casting of figures in a mould. - Form of doctrine which was delivered you .- The margin reads, "whereto ye were delivered." Macknight. Ver. 19. After the manner of men .- See chap. iii. 5.

Ver. 20. Free from righteousness-i. e. not under the control of its pre-

Ver. 21. What fruit had ye, &c.-i. e. what advantage did ye derive from a life of sinful pleasures? Ver. 23. The wages of sin is death.—The term "wages," according to Macknight, is an allusion particularly to the pay of soldiers. Sin is here described as a tyrant, whose service is sure to end in misery and death; Jesus,

CHAPTER VII. A. M. 4062. 1 No law hath power over a man longer than he liveth. 4 But we are deed to the law. 7 Yet is not the law sin, 12 but holy, just, good, 16 as I acceow-A. D. 58. ledge, who am grieved because I cannot keep it CHAP. 7. NOW we not, brethren, (for I speak to them that know the law.) how that the law hath dominion over a man as long as be liveth? a 1 Co.7.35 2 For a the woman which hath a husband is bound by the law to her husband so long as he liveth; but if b Mat.5.32. the husband be dead, she is loosed from the law of her husband. c Ga.5.18. 3 So then if, while b her husband liveth, she be mar-

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d Ga.5.22 but if her husband be dead, she is free from that law; so that she is no adulteress; though she be married to another man.

e Ro.8.89. 4 Wherefore, my brethren, ye also are become dead to the law c by the body of Christ; that ye should be

the law c by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth d fruit unto God.

5 For when we were c in the flesh, the f motions of sins, which were by the law, did work in our members to bring forth fruit sunto death.

g c.6.21. 6 But now we are delivered from the law, h that being h or, being dead wherein we were held; that we should serve in dead to newness of spirit, and not in the oldness of the letter. tha: 7 What shall we say then ? Is the law sin? God forbid. Nay, I had not known sin, but by the law : for i.c.3.20. I had not known i lust, except the law had k said, Thou shalt not covet. 8 But sin, taking occasion by the commandment, i or concuwrought in me all manner of concupiscence. For withriscence. out the law sin was dead.

k Ex.20.17 the commandment came, sin revived, and I died.

as a congresor, bestowing the rich reward of eternal life and happiness. The
death here mentioned must certainly be more than temporal.

9 For I was alive without the law once: but when

CHAP. VII. Ver. 1. Over a man—for person, either man or woman; anthropos and homo having this extent of signification. 1—Bagster.——is long as he threth.—Doddridge, "as it liveth," meaning the law; but by the gospel the relation is dissolved on both sides. The Christian is dead to the Mosaic law, and the law to him, as to all hopes of salvation from it.

Ver. 2. The toman—[Rather, a woman. The aposite here illustrates the

position haid down in the preceding verse by a familiar instance.]—Bagster.
Ver. 5. When we were in the firsh.—We understand by this expression, an meonweited state.—Which were if y the law.—"By the law was the knowledge of sin," chap. iii. 20. So here, ver. 7.—Fruit unto death—i.e. deadly fruits, or wicked works, in opposition to good works, or fruit towards God.
Ver. 6. In newwess of spirit—i.e. in a new and spiritual manner.—Cox.

ver. 6. In necessity spiritual, i.e. in a new and spiritual manner,—C.G., Ver. 7, Is the late sin!—i. e. sinful, or inclining us to sin!—I had not known lust—Or what last was, namely, that it was an inordinate or unlawful desire,—Thou shalt not coret.—Paul here refers to his own experience, were it not for his knowledge of God's law, he would not have known the criminality of hist.

Ver. S. Concupiscence,—Macknight, "strong desire," which here means bust, and is so rendered in the preceding verse.—For without the law-Rather, "For without a law sin is dead." Where there is no law, there is no transpression; for sin is the transpression of the law: the very essence of sin consists in the violation of some positive law. —Bagster.

consists in the violation of some positive law.)—Bazster.

Ver. 9. Ireas alive. &c.—We do not think this proves the speaker to be either Jew or Gentile, but a converted man. Before he understood the haw in its spirituality, as explained by our Lord in Mat. v. 28, he was "alive" and well; or, so our Lord expresses it, he was, like other Pharisees. "whole, need-

١	ROMANS, VII.	421
	10 And the commandment, which was ordained to blife, I found to be unto death.	A. M. 4062. A. D. 58.
	11 For sin, taking occasion by the commandment, deceived me, and by it slew me.	1 Eze.20 11,
	12 Wherefore the law in is holy, and the command- ment holy, and just, and good.	m Ps.19.7,9.
	13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin,	n 2 Ki. 17. 17
	working death in me by that which is good; that sin by the commandment might become exceeding sinful.	o krave.
	14 For we know that the law is spiritual: but I am	p Ge.6.5
	15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.	q Ga.5.17
	16 If then I do that which I would not, I consent unto the law that it is good.	r Ps.65.3.
	17 Now then it is no more I that do it, but sin that dwelleth in me.	s Ps.1.2.
	18 For I know that in me (that is, in my flesh.) dwelleth no p good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would I do not; but the evil	t 2 Co.4.16. 1 Pe.3.4.
۱	which I would not, that I do. 20 Now if I do that I would not, it is no more I that	u c.6.13,19.
	do it, but sin that dwelleth in me. 21 I find then a law, that, when I would do good,	v Ps.142.7,
	evil is present with me. 22 For I delight in the law of God after the inward	₩ Ps.38 2,10 77.39.
	t man: 23 But I see another law in umy members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.	x cr, this body of death.

ing no physician," Mat. ix. 12: but "when the law came," i. e. appeared to him as it really is, be was "sick;" he felt the danger be was in, and "died," as to all hope of life or salvation thereby.

v Ps. 98.5.

captivity v to the law of sin which is in my members. 24 O wwretched man that I am! who shall deliver

Ver. 10. Which was ordained to life.-See chap. x. 5.

Ver. 13. Might become-i. e. might evidently appear-exceeding sinfuli. e. in its true colours-altogether criminal and inexcusable.

me from * the body of this y death?

Ver. 14. The law is spiritual.—See on verse 9. Ver. 15. I allow not.—Gataker, Doddridge, Macknight, and Cox, "approve not."

Ver. 20. Sin that dwelleth in me.-To illustrate this passage, Doddridge alludes to the story of Araspes, in Xenophon's Cyropædia, who, on being reproved by Cyrus for some improper conduct toward Panthæa, replied-" Alas! now I know myself, and perceive plainly that I have two souls; one that inclines me to good, and the other to evil! in your presence the former ;revails; but when I am alone, I am conquered by the latter." Ver. 24. The body of this death.—Margin, "this body of death," alluding to

a cruel custom of fastening the living to the dead. Doddridge says-"It is well known that some ancient writers mention this as a cruelty practised by some tyrants on miserable captives who fell into their hands; and a more forcible and expressive image of the case represented, cannot surely enter into the mind of man." That such a cruelty was once practised is certain from

Yirgil:-

"What words can paint those execrable times; The subjects' sufferings, and the tyrant's crimes ! The living and the dead, at his command, Were coupled, face to face and hand to hand: Till chok'd with stench, in loath'd embraces tied The ling'ring wretches pined away and died."-Dryden. A. M. 4062. I 25 1 2 thank God through Jesus Christ our Lord. So A. D. 54. then with the mind I myself serve the law of God: 1 Co. 15.57 but with the flesh the law of sin.

CHAFTER VIII.

They that are in Christ, and live according to the Spirit, are tree from condemantion. 5, 13 What harm comed of the fest, 6, 11 and what good of the Sparit: 17 and what of being God's child, 19 whose glerious deliverance CHAP, 8. all things long for, 29 was beforehand decreed from God. 33 What can sever a Jp.3.13.

WHERE is therefore now no a condemnation to f. Ga.5.16. them which are in Christ Jesus, who walk b not

c 2 Co.3.6. after the tlesh, but after the Spirit. 2 For the law of the Spirit of life oin Christ Jesus hath

d Ga 2.19 made me free d from the law of sin and death. 3 For what the law could not edo, in that it was weak 2 Ac. 13.19.

through the flesh, God sending his own Son fin the He. 7.18. likeness of sinful flesh, and g for sin, condemned sin 19. in the flesh:

f Ga.3.13. 4 That the righteousness of the law might be fulfilled in us, who walk a not after the flesh, but after the g or, by a

sacrifice Spirit. for sin. 5 For they that are after the i flesh do mind the things t ver.1. of the flesh; but they that are after the Spirit the things

J of the Spirit. i Jn.3.6. 1Co.15.43. 6 For k to be carnally minded is I death; but " to be spiritually minded is life and peace.

1 1 Co.2.14. 7 Because k the carnal mind is entaity against God: for it is not subject to the law of God, neither indeed k the mindcan be.

ing of the ficult. 8 So then they that are in the flesh cannot please God. 1 Ga.6 8.

9 But ye are not in the flesh, but in the Spirit, if so be to the mindthat the Spirit of God dwell n in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. n 1 Co.6.19. Ga. 1.6. 11 But if the Spirit of him that raised up lesus from

o 2 Co.4.14. the dead dwell in you, ohe that raised up Christ from Ver. 25. But.-Doddridge, "though:" (Gr. de)-with the flesh, &c.-Mac

knight and others read these words in the interrogative, but, we think, in direct contradiction to the apostle's train of argument. See the opening of chap viii. A more full, and, we think, a complete justification of the application of this chapter to Paul's own case, may be found in Gill's Cause of God and Truth Prof. Stuart, in his Commentary, interprets ver. 5-25 as having respect to a person under the law, and not under grace

Chap. VIII. Ver. 1. No condemnation.—The Greek is emphatic, "Not one condemnation."—Who walk not after—(Greek, kata) "according to;" se throughout the chapter.

Ver. 3. What the law could not do.—Literally, "the impossible of the lay," This expression is evidently elliptical, and Prothroyd thus supplies the ellipsis "What the law could not do . . . God (hath done.) sending, &c. - And for sin. - The word sin is, in both Testaments, sometimes used in the sense of a sucrifice for in. See 2 Co. v. 21 - Condemned sin-i. e. punished it in

our surety under a legal sentence, on our account.

Vet 4. In us.—This is the most usual sense, but it often means for us, and both senses may be here included. The law was fulfilled for us by Christ, and

is fulfilled in us by the work of his Holy Spirit.

Ver. 6. For.—Doddridge, "Now."

Because the carnal mind is enmity, &c .- The carnal mind is the Ver. 7. object of aversion to God.

Ver. 8. They that are in the flesh-i. c. that " walk after the f esh;" as in verse 1.

Ver. 10. The body is dead-i. e. mortal, or condemned to die.

I Jn. 4, 13,

x Ac. v6.18.

the dead shall also quicken your mortal bodies P by his [A. M. 402] A. D. 55. Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not 4 to the p or hecause of.

flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: but if ye g Ps 116.16. through the Spirit do mortify the deeds of the body,

ve shall live. 14 For as many as are led by the Spirit of God, they & Ga.5.18.

are the sons of God. : 2 Ti.1.7. 15 For ve have not received the spirit of bondage

tagain to fear; but "ye have received the Spirit of y 18,319. vadoption, whereby we cry, Abba, Father. Ga.4.5.6.

16 The Spirit itself beareth w witness with our spirit. w 2 Co. 1.22 that we are the children of God:

17 And if children, then heirs; * heirs of God, and ioint heirs with Christ; y if so be that we suffer with

him, that we may be also glorified together. y 2 Ti 2.11, 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory 2 2 Co.4.17. which shall be revealed in us.

Ver. 15. Spirit of bondage—Or "of slaves." See Gal. iv. 2.— We cry, Abba, Futher.—Abba is Syraic for Father. M. Ciaude says, "St. Paul alliaces to a law among the Jews, which folkade slaves to call a fecama Abba.

Ver, 16. The Spirit beareth voitness. "The substance of this testimony of the Spirit to our Adoption, may," says Watts, "be represented after this manner :- The Spirit of God, in his word, has described the marks and characters of his children; and, by his gracious influence, he works these holy dispositions, these characters in our hearts: God has given us a conscience, which is a faculty of comparing ourselves with the rule of his word, and judging accordingly. The Spirit of God, by his power and by his providence, awakers these holy dispositions into lively exercise; he assists our inquiring and our judging faculties; helps us to compare our own souls with his word; and thus confirms our own spirits in the belief of this proposition, that ve are the children of tiod. This is the more common and ordinary way and method, when by God is pleased to give the comforts of adoption to his people." We ought to be very cautious not to slight the ordinary means of grace, or to act under the

influence of extraordinary impressions, instead of following the written word.

1. The instance of extraordinary impressions, instead of following the written word.

1. The variation of the contract of the difficult passage.) The general object of the passage, however, cannot fail to be evident to every considerate reader. In ver. 18 the abostle asserts that the sufferings of the present life are not worthy of any comparison with the glory which is to be revealed; i. e. future glory is great beyond all comparison or expression. Such is the proposition to be ithistrated or confirmed. But how is this elfected? I answer, that the theme being thus introduced by the apostle, he proceeds in the following manner: 'Now that such a glory is yet to be revealed, (in other words, that there is a world of surpassing glory beyond the grave,) the whole condition of things or rather of mankind, in the present world, abundantly proves. Here a fiail and perishable nature serves to show, that no stable source of happiness can be found on earth. From the commencement of the world down to the present time, it has always been thus. In the midst of the sufferings and sorrows, to which their earthly existence exposes them, mankind naturally look forward to another and better world, where happiness without alloy and without end may be enjoyed. Even Christians themselves, joyful as their hopes should make them, find themselves still compelled by sufferings and sorrows to sigh and groun, and to expect a state of real and permanent enjoyment only in heaven; so that they can only say, for the present. that they are saved, because they hope or expect salvation in another and better world. The very fact that here they, like all others around them, are in a state of trial, and that they only hope for glory, shows that the present

fruition of it is not to be expected."
"The practical conclusion from all this the apostle now proceeds to draw, viz. that Christians, in the midst of sufferings and trials, ought not to faint or to be discouraged, inasmuch as a glory to be revealed is in prospect, which should make them regard their present tempurary sufferings as altogether unworthy to be accounted of."

424 ROMANS, VIII. A. M. 4082. 19 For the earnest expectation of the creature wait-

A. D. 55.

eth for the manifestation of the sons of God.

a 2 Pe. 3. 13. 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

b or, every 21 Because a the creature itself also shall be delivered creature. from the bondage of corruption into the glorious li-

berty of the children of God. c Er.1.14. 22 For we know that b the whole creation groaneth

and travaileth in pain together until now. d 2Co.5.2.4. 23 And not only they, but ourselves also, which have the first-fruits c of the Spirit, even we ourselves groan

Lu.21.28. d within ourselves, waiting for the adoption, to wit, the redemption e of our body. f 2 Co.5.7 24 For we are saved by hope: but hope that is seen is

not hope: for what a man seeth, why doth he yet hope t for? g Zec. 12.10

25 But if we hope for that we see not, then do we with

h Jc. 17.10. patience wait for it. Re.2.23. 26 Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought:

but 5 the Spirit itself maketh intercession for us with i or, that. groanings which cannot be uttered.

27 And he h that searcheth the hearts knoweth what i 1 Jn.5.14. is the mind of the Spirit, because he maketh inter-

cession for the saints according to the will of God. 28 And we know k that all things work together for k Ps.46.1.2. good to them that love God, to them who are the call-He. 12.6.. ed according to his purpose.

Ver. 19. The earnest expectation.—Literally, "the stretching forth of the neck," or "head," in looking with great anxiety. See Mecknight.
Ver 29. But by reason of—Get dia. Doddridge, "By,"—In hope.—The connecting this verse with the following (ver. 21) seems the best, and perhaps the only way of clearing up this obscure passage; and is therefore adopted by Locke, Doddridge, Guyse, Macknight, Cox, Boothroud, &c

Ver. 21. In hope - Because, -Rather, In hope that, &c. - (Gr. oti.) Hammond,

Doddridge, &c. Ver. 22. Travaileth in pain.-The world at this time was big with revolu-

tions, and with convulsions.

Ver. 23. The adoption, &c.—The Romans had a two-fold form of adoption: the first, was a private transaction between the parties, receiving the person

adopted into the family; the second, was a public recognition in the forum. Howe thinks the latter here alluded to. Compare 1 John iii. 2. Ver. 24. Hope that is seen-i. e. the object of which is present. Hope ne-

cessarily regards the future, as in next verse.

Ver. 26. Helpeth our 'infirmities.—Cox,' Assisteth us under our infirmities." The original alludes to assisting a person to bear a burden.—Doddridez.

—The Spirit maketh intercession.—Machinisht renders this clause "he complaineth"—and the second time (verse 27) "strongly complaineth", for them; which suggests this heautiful idea, that when believers "groan within themselves," and know not "what to pay for as they ought," the Spirit gives energy to their complaints, and add their pleas "with groans instriculart," or

unutterable.' Ver. 27. He (the Holy Spirit) maketh intercession.-The word intercession seems to be used not only in the sense of pleading, or interceding, but Doddridge thinks it is here used in the sense of managing a person's affairs as their agent. So Schleusner, in allusion to this passage, says, "The phrase signifies either in a legal sense, to be the agent, attorney, or advocate in a cause; or, in common life, to interpose on another's behalf . . . to assist, to aid."—Mackriicht's translation, "complaineth," relates to the same idea of agency: the attorney lodges complaints on the behalf of his clients.

Ver. 28. Work together for good.—When the Rev. Bernard Gilpin was on his way to London, to be tried before the Popish party, he broke his leg by a fall, which put a stop for some time to his journey. The person in whose

1 Co.15.

!!	100,11,111,5, 1111.	
ij	29 For whom he did ! foreknow, he also did predesti-	A. M. 406?
11	nate to be conformed to the image of his Son, that he	A. D. 55.
•	might be the first-born among many brethren. 30 Moreover whom he did predestinate, them he also	1 1 Pc 1.2.
Н	30 Moreover whom he did predestinate, them he also	
IÌ	mealled: and whom he called, them he also n justified:	n. He.9.15.
Ш	and whom he instified them he also a glorified.	
11	31 What shall we then say to these things? If P God	p 1Co 6 11
,,	he for us, u ho can he against us?	
ij	32 He 4 that spared not his own Son, but delivered	c In 17.22

him up for us all, how shall he not with him also freely give us all things?

33 Who I shall lay any thing to the charge of God's 10, 36,10 elect ? It s is God that justifieth.

34 Who is he that condemneth? It is Christ that r. c. 50.89. died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession section.

35 Who shall separate us from the love of Christ? 1 Ps 41 22 shall tribulation, or distress, or persecution, or famine, 30.31. or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the a 100.15.55

day long; we are accounted as sheep for the slaughter. 37 Nay, in " all these things we are more than con- v Jule 24. querors through him v that loved us.

38 For I am persuaded, that wneither death, nor life, w.In.10.28.

custody he was, took occasion from this circumstance to retort upon him an observation he used frequently to make, "that nothing halpens to us hat what is intended for our good," asking him, "Whether he thought his broken leg was so?" He answered meckly, "He made no question but it was." And, indeed, so it proved; Jor before he was able to travel. Queen Mary died, Being thus providentially rescued, he returned to Houghton through crowds of people, expressing the utmost joy, and blessing God for his deliverance.

Ver. 29. Foreknow-To constitute or appoint beforehand-to fore-ordam. Reb. Wahl. - The first-born among many brethren. - See Ps. Ixxxix. 27.

Heb. vii. 23.

Ver. 30. Them he also glorified .- The term sanctification being here omitted, though the doctrine is necessarily implied, some have supposed (as Barc'ay, for instance) that it must be included under justification: but we should rather include it under the last article, glorification, which is its completion,

since sparetification and glorification differ not in nature but in degree.

Ver. 32. His own Son.—Macknight, "his proper son," the original being emphatic, corresponding with John v. 18.—For us at—i.e. as an atonement

for the sins of men.

Ver. 23. Who shall lay any thing, &c.-Doddridge, "Who shall ledge any accusation against," &c.-It is God.-Dr. S. Harris (who is followed by Doddridge, Newcome, Boothroyd, &c.) renders the whole of this and the following verse interrogatively, as follows-" Who shall lodge any accusation against the elect of God? Shall God who justifieth? Who is he that con-

drameth? Shall Christ who died?" se, we enjoy a triumph, with which nore but congrerors of the first class were honoured. The following passage has been quoted from Denosthenes, (De Corona, §92.) as somewhat parallel with this of St. Paul, yer. 38. "As for me," says Demosthenes, "neither tempting opportunity, nor insignating speech, nor great promises, nor hope, nor thur, nor layour, nor any other thing, has ever induced me to belray my country, or to forbear doing what I thought would contribute to its advancement and honour."—There was one more than a conqueror when "pressed above more." He that embraced the stake, and suil, "Welcome, the cross of 'dust', welcome, everlasting life:" he that dated his letter from "the defectable or chard of the Leontine prison;" be that sail, "In these flames, I fed no more pain than if I was on a bed of down :" she that, a little before her martyrdom. being asked how she did, said, "Well and merry, and going to heaven:" those who have gone smiling to the stake, and stood singing in the dames-these were more than conquerors.

f Ge.17.2.

A. M. 462. nor angels, nor principalities, nor powers, nor things present, nor things to come,

CHAP. 9. 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is

a Ex.32.32. in Christ Jesus our Lord. b or, sepa-

rated.

CHAPTER IX.

1 Paul is sorry for the Jews. 7 All the seel of Abraham were not the children of the promise. 15 the lath mercy upon whom he will. 2f The potter may do with his clay what he list. 35 The calling of the Gentlles and rejecting of the Jews were foretold. 32 The cause where v. few Jews embraced the rightc De. 7.6. d Ps.90.16. Is.60.19.

SAY the truth in Christ, 1 lie not, my conscience e or, testaalso bearing me witness in the Holy Ghost. ments.

2 That I have great heaviness and continual sorrow in my heart.

De.20, 14. Je.31.33.

3 For a I could wish that myself were b accursed from Christ for my brethren, my kinsmen according e Ps.147.19. c. 3.2 to the flesh :

4 Who are Israelites; to whom pertaineth the c adoph Ex.12.25. tion, and the aglory, and the eccovenants, and the i Ep.2.12. giving of the 3 law, and the h service of God, and the

i c.11.28. i promises : 5 Whose are the 1 fathers, and of k whom as conk Lu.3.23.

cerning the flesh Christ came, who is I over all, God blessed for ever. I Jn. 1.1.

6 Not as though the word of God hath taken m none m Is.55.11. effect. For n they are not all Israel, which are of n c. 2.28.29. Israel:

CHAP, IX. Ver. 1. I say the truth in Christ-i. e. I speak as a Christian. and as an apostle of Christ. But Smith explains this as an appeal to Christ in the nature of an oath.

Ver. 3. I could wish—i. e. "If it were lawful and consistent," says Edwards, "supposing the indicative to be here used for the optative, of which there are some examples. Waterland, who is followed by Doddridge, approves this; but instead of rendering the Greek preposition (app) from," renders it, "after the example of Christ;" for which, however, we think I Tun. i. 3 (the only text cited) yery insufficient authority. Taking the words in the indicative, we may remark, that the verb (eucomai) is used for to wish, desire, pray, vow, and remark, that the left reflectionary is used to to wish access, pay, tow, and even glory; (see Jones's Lex.) all which apply to SUPaul's state of country to Christ prior to his conversion, when he gloried in his opposition to our Savious See an elaborate article in defence of this interpretation in the Edinburgh

Constian Instructor for April, 1813.

Constian Instructor for April, 1813.

Civ. 4. To whom pertaineth.—Doddridge, "Whose (is) the adoption;" that is, the privilege of being reckoned the children of Abraham and of God.—The glory-i. e. the shechinah, or pillar of light and fire, which resided first on the tabernacle, and afterwards in the temple. - The service of God. - Doddridge,

the (temple) service.

ver. 5. As concerning the flesh.—Greek, "According to the flesh." See chap. i. 3. For a full and able defence of this passage against the Unitarians, see Smith's Messala, vol. ii.—"Whose are the flathers; and from whom, in respect to the flesh, this human nature,) Christ (descended,) who is the supreme God, blessed for ever. Amen. In regard to this text, it may be remarked, for, that although Griesbach has filled his margin with conjectural and other readings, he attributes no considerable weight to any of them; for all the manuscripts of the Epistle to the Romans, which have been collated, contain the text as it stands; as do all the ancient versions, and nearly all the Fathers. In rendering to kata sarka, in respect to his human nature, I feel supported by corresponding passages, in Rom. i 3. Acts ii. 30. Epi panton Theos is literally, 'over-all-God,' i. e. supreme God. Compare with the phrascology here, the word (all) as used in a commexion which respects Christ, in Gol. i. 17. Eph. i. 19, 23. John iii. 31, and I Co. xv. 27. It is used in such passages, as a term of qualification, which serves to describe him as the head, or ruler, of the universe. What then can Epi panton Theos mean, but supreme God?"-Stuart.

Ver. 6. Not as though, &c.—That is, "I speak not as though," &c. Mac-

r Ge.25.21.

Da. 1.35.

azain. or,

disputest with God.

z or, an-STEETE !

7 Neither, because they are the seed of Abraham, are A. M. 4062 A. D 55. they all children: but, In o Isaac shall thy seed be called. 8 That is, they which are the children of the flesh, o Ge21.12 these are not the children of God: but the children P of the promise are counted for the seed. p Ga. 4.28.

9 For this is the word of promise, q At this time will I come, and Sarah shall have a son.

q Ge.18.10, 10 And not only this; but when Rebecca r also had conceived by one, even by our father Isaac:

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth:)

s or greater 12 It was said unto her, The s elder shall serve the t vounger.

t or, lesser. 13 As it is " written, Jacob have I loved, but Esau have I hated. 14 What shall we say then? Is v there unrighteousu Mal.1.2,3

ness with God? God forbid. 15 For he saith to Moses, I w will have mercy on v De.32.4.

whom I will have mercy, and I will have compassion on whom I will have compassion. w Ex. 33.19. 16 So then it is not of him that willeth, nor of him

that runneth, but of God that showeth mercy. x Ex.9.16. 17 For the scripture saith x unto Pharaoh, Even for

this same purpose have I raised thee up, that I might show my power in thee, and that my name might be y 2 Ch. 20.6. declared throughout all the earth.

18 Therefore hath he mercy on whom he will have

mercy, and whom he will he hardeneth. 19 Thou wilt say then unto me, Why doth he yet find fault? for who y hath resisted his will?

20 Nay but, O man, who art thou that z repliest knight, "Now it is not possible that the promise of God hath fallen." It is a metaphor taken from ships missing their port, &c

Ver. 7. Neither because they are the seed of Abraham, &c. Compare chap. 12, 16.

iv, 12, 16.

Ver. 13. Esau have I hated—i. e. esteemed less.—The term hate is not always to be taken absolutely, for no man is bound "to hate his own fiesh;" but the text before us is quoted from Mal. i. 3, where it evidently means that the beful not bove Esau.

Ver. 15. I will have mercy, &c. - God bestows or withholds his favours as ne thinks proper; and salvation is "not of him that willeth, nor of him that runneth;" that is, the blessings of providence, and, by analogy, those of grace also, depend not on man, but on God only. To aprly this doctrine to the aralso, depend not on man, but on God only. To apply this doctrine to the argument before us, the dispensation of the Gospel was given neither to Jews

nor Gentiles under any consideration of their ments or deservings; but merely because such was the good pleasure of God, who claims the right to confer his blustings as he pleases. Ver. 18. He hardeneth.—" God is said to do. (says Mr. Fuller.) that which is done upon the minds of men by the ordinary indugace of second causes, which

causes would not have been productive of such effects but for their depravity.-The hardness of clay, no less than the softness of wax, is ascribed to the sun; yet the sun's producing either of these effects is entirely owing to the qualities of the object on which it shines God hardened the heart of Pharaoh, by so ordering things in his providence, that certain considerations should present themselves to his mind when under certain circumstances, and which the heing righteously given up of God) would be certain to provoke his pride and resentment, and to determine him to run all risks, for the sake of having his will. In other words, God led him into temptation, and there, in just judgment, left him to its influence."

Ver. 20. Who art thou that repliest .- May not a sovereign, without injustice, delay the execution of a criminal, if such delay appear to him likely to 328 ROMANS, IX. Shall a the thing formed say to him A. M. cir. against God? that formed it. Why hast thou made me thus? 4060

A. D. eir. 53.

21 Hath not the potter b power over the clay, of the same lamp to make one vessel unto honour, and auother unto disherour?

ls. 29, 16. 22 What cif Lod, willing to show his wrath, and to : Is.61.8. make his power known, endured with much long

c Pr.16.4.

suffering the vessels dol wrath fitted to destruction:

d 2 Ti. 2 20. e or, made

23 And that he might make known the riches f of his glory on the vessels of mercy, which s he had afore prepared unto glory, 24 Even us, whom he hath called, not of the Jews

un. f Ep.1.18. only, but also of the Gentiles?

e 1 Th.5.9.

25 As he saith also in Osee, h I will call them my people, which were not my people; and her beloved. which was not beloved.

h Ho.2.23. 1 Ho.1.10.

26 And itshall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the

Is.10.22,

living God. 27 Esaias also Jerieth concerning Israel, Though the number of the children of Israel be as the sand of the

k or, the account.

sea, a remnant shall be saved: 28 For he will finish k the work, and cut it short in righteousness: because I a short work will the Lord

I Is.23.22. m Is.1.9.

make upon the earth. 29 And as Esaias said before, in Except the Lord of Sabaoth had left us a seed, we " had been as Sodoma, La.3.22 and been made like unto Gomorrah.

n Ge. 19.24.

30 What shall we say then? That o the Gentiles, which followed not after righteousness, have attained Is. 13.19. to righteousness, even the righteousness p which is of faith.

o c.10.22.

31 But Israel, which a followed after the law of rightconsness, hath not attained to the law of rightconsness.

p c.1.17. Phi. 3.9. q e.10.2.

32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone;

be beneficial to his obedient subjects, and calculated to subserve some inner tant purpose for the welfare of his kingdom in general? God fad thus acted in the case of Pharaoh, and He was about to do the same in the case of the

Ver. 21. Hath not the potter .- Doddridge remarks, that Plutarch has used

cless of Golfs authority as moral governor of the world, and is the day of the consummation of Golfs moral government, with respect to all his sudjects in heaven, earth, or hell, "—Pittet. The original, boing in the middle volve, implies, that they fitted the meters — Wicknick." The Anostle, by combaying the appellation of the vessels of printh, caucies on the smoothide of the potter, by which he had illustrated the sovereignty of God 1 - Ba; then

Ver. 28. Finish the work .- Doddridge, "cutting short his account," &c.

Ver. 23. Finish the reark.—Paddridex. "cutting short his account," &c.—Upon the earth-Or "I and "namely of Israel.
Ver. 29. Lord of Sabaoth—I, c. "of hosts,"——Sodoma, or Sodom.
Ver. 30. Which followed not affer.—The terms here used are aconistical.
To "follow after," or pursue, was to encage in the mees—to attain, was to
gain the pracy which was right-owness, or justification; which the subcheving Jews lost by stumbling, verse 52.

e De 30.12..

33 As it is written, r Behold, I lay in Sion a stumbling-' A M. sir. stone and rock of offence: and whosoever believeth on him shall not be s ashamed.

CHAPTER X.

5 The scripture showeth the difference betwirt the righteousness of the law, and r Ps.118.22. The scipring showen the eliference between the righteonases of the law, and r Falls. I will so faith; I and that all, both Jew and Gentile, that believe, shall not be 18.814. confounded, 18 and that the Gentiles shall receive the word and believe. 19 lared was not ignorant of these things.

RETHREN, my heart's desire and prayer to God founded for Jersel is that they might be enjudy.

founded. for Israel is, that they might be saved. 2 For I bear them record that they have a zeal a of

God, but not according to knowledge.

3 For they being ignorant b of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteous-

ness of God. Ac.21.25 4 For Christ is the end of the law for righteousness

to every one that believeth. 5 For Moses describeth 4 the righteousness which is be east of the law, That the man which doeth those things

shall live by them.

6 But the righteousness which is of faith speaketh on c He 10.14. this wise, Say e not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down from d Le.18.5.

above:) 7 Or, Who shall descend into the deep? (that is, to

bring up Christ again from the dead.) 8 But what saith it? The word is nigh thee, even in

thy mouth, and in thy heart: that is, the word of f 1 Jn.4.2 faith, which we preach:

9 That if I thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart s that God g Ac.8.37.

hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteous-

ness; and with the mouth confession is made unto h 1,23.16. salvation.

11 For the scripture saith, h Whosoever believeth on him shall not be ashamed.

12 For i there is no difference between the Jew and Ga.3.28.

CHAP. X. Ver. 2. For I bear, &c.—By this fine apology for the Jews, the Apostle prepares them for the harsher truths which he was about to deliver. Ver. 3. God's righteousness .- ["God's method of justification," says Abp.

Ver. 3. 1021's (ignifentations, -1 001's method of pushineation, sajs app. Neucome: God's method of saving sinners.)—Ragster.

Ver. 4. End of the law.—[The object, scope, or final cause; the end proposed and intended. In this sense Elsner observes that Telos is used by Arrian.]—Ragster. Doddridge, "Scope and design." Beca thinks Christ is so called, because by his death he hath procured that justification for sinners are the procured to be the brunch works. Machinicht. through faith, which the law proposed to bestow through works. Macknight, "The end or purpose for which the law was given, namely (by its types, &c..) to lead the Jews to believe in Christ."

Ver. 6. Say not in thy heart .- [The Apostle here takes the general sentiment, and expresses it in his own language; beautifully accommodating what

Moses says of the Law to his present purpose.]-Bagster.

Ver. 7. Into the deep-(Greek, abyss.) Campbell refers it to hades, the world of spirits. Bishop Lovoth thinks that Moses here alludes to a custom of the Egyptians, who buried their dead on the other side of a lake, in what they called "the isless of the blessed."

Ver. 8. The word is night thee.—"Things obscure, or difficult to be obtained

(says Mr. Cox) were represented by the Jews as being far off; whereas such 2s were plain, or easily attainable, were said to be nigh."

Yer. 9. The Lord Jesus.—Doddridge, "Jesus the Lord."

Ver. 11. Shall not be ashamed .- See chap. ix. 33.

A. D. cir. 13 For k whosoever shall call 1 upon the name of the Lord shall be saved. 1 75.2.5. 14 How then shall they call on him in whom they have not believed? and how shall they believe in him k Joel 2.32. of whom they have not heard? and how shall they hear without a preacher? 1 1 Co.1.2 15 And how shall they preach, except they be sent? as it is written, m How beautiful are the feet of them a Is 52.7. Na.1.15. that preach the gospel of peace, and bring glad tidings of good things! Ac 28 21. 16 But " they have not all obeyed the gospel. For He. 4. 2. Esaias saith, Lord, who hath believed Pour report?

17 So then faith cometh by hearing, and hearing by ls.53.1. Ju.12.33. the word of God. 18 But I say, Have they not heard? Yes verily, their the hearsound went into all the earth, and their words unto ing of us. the ends of the world. 19 But I say, did not Israel know? First Moses saith, preaching. s I will provoke you to jealousy by them that are no people, and by a foolish t nation I will anger you. r Ps.19.4. 20 But Esaias is very bold, and saith, I was found of Mat. 2s. 19 them that sought me not; " I was made manifest unto Col. 1.6,23 them that asked not after me. 21 But to Israel he saith, All day long I have stretch- Dc.32.21. ed forth my hands unto a disobedient and gainsaving t Tit.3.3. people. CHAPTER XI.

1 God high not east off all Israel. 7 Some were elected, though the rest were hardened. 16 There is hope of their conversion. 18 The Gentiles may not highly upon them: 26 for there is a promise of their salvation. 33 Gol's u Ia.65.1.2. judgments are unscarchable. SAY then, Hath a God cast away his people? God forbid. For I also am an Israelite, of the seed of CHAP, 11. Abraham, of the tribe of Benjamin. 2 God hath not cast away his people which he b forea 1 Sa 12.22 knew. Wot we not what the scripture saith of Elias? Ps.77.7.8. how he maketh intercession to God against Israel. 89.31..37. d saying, b c.3.29 3 Lord, they have killed thy prophets, and digged down

ROMANS, XI. the Greek: for I the same Lord over all is rich unto

all that call upon him.

remnant according to the election of grace. Ver. 12. Lord over all .- Doddridge, "Lord of ail." So the Greek. Com r ire ch. x. 36.

Ver. 16. Our report.—Our preaching.
Ver. 16. Their sound.—ISimilar to this elegant accommodation of these words, is the application of them, in a passage of Zohar, Genes. "These

thine altars; and I am left alone, and they seek my life.

5 Even e so then at this present time also there is a

4 But what saith the answer of God unto him? have reserved to myself seven thousand men, who

have not bowed the knee to the image of Bual.

430

c in.

d 1 Ki.19.10

..18.

e c.9.27.

A. M. cir. 4062

words are the servants of the Messiah, and measure out both the things above and the things beneath." |- Bagster. Ver. 20. Leaias is very bold-i. e. open and plain in his predictions. Com-

pare 2 Co. iii. 12. CHAP. XI. Ver. 2. Which he forekneso -i. e. which he previously approved,

or loved. Rob. Wahl.— Wot ye not—i. c. Know ye not—ichal the scrip-ture saith of Elias?—i. c. of Elijah?—Hoto he maketh intercession—i. c. pleadeth. or complaineth. See note on chap, vii. 27.—Against Israel.— Respecting Israel.

ROMANS, XI. 431 6 And if by f grace, then is it no more of works: A. M. cir. 4662 otherwise grace is no more grace. But if it be of A. D. cir. works, then is it no more grace: otherwise work is 58. no more work. i c.4.4,5. 7 What then? Israel & hath not obtained that which Ep.2.8 he seeketh for; but the election hath obtained it, and the rest were h blinded. 8 (According as it is written, God hath given them g c.9.31. the spirit of it slumber, keyes that they should not see, and ears that they should not hear;) unto this day. h has dened 9 And David saith, Let I their table be made a snarc. i or, reand a trap, and a stumbling-block, and a recompense morse. unto them: 10 Let their eyes be darkened, that they may not i Is.29.10. see, and bow down their back alway. II I say then, Have they stumbled that they should k De.29.4. Is. 6. 9. fall? God forbid: but rather through their fall salvation is come unto the m Gentiles, for to provoke them 1 Ps.69.22, to jealousy. 23. 12 Now if the fall of them be the riches of the world, and the a diminishing of them the riches of the Genm Ac.13.46. tiles; how much more their fulness? 28.24..28. c.10.19. 13 For I speak to you Gentiles, inasmuch as I o am the apostle of the Gentiles, I magnify mine office: 14 If by any means I may provoke to emulation them n or, decay, or loss. which are my flesh, and might save p some of them. 15 For if the easting away of them be the reconciling o Ac.9.15. of the world, what shall the receiving of them be, but Ga.1.16. life from the dead ? Ep.3.8. 16 For if q the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches. p 1 Co.7.16. 17 And if some of the branches t be broken off, and 7 Le.23.10. Nu.15.18 ..21, thou, s being a wild olive tree, wert graffed in t among them, and with them partakest of the root and fatness of the olive tree; 18 Boast u not against the branches. But if thou r Je.11.16. boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, s Ep.2.12, that I might be graffed in.

t or, for.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but v fear:

21 For if God spared not the natural branches, take u 1 Co.: 0.12 heed lest he also spare not thee. 22 Behold therefore the goodness and severity of v Phi.212

Ver. 7. Israel hath not obtained-i. e. the nation at large bath not obtained

sulvation. See chap. ix. 31, 32.

Ver. 11. That they should.—The terms "utterly," or "irrecoverably," or "jor ever," are by commentators in general here understood, or supplied; and the sense evidently requires this; for verse 15 speaks of their being raised up

again, and, of course, their fall could not be final.

Yet 12. The riches of the world—i. o. the defection of the Jews enriched then rations, by making the Gentile Church the depository of divine truth, and of Christian privileges.

Ver. 13. The apostle of the Gentiles-i. e. expressly deputed to preach the gospel to them.

Ver. 16. If the first-fruit be holy.—This may refer to the early Patriarchs and believing Hebrews. For the allusion, see Num. xv. 20, 2t. Abraham was the root of the Jewish nation.

Ver. 22. Severity .- [The term severity, properly denotes excision, switing

p Him.

ROMANS, XI. A. M. cir. God: on them which fell, severity; but toward thee. 4062 goodness, wif thou continue in his goodness: other-A. D. cir. 53 wise thou xalso shalt be cut off. 23 And they also, if y they abide not in unbelief, w He.3.6,14 shall be graffed in : for God is able to graff them in 10.23,38, again. x Jn.15.2. 24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature v 2Co.3 16. into a good olive tree: how much more shall these, e or, hardwhich be the natural branches, be graffed into their 9245.0 own olive tree? 7. 7. Žo. 3.14. 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that 2 blindness in part 2 is hapc Lu 21,24. pened to Israel, until the fulness bof the Gentiles be c 1s.59.20. come in. 26 And so all Israel shall be saved: as it is written, € Je.31.31. c There shall come out of Sion the Deliverer, and shall &c. He. 10.16. turn away ungodliness from Jacob: 27 For d this is my covenant unto them, when I shall e De.10.15. take away their sins. 28 As concerning the gospel, they are enemies for f Nn.23.19. your sakes: but as touching the election, they are beg Ep.2.2 loved " for the fathers' sakes. 29 For the gifts and calling of God are without freh or,obeyed pentance. i c.3.9. 30 For as ye in times spast have not believed God, Ga.3.22 yet have now obtained mercy through their undelief: or, shut them all 31 Even so have these also now not h believed. up togeththat through your mercy they also may obtain er. k Ps.107.8, 32 For God i hath I concluded them all in unbefief, άc. that he might have mercy upon all. 1 Job 11.7. 33 Ok the depth of the riches both of the wisdom

Ps. 92.5. and knowledge of God! how unsearchable are his m ls. 40.13. indements, and his ways past finding out! Je.23.18. 34 For m who hath known the mind of the Lord? or

n Job 41.11. who hath been his counsellor?

35 Or " who hath first given to him, and it shall be o 1 Co.8.6. Col. 1, 16, recompensed unto him again?

36 For o of him, and through him, and to him, are all things: to P whom be glory for ever. Amen.

off, as the gardener cuts off, with a pruning knife, dead boughs, or luxuriant stems.]-Bagster. Vcr. 21. Be graffed.—The apostle compares the calling of the Gentilea, as founded on the rejection of the Jews, to the grafting of the branches of the wild olive into a good and fruiting once the approximation of the contrary to nature.

and what is never done by man, though the opposite is not uncommon. "God's ways are not our ways." Ver. 25. The fulness of the Gentiles-i. e. the general conversion of the

heathen. Ver. 29. Without repentance-i. e. God never repents of the grace and

favour which he bestows. See John xiii. 1.
Ver. 32. Hath concluded all in unbelief—That is, hath considered Jews and Gentiles as alike guilty, that he might on both display the same mercy. See chap, iii. 9.

Ver. 33-35. O the riches.-" In this sublime manner both the apostle finished his discourse concerning the dispensations of religion which have taken place in the different ages of the world."-Macknight.

ROMANS, XII.	433
CHAPTER XII. I Gold's mercies must move us to please God. 3. No man must think too well of him elf. 6 but attend every one on that calling wherein he is placed. 9 Love, and many other duties, are required of us. 19 Revenge is specially forbibbles.	A. M. cir. 4062, A. D. cir. 53.
BESEECH you therefore, brethren, by the Aeroles of God, that ye present your bodies a hiving sacrifice, holy, acceptable unto God, which is your reason-	CHAP. 12. a 1 Cc.6.15 20.
able service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and	b 1 Jn.215. e Ep.5.10, 17. d c.11.20.
perfect, will of God. 3 For I say, through the grace given unto me, to every man that is among you, not to think of himself	e to sobri- ety. f F1.47,
nore highly 4 than he ought to think; but to think is solverly, according as God hath dealt to every man the measure (of faith.	g 1 Co.12.4, 12. h Ep. 1.23.
4 For as we have many smembers in one body, and all members have not the same office: 5 So we, being many, are one body hin Christ, and overy one members one of another.	i 1 Fe 4 10 li. j or, 1-n-
6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith:	k or, lizer- ally
7 Or ministry, let us vait on our ministering: or he that teacheth, on teaching;	&c. m 2 Co.3.7. n 1 Pe.1.22
let him do it k with simplicity; The that ruleth, with diligence; he that showeth mercy, with metheerfulness. 9 Let love be without medissimulation. Abhor what	o Ps 34.14. p 1 Pe.2.17. q or, in the
which is evil; cleave to that which is good. 10 Be kindly P affectioned one to another q with	love of the brethren.

brotherly love; in honour preferring one ranother; r 1 Pe.5.5. CHAP, XII. Ver. 1. A living sacrifice.—This implies that the body was not to be presented without the soul. The terms here used are sacrificial, and forcibly intimate that, as under the Old Testament dispensation, the burnt-officines were wholly the Lord's property, so Christians are required to give

up themselves entirely to the service of God. Ver. 2. Be not conformed.-The first instance required of devotedness to God, is nonconformity to the world-its pleasures, its hopes, and its pursuits: and it is only by a "transformation"-not conforming to the world, but unto the temper and spirit of Christ Jesus, that we can possibly prove by our own experience what really is the good, acceptable, and perfect will of God-

That ye may prove.—Doddridge, "Experimentally know." Ver. 3. The measure of faith.—This refers, perhaps, to the faith by which they were enabled to work miracles.

Ver. 6. Prophecy.—Preaching by inspiration, whether in the way of prediction, or otherwise.——According to the proportion of faith.—"If we suppose

the prophetic gift to be given in proportion to the exercise of faith, i. e. dependance on God we have, I think, the clearest explication the phrase

will admit."-Doddridge.

Ver. 7. Ministry. - Literally, "deaconship." The sense appears to us to be, that all the servants of Christ were to exert themselves to the utmost, in their different lines of duty, whether in public or in private-whether as inspired or uninspired teachers, catechisers, or Scripture readers-all were to do their best. So Mr. Cox.

Ver. 8. He that ru'eth-Or " presideth," as Doddridge renders it after Lord Barrington; but as the same word is in the last chapter (verse 2) applied to Phebe, it probably means a person taking the lead in any department, either

of ministerial duty or Christian charity. But see ch. xvi 1.

Ver 19. Be kindly affectioned.—The original term, philostorgus, Mr. Cox serves, "is exceedingly expressive; philos, signifying delight in a thing, and storge, that tender affection which mothers naturally bear to their own offerring.

A. M. eir. 4062 A. D. cir. 55.

11 Not slothful in business; t fervent in spirit; serving " the Lord :

12 Rejoicing vin hope; patient win tribulation; con-

tinuing x instant in prayer; Ac.20.34, 13 y Distributing to the necessity of saints; given to

35. t. Col. 4.12. n He.12.28

2 hospitality. 14 Bless a them which persecute you; bless, and curse not.

v c.5.2,3. w Ja. 1.4

15 Rejoice b with them that do rejoice, and weep with x Lat.18.1 them that weep.

y Ps. 11.1. He. 13.16. 16 Be c of the same mind one toward another. Mind

anot high things, but e condescend to men of low esz He 13.2. l Pe.1.9. tate. f Be not wise in your own conceits. a Mat. 5.41. 17 Recompense g to no man evil for evil. Provide

b 1 Co.12.26 h things honest in the sight of all men.

c 1 Pe.3.8. 18 If it be possible, as much as lieth in you, live

d Je. 45.5. peaceably i with all men. e or becon-

19 Dearly beloved, avenge i not yourselves, but rather tented withmean give place unto wrath: for it is written, k Vengeance things. is mine; I will repay, saith the Lord.

f Is.5.21. 20 Therefore if 1 thine enemy hunger, feed him; g Mat. 5.39. if he thirst, give him drink: for in so doing thou shalt 1 Pe.3.9.

heap coals of fire on his head. h 2 Co.8.2L

Ps.34.14. He.12.14. 21 Be in not overcome of evil, but overcome evil with

good. Le.19.18.

CHAPTER XIII. I Subjection, and many other duties, we owe to the magistrates. S Love is the fulfilling of the law. If Gluttony and drunkenness, and the works of darkness, are not of season in the time of the gospel. k De.3235. Pr.25.21.

Mat. 5. 14. ET every soul be subject a unto the higher powers. For there is no power but of God: the powers m Pr.16.32.

that be are cordained of God.

CHAP, 13. 2 Whosoever therefore resisteth the power, resisteth a 1 Pc.2.13. the ordinance of God: and they that resist shall reb Da.2.21. ceive to themselves damnation. c or, order-

3 For rulers are not a terror to good works, but to ed.

Ver. 13. Given to hospitality.—This was a virtue of primary importance in the East, where there are few public inns; and at this time, as Doddridge observes, it was peculiarly important, as Christians were persecuted both by Jews and heathens.

Ver. 16. Be of the same mind.—Cox, "be united in affection to each other." Ver. 17. Provide things honest.—Gr. Ka'a, good, useful, profitable.—Park-

Ver. 19. Gire place unto wrath-i. e. submit, and do not return it. Leave that to him who hath said-Vengeance is mine.-Vengeance here means retributive justice, as chap. in. 5.

Ver. 29. Therefore if thine enemy hunger, feed him.—I'rov xxv. 21, 22.—Thou shall keep coals of fire, &c.—The expression here quoted from Solomon, refers to the nucleon [alone of the coals of the coal and is generally explained to imply, that the enemy shall by such means be

melted down; but Dr. Whitby explains it to import rather, that by such means the Almighty will be engaged to take the sufferer's part. See Ps. M. 9, 10. CHAP. MII. Ver. 1. The higher powers—i. e. "the surreme authority," whether it be vested in the people, or the nobles, or the sovereign, or be shared nmong these three orders, or whatever form of government may be established.—
Macknight.—No power but of God—i. e. derived from him, and ordained

bu him Vet. 2. They that resist - Namely, the lawful exercise of authority, of whatever nature the government may be.—Shall receive . . . damnation.—(Gr. krimu., Doddridge and Cox. "Condemnation." Macknight, "Pu-(Gr. krimu., Doddridge and Cox. " nishment." Boothroyd, "Judgment."

nishment." Boothroyd, "Judgment."
Ver. 3 Rulers are not a terror-i. e. such is not the design for which they

are appointed.

A. M. cir. Wilt then then not be afraid of the power? 11102 do a that which is good, and thou shalt have praise of D. cir. 4 For he is the minister of God to thee for good. But d 1 Pe.2.14 if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God. e Ec. 8.1. a revenger to execute wrath upon him that doeth evil. 5 Wherefore eye must needs be subject, not only for wrath, but also for conscience sake. g Ja.28. 6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very h Ex. 20.13, thing. 7 Render therefore to all f their dues: tribute to whom i Le 19.19. tribute is due; custom to whom custom; fear to Mat. 22. whom fear; honour to whom honour. 39,40. 8 Owe no man any thing, but to love one another: i 1 Th.5.5.. for g he that loveth another hath fulfilled the law. 9 For this, Thou h shalt not commit adultery, Thou shalt not kill. Thou shalt not steal, Thou shalt not k Ep.5.11. bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehend- 1 Ep.6.13, ed in this saying, namely, i Thou shalt love thy neighbour as thyself. mor, de-10 Love worketh no ill to his neighbour: therefore cently love is the fulfilling of the law. n Phi.4.9 11 And that, knowing the time, that now it is high 1 Pe.2.12. time to awake Jout of sleep: for now is our salvation nearer than when we believed. o 1 Pe.4.3. 12 The night is far spent, the day is at hand: let us p 1 Co.6.9. k therefore cast off the works of darkness, and let us put on the armour of light. q Ga.3.27. 13 Let us walk mnhonestly, as in the day; not in oricing and drunkenness, not in pehambering and r Ga.5.16. wantonness, not in strife and envying. 14 But put 4 ye on the Lord Jesus Christ, and make

not provision for the flesh, to fulfil the lusts thereof. CHAPTER XIV.

3 Men may not contemn nor condemn one the other for things indifferent: 13 but take heed that they give no offence in them: 15 for that the apostle

proveth unlawful by many reasons. [IM that is weak in the faith receive ve, but a not to

a or, not u judge his doubtlut thoughts.

CHAP. 14.

Ver. 4. A revenger.-Doddridge, "An avenger."

doubtful disputations.

Ver. 4. A revenger.—Dodariuge. Anderidge. "To this one gliait."

Ver. 6. Upon this very thing.—Doddridge, "Reverence to wtom reverence "

Lington bound the control of the Ver. 7. Fear to whom fear.—Doddridge, "Reverence to whom reverence ver. 11. It is high time.—Mackright," It is already the hour."—Our salvation is nearer—i. e. the completion of it—than when we believed—i. e.

than when we [first] believed. So Doddridge, Cox, &c. Ver. 12-14. The night is far spent.-These verses were mainly instrumental to the conversion of St. Augustin, in the fourth century, by inducing

him to put away the works of darkness, and "put on the Lord Jesus." -Not in

Ver. 13. Let us walk honestly.—Doddridge, "Fone irally."—Not in rioting.—Macknight, "revelling." The Greek (komois) denotes feasting.

with lascivious songs and dances in honour of Bacchus.

Ver. 14. But put ye on. - [This is a Greek phrase, signifying to assume the interests of a person, to enter into his views, to imitate him.]-Bagster .interests of a person, to enter into the greek Pathers) shows, that, to put on another person, was to imitate his character. The allusion appears to us To put on Cesar or Cato, is to act his part, the hero or the patriot; and to put on Christ is to copy his tempers and his example.

live therefore, or die, we are the Lorl's.

9 For b to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and

g 1 Pe.4.2. living. 10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. h Phi.2.9.. 11 For it is written, As I live, saith the Lord, every

knee shall bow to me, and every tongue shall confess 12 So then every one of us shall give account of himl ls. 45.23 self to God.

CHAP. XIV. Ver. 2. Eateth herbs.-Cox, "vegetables." Whitby refers this to the Essenes, a Jewish sect, who in Gentile countries (as was Italy) ate no meat at all, as they often could not have it killed according to their law. Ver. 5. Another esteemeth .- [The Apostle is here speaking of the Jewish

fasts and festivals; and of course his observations do not regard the sabbath, which was instituted at the creation; and which being a proper of "the rest which remained for the people of God," must continue in force, as all types do, till the antitype, or thing size fife, takes place, that is, till the consummation of all things.]—Bagster.—Let every man be fully persnaded.—Dodd-ridge, "Let every man freely enjoy his own sentiment." So Coz. The allo-sion is to a vessel in full sail, with wind and tide: "Let every man go on in his own way without impediment."

Ver. 6. To the Lird he doth not regard it.—Perhaps the English idiom, and the true sense of the words, would be better preserved by rendering, "He that disregardeth the day, to the Lord he disregardeth it." This, we apprehend, refers only to the Judaic holidays, and especially the seventh-day sabbath, to which the Gentiles, having adopted the first day of the week instead, might reasonably refuse conformity.

Ver. 7. None liveth to himself, &c.—Macknight, in both members of the sentence, "By himself," Cox," according to the will of."

"Live whilst you live," the epicure would say,

And seize the pleasures of the present day. 'Live whilst you live," the sacred preacher crics

And give to God each moment as it flies. Lord, in my views, let both united be; I live in pleasure whilst I live to thee.

Ver. 9. Lord both of the dead and living-i. e. our Lord both in life and death.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

14 I know, and am persuaded by the Lord Jesus, that there is nothing junclean of itself: but to him that esteemeth any thing to be Junclean, to him it is

unclean. 15 But if thy brother be grieved with thy meat, now walkest thou not k charitably. Destroy 1 not him with

thy meat, for whom Christ died. 16 Let not then your good be evil spoken of:

17 For in the kingdom of God is not meat and drink; out " righteousness, and "peace, and joy P in the Holy Ghest.

18 For he that in these things serveth Christ is ac-

ceptable to God, and approved of men. 19 Let que therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed are spure; but it is tevil for that man who

eateth with offence.

21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have it to thyself before God. Happy "is he that condemneth not himself in that

thing which he alloweth. 23 And he that "doubteth is damned if he eat, because he eateth not of faith; for whatspever wis not

of faith is sin. CHAPTER XV.

1 "Se strong must bear with the weak. 2 We may not please ourselves, 3 for Arist did not so, 7 but receive one the other, as Christ hi in all, 5 both J-ws, and Gordines. 15 Paril excussels his writing, 28 and promises to see them, 30 and requesteth their prayers.

E then that are strong ought to abear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please his neighbour b for his b 1 Co.9.19. good to edification.

Ver. 11. Unclean .- Gr. "common." twice. See Acts x. 15.

Ver. 15. Not charitably .- 1" According to love;" which charity, from the Latin charitas, properly signified, though now restricted to alms giving |-B.

Destroy not.—The words used both here and in ver. 20 imply, literally, destruction by loosening the materials of which a building, &c. may be composed: and seem to imply the loosening or disturbing of a person's fairly and principles, and peace of mind; for it does not appear how our unchantable conduct can destroy the soul of a fellow Christian: the greater danger is to

Ourselves, Compare ver, 21; also I Co, viz. 11.

Ver, 21. It is good neither.—So far from wantonly or carelessly offending weak believers. Christians should rather desy themselves even in lawful things; refraining from any action that might grieve or offend their heethann, and so unlinge their minds and unsettle their principles. Than do which, the apostle says, "it were good neither to car flesh or to drink wine" at all; and Paul declares that, somer than do so, he would himsel. "eat no flesh while the world standeth," I Co. viii. 13.) A noble declaration, and highly worthy of

imitation. Ver. 23. Is damned.—Doddridge and Macknight, "condemned;" i. e. both in his own conscience and helore God.—Whatsoever is not of fath.—Macknight, "from Gr., etc) faith; 'that is, whatsoever person does, which his own conscience and judgment condemn him, is sin before God.

A. M. cir. 1064 A. D. cir. 56.

i commun.

k according to charity.

1 1 Co. 3.11.

m Mat. 6.33. n Phi.3 9.

o Jn. 16.33. c.5.1. Phi. 1.7.

o. c. 15.13. o Ps.34.14.

He. 12.14. r 1Co.14.12.

s Tit. 1.15.

1 1 Co. 8.10 .. 13. u 1 Jn 3.21.

v or discerneth and putteth a dif-

be treen ments. w He. 11.6.

CHAP, 15 a c.141.

Ga 6.2

Ph. 2.4.5

ROMANS, XV. 3 For even Chris, cpleased not himself; but, as it is written, 4 The reproaches of them that reproached thee fell on me. 4 For whatsoever ethings were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. 5 Now the God of patience and consolation grant you to be like-minded fone toward another gaccording to Christ Jesus: 6 That ye may with one h mind and one month glorify God, even the Father of our Lord Jesus Christ. 7 Wherefore receive ve one another, as Christ also received us to the glory of God. 8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm I the promises made unto the fathers: 9 And that the Gentiles might glorify God for his mercy; as it is written, k For this cause I will con'ess to thee among the Gentiles, and sing unto thy name. 10 And again he saith, I rejoice, ve Gentiles, with his people. 11 And again, m Praise the Lord, all ve Gentiles; and laud him, all ve people. 12 And again, Esaias saith, "There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. 13 Now the God of hope fill you with all pjoy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. 14 And I myself also am persuaded 9 of you, my brethren, that ye also are full of goodness, filled with all r knowledge, able also to admonish one another. 15 Nevertheless, brethren, I have written the more

s Ep.3.7,8. holdly unto you in some sort, as putting you in mind, because sof the grace that is given to me of God, t or. sacraficing. 16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the n 1s.66.20. offering up of the Gentiles might be acceptable, be-

ing sanctified v by the Holy Ghost. v Ac.20.32.

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A. M. cir. 4062.

A. D. cir. 53.

e In 6.38.

d Ps.69.9.

e 1Co.10.11. 2 Ti 3.16,

f. 1 Co.1.10.

g cr, after the exam-

ple of.

h Ac.4.24.

Ep.1.6.

i Ac. 3.25,

k Ps.18.49.

1 De.32.43.

m Ps.117.1.

n Is.11.1,10

o Re.5.5. 22.16.

p c.11.17.

q He.6.9

2 Pe.1.12.

r I Co.8.1.

7.10.

& c.

17 I have therefore whereof I may glory wthrough w 2 Co.12.1. Jesus Christ in those things x which pertain to God. 18 For I will not dare to speak of any of those things x He.5.1. which Christ hath not wrought by me, to make y the y Ga. 2.8. Gentiles obedient, by word and deed,

Chap. XV. Ver. 3. The reproaches of them that reproached the: - On this quotation Bishop Horne remarks, "The usage our Lord met with from his brethren [the Jews,] for his zeal for the house of God, should comfort those

who meet with the same usage, on the same account."

Ver. 9. For this cause I will confess to thee.—Bishop Horne says, "This verse is by the apostle produced as a proof that the Gentiles were one day to glority God, for the mercy vonchsafed them by Jesus Christ.'

Ver. 15. In some sort, as putting you in min!, &c.—Doddridge, 'In this part, (of my epistle.) as stirring up,' &c. Macknight, 'Partly as calling things to remembrance.' Cox. 'In some dyners.

Ver. 18. I will not dare to speak of any of those things which Chr. st hath not wronght—i. e. Not exaggerate the facts, &c. Dr. Pye Smith red ders it, "I would not dare to speak of any thugs, except of those which Clarst hath wrought through me," &c. He adds, the two negatives appear to be put for steen thening the affirmation." Q. d. "I may venture to speak freely of J. what Christ has done, for that is to his glory, not my own."

13..16.

ways, or, often

times.

9.2.12.

1 Co.9.11.

19 Through mighty * signs and wonders, by the power A. M. cir 4062. of the Spirit of God; so that from Jerusalem, and A. D. cir. round about unto Illyricum, I a have fully preached 58. the gospel of Christ. z Ac. 19.11.

20 Yea, so have I strived to preach the gospel, not where Christ was named, blest I should build upon a c.l.14..16 another man's foundation:

21 But as it is written, c To whom he was not spoken o 2 Co.19. of, they shall see: and they that have not heard shall understand.

c Is.52.15. 22 For which cause also I have been 4 much hindered from coming to you.

d or, many 23 But now having no more place in these parts, and having a great desire these many years to come unto

24 Whensoever I take my journey into Spain, I will e 1 Th.2.18. come to you: for I trust to see you in my journey, and to be throught on my way thitherward by you, if first f Ac.15.3. 3 Jn. 6. I be somewhat filled & with your company.

25 But now I go h unto Jerusalem to minister unto

g with you the saints. 26 For it hath pleased them of Macedonia and h Ac 19.21. Achaia to make a certain contribution for the poor

saints which are at Jerusalem. i 2 Co.8.1. 27 It hath pleased them verily; and their debtors

they are. For if the Gentiles have been made partakers of their spiritual things, their duty is Jaiso to minister unto them in carnal things.

k Phi. 4.17. 28 When therefore I have performed this, and have l c.1.11,12, sealed to them this k fruit, I will come by you into Spain. 29 And I am sure that, when I I come unto you, I m Pni. 2.1. shall come in the fulness of the blessing of the gospel

n Col.4.12. of Christ. 30 Now I beseech you, brethren, for the Lord Jesus 0 2 Th.3.2.

Christ's sake, and for the "love of the Spirit, that ye p or, are strive n together with me in your prayers to God for me; disobedi. 31 That oI may be delivered from them that P do not ent

Ver. 19. Round about unto Illyricum—i. e. as far as its western shores. [Hyricum, or Illyria, was a country of Europe, lying N. and N. W. of Macedonia, on the eastern coast of the Adriatic gulf, opposite Italy. It was distinguished into two parts; Liburnia north, now Croatia; and Dalmatia south, still retaining the same name. The account of St. Paul's second visit to the pennisula of Greece, Ac. xx. 1, 2, says Dr. Paley, leads us to suppose, that in going over Macadonia, he had passed so far to the west, as to come into these parts of the country which were contiguous to fillyricum, if he did not enter Illyricum itself. The history and the Epistle therefore so far agree; and the agreement is much strengthened by a coincidence of time; for much before the time when this epistle was written, be could not have sail so, as his route, in his former journey, confined him to the eastern side of the peninsula, a considerable distance from Illyricum.] -Bagster.

Ver. 24. Whensoever I take my journey into Spain.-Doddridge infers hence, compared with verse 20, that no Christian church had hitherto been founded in that country, though an ancient legend makes James to have resided there fifteen years. [Spain is a large country in the west of Europe. which arciently comprehended both Spain and Portugal, separated from Gaul or France by the Pyrenees, and bounded on every other side by the sea.]-B. Ver. 25. I go unto Jerusalem.—See Acts xx. 1, &c. See Paley's Horæ Paul. chap. ii. No. 1.

Ver. 27. Their spiritual things-i. e. The blessings of the gospel, which was lirst preached to the Jews. — Carnal-i. e. temporal things.

Ver. 28. Sealed to them-i. e. confirmed to them.

A. M. cir. believe in Judea; and that my service which I have 1062. for Jerusalem may be accepted of the saints: A. D. cir. 32 That I may come unto you with joy by the will of 31.

God, and may with you be refreshed. 1 Co.14 33 33 Now the God of peace 4be with you all. Amen. He.13.20.

3 Paul willeth the brethren to greet many, 17 and adviseth them to take level of those which copies dissension and offences, 21 and after study substitutions

endeth with praise and thanks to God. COMMEND unto you Phebe our sister, which is a

servant of the church which is at Cenchrea:

2 That we receive a her in the Lord, as becometh saints, and that we assist her in whatsoever business she hath need of you: for she hath been a succourer

of many, and of myself also. CHAP, 16. 3 Greet b Priscilla and Aquila, my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the

churches of the Gentiles. a Phi.2.20. 5 Likewise greet the church that is in their chouse. Salute my well beloved Epenetus, who is the first

fruits of Achaia unto Christ. b Ac. 13.2. 6 Greet Mary, who bestowed much labour on us. 7 Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the aposde :

tles, who also were in & Christ before me, 8 Greet Amplias my beloved in the Lord. c 1Co.16.15

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' e household,

d Ga.1.22. 11 Salute Herodian my kinsman. Greet them that be of the "household of Narcissus, which are in the Lord. 12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured

e or.friends much in the Lord.

CHAP XVI. Ver. 1. A servant.-(Gr. deaconess.) Some suppose that dengon sses were usually widows, and well advanced in years. See I Tun. ini. 11 : v. 9.

Ver. 2. Assist her. - Probably she had come to Rome on private business of

her own, an I might need assistance and advice

Ver. 3. Greet Priscilla.-[Had the notes of time in this epistle fixed the writing of it to any date prior to St. Paul's first residence at Counth, the sa'u tation of Aquila and Priscilla would have contradicted the history, because it world have been prior to his acquaintance with these persons. It'they had Weel it during that residence at Cornath, during his journey to Jerusalem, or drain his progress through Asia Maior, an egral contradiction would have been incurred, however during all that time, they were either with St. Paul, or abiling at Eplesos. Lastly, had they fixed this epistle to be either contemporary with the first epistle to the Corinthians, or prior to it, a similar contradiction would have cusued, for they were then with St. Paul. As it is, all things are consistent. See Pa'ey. |- Bugs'er.

Ver. 4. Laid down their own necks.—An allusion to persons presenting themselves to decapitation to save others. The expression is proverbial.

Ver. 5. Sa'n'e, &c.-The charge to salute one another with a holy kiss, alludes, as we well know, to an Oriental custom, which it is thought the Christions borrowed from the Jewish synagogue; and was not promisenous between the two sexes, but each saluted their own sex only. From no mention being made, however, of Peter among the persons saluted, it is sufficiently evident he was not then at Rome, much less could be have been Bishop of the church there, as the Roman Catholies pretend. — The first-fruits of Achaia - i. c. one of the first converts.

ROMANS, XVI.	441
13 Salute Rufus chosen f in the Lord, and his mother	
and mine. 14 Salute Asyncritus, Phlegon, Hermas, Patrobas,	A. D. cir. 53.
Hermes and the brethren which are with them.	f Ep.1.4.
1 01 I all the coints which are with them	g 1.5c.16.20
16 Salute one another with a holy kiss. The	13 0 5.14.
17 Now I besecch you, brethren, mark them which	h l Ti.6.3.
cause a divisions and offences contrary to the doctrine	i Mat. 18.17
which ye have learned; and avoid them. 18 For they that are such serve not our Lord Jesus	1 Co.5.11. 2 Th.3 6,
Christ, but their own i belly; and by good k words	14.
and fair speeches deceive the hearts of the simple. 19 For your obedience is come labroad unto all men.	j Phi.3.19.
I am glad therefore on your behalf: but yet I would	k Col.2.4. 2 Pa.2.3.
have you mwise unto that which is good, and nsimple concerning evil.	1 c.1.3.
20 And othe God of peace shall p bruise 9 Satan un-	m Mat-10.16
der your feet 'shortly. 'The grace of our Lord Jesus Christ be with you. Amen.	n or, harm-
21 Timotheus my work-fellow, and Lucius, and Ja-	о с. 15.33.
son, and Sosipater, my kinsmen, salute you. 22 I Tertius, who wrote this epistle, salute you in the	p or, tread.
Lord	q Ge.3.15.
23 Gaius t my host, and of the whole church, saluteth you. "Erastus the chamberlain of the city sa-	r Re.12.10.
buteth you, and Quartus a brother.	s 1Co.16.23,
24 The rgrace of our Lord Jesus Christ be with you all. Amen.	Re.22.21.
25 Now wto him that is of power to establish you	t 1 Co.1.14. 3 Jn.1.
according to my gospel, and the preaching of Jesus Christ, according to the revelation *of the mystery,	u Ac.19.22.
I which was kent secret since the world began,	v ver.20. w F.p.3.20.
26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of	Jude 24.
the everlasting God, made known to all phations	Col. 1.26,
for the obedience of faith: 27 To God zonly wise, be glory through Jesus Christ	27. v Mat.28.
lifor over Amen	13.
Written to the Romans from Corinthus, and sent	Juds 27

by Phobe servant of the church at Cenchrea. Ver. 14. Hermas.-Supposed to be the author of an ancient allegory called

Ver. 20. Bruise Satan.—This seems to allude to the first promise, Gen. iii. 15. Ver. 21. Timotheus—i. e. Timothy.—Lucius.—'Probably Luke the Evangelist." says Dr. Lardner.—And Jason.—See Acts xvii. 7.—Sosipater.

Acts xx. 4.

Ver. 22. I Tertius.-Perhaps Silas, the names being of the same import; Paul being, as it is thought, not very ready in forming the Greek characters, is supposed to have employed this man as an amanuensis. See 2 Co. xvi. 21. Ver. 23. Gaius.—See 1 Co. i. 14.—Erastus.—Acts xix. 22. The chamberlain or treasurer of the city; he to whom the receipt and expenditure of the public money were intrusted.

Ver. 25. My gospel-i. e. the gospel which Paul preached. - Of the mystern.—Either salvation generally, or, in particular, the calling of the Gentiles.

Ver. 25, 28. Non to him, &c.—In many ancient MSS, Versions, Greek
Pathers, &c. these verses are placed at the end of chap, xiv.; so Griesbach.

The Alexandrian Manuscript has them in both places. All Paul's other Epistles end with a doxology.

CONCLUDING REMARKS ON ROMANS.

ITHE Epistle to the Romans is "a writing," says Dr. Macknight, "which, for sublimity and truth of sentiment, for brevity and strength of expression, for regularity in its structure, but above all for the unspeakable importance of the discoveries which it contains, stands unrivalled by any mere human composition, and as far execeds the most celebrated productions of the learned Greeks and Romans, as the shining of the sun exceeds the twinkling of the stars."—St. Paul, as Dr. Taylor justly observes, "was a great genius and a fine writer; and he seems to have exercised all his talents, us well as the most perfect Christian temper, in drawing up this Epistle. The plan of it is very extensive; and it is surprising to see what a spacious field of knowledge he has comprised; and how many various designs, arguments, explications, in-structions, and exhortations, he has executed in so small a compass... The whole Epistle is to be taken in connexion, or considered as one continued discourse; and the sense of every part must be taken from the drift of the whole. Every sentence, or verse, is not to be regarded as a distinct mathematical proposition, or theorem, or as a sentence in the book of Proverbs, whose sense is absolute, and independent of what goes before, or comes after: but we must remember, that every sentence, especially in the argumentative part, bears relation to, and is dependent upon, the whole discourse; and cannot be understood unless we understand the scope and drift of the whole. And therefore, the whole Epistle, or at least the eleven first chapters of it, ought to be read over at once, without stopping. As to the use and excellency of this Epistle, I shall leave it to speak for itself, when the reader has studied and well digested its contents . . . The Apostle's manner of writing is with great spirit and force, I may add, perspiculty too; for it will not be difficult to understand him, if our minds are unprejudiced, and at liberty to attend to the subject he is upon, and to the current scriptural sense of the words he uses. For he keeps very strictly to the standard of Scripture phraseology. He takes great care to guard and explain every part of his subject. And I may venture to say he has left no part of it unexplained or unguarded. Never was an author more exact left no part of it unexplained or unguarded. Never was an author more exact and cautious in this than he. Sometimes he writes notes upon a sentence, liable to exception and wanting explanation, as ch. ii. 12-16. Here the 13th and 15th verses are a comment upon the former part of it. Sometimes he comments upon a single word; as ch x, 11-13. The 12th and 13th verses are a comment upon pas, every one, in the 11th. He was studious of a perspicuous brevity, as ch. v. 13, 14. For until the law sin was in the world, &c .-Surely never was there a greater variety of useful sentements crowded into a smaller compass; and yet so skilfully, that one part very clearly explains another It is by this unparalleled art, that the Apostle has brought such a variety of arguments, instructions, and sentiments, all stated, proved, and sufficiently guarded, explained, and defended, within the limits of a letter; which has made it a magazine of the most real, extensive, useful, and probable knowledge. He treats his countrymen, the Jews, with great caution and tenderness His transitions and advances to an ungrateful subject are very dexterous and apposite; as ch. ii. 1-17, viii. 17. He often carries on a complicatendesign and while he is teaching one thing, gives us an opportunity of learning one or two more. So ch. xi. 1-8, he teaches the duty of subjects, and at the same time instructs magistrates in their duty, and shows the grounds of their authority. He is a nervous reasoner, and a close writer, who never loses sight of his subject, and who throws in every colour that may en-He writes under a deep and lively sense of the truth and importance of the Gospel, as a man who clearly understood it, and in whose heart and affections it reigned far superior to all temporal considerations."]-Bugster.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

[That the first Epistle to the Corinthians is the genuine production of St. Paul, has been universally admitted by the Christian Church in all ages; nor indeed can it be doubt 1, as it is supported by the strangest internal evidence. It purports to have been written by him after he had already been at Corinth, (ch. ii. 1), when upon the eve of another visit to that church, (ch. iv. 19; xvi. 5.) and, while he ato le at Ephesus, (ch. xvi. 8, 19. Ac. xvii. 18, 26.) Now, as St. Paul departed from Ephesus, where he had resided three years, in order

p schisms.

to proceed to Cosinth, about A. D. 57 (Ac. xx. 1...) it follows, that time Epistle was written about that time. The subscription to this Epistle, which states was written about that time. The subscription of the Epister, which states that it was written at Philippi, cannot be correct, as it is contraducted by the declaration of St. Paul himself. It appears that it was written by the Apostle in answer to certain measures of the Containants by letter, (cb. vii. 1; xvi. 12. 17 and also to correct certain schisms and disorders which prevailed among them, and of which he had been informed by "them which were of the house

of Chlog."] - Bagster.		
CHAPTER I. After his salutation and thanksgiving, 10 he exhorteth them to unity, and 12 re-	A. M. 4061, A. D. 57.	
proveth their descessions. In Gold destroyeth the wiselon of the wise, 21 by the fool stoness of preaching, and 25 calleth not the wise, mighty, and noble, but 27, 28 the foolsh, weak, and men of no account.	CHAP. 1.	
DAUL, called * to be an apostle of Jesus Christ through the will of God, and Sosthenes bour	b Ac. 13.: 7.	
brother, 2 Unto the church of God which is at *Corinth, to them that are sanctified * in Christ Jesus, called * to	e Ac.18.1, &c.	
be saints, with all that in every place call supon the name of Jesus Christ our Lord, both theirs and ours:	d Jole 1. e Jn.17.19.	
3 Grace h be unto you, and peace from God our Father, and from the Lord Jesus Christ.	f 2 Ti.1.9. 1 Pe.1.15	
4 I thank i my God always on your behalf, for the grace of God which is given you by Jesus Christ; 5 That in every thing ye are enriched by him, in all	g 2 Ti.2.22. h 1 Pe.1.2.	
1 utterance, and in all knowledge; 6 Even as the testimony of Christ was confirmed in	i Ro.1.8.	
you: 7 So that ye come behind in no gift; waiting k for the 1 coming of our Lord Jesus Christ:	k Tit.2.13. 2 Pe.3.12.	
s Who shall also confirm myou unto the end, that ye may be blameless in the day of our Lord Jesus Christ.	l revelu- tion-	
9 God is faithful, by whom ye were called unto the fellowship nof his Son Jesus Christ our Lord.	n 1T'n 3.42 5.23,21.	
10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, o that ye all speak the same thing, and that there be no P divisions among you; but that	n 1 Jn.1.3. o 2Co 13.11 1 Pe.3.s.	
ye be perfectly joined together in the same mind and	n schisms.	

in the same judgment. Ver. 1. Sosthenes our brother.-This was a Corinthian teacher, who attended on Paul in his travels, and by many, thought to be the same mentioned in Acts xviii. 17, supposing him to have been afterwards converted;

but of this we have no evidence. Ver. 2. Call upon the name, &c.—Invoke the name, &c. See Acts ix. 14; Rom. x. 12–14. "Christians (says Mr. Strait) were so habituated to address their supplications to Christ, that "They who invoke Christ," became, if would seem, a kind of proper name, by which they were in primitive times designated as Christians. Thus Paul (1 Co. i 2.) addresses himself to atl, who invoke the name of our Lord Jesus Christ, IN EVERY PLACE. the verb epikaleo is an appropriate one to designate the act of prever, will not be questioned. The literal translation of it is, to invoke. The simple meshbe questioned. The literal translation of it is, to invoke. The simple meshing of the passage is, 'I address myself to all Christians.' But instead of using the mem Christians directly, the aposfe uses a periodistary, and says, to all the invokers of Christ, i. e. to those who pray to him, meaning the same as argiois, kletols, &c. in the context. He has signified, too, that the practice of invoking Christ, was not confined to Corinth. He addresses those who pray to Christ, in every place." "

Ver. 5. In all utterance.-Referring probably to the gift of tongues

Ver. 6. Even as-[Macknight, "when"]-the testimony of Christ-i. e. Paul's testimony concerning bim-was confirmed. &c. Ver. 10. No divisions. - Of the nature of these divisions see verse 12; also

hap. xi. 18.

444	1 CORINTHIANS, 1.
A. M. 4061 A. D. 57.	brethren, by them which are of the house of Chloe,
ç Ac.19 l.	that there are contentions among you. 12 Now this I say, that every one of you saith, I am
r Jn.1.42.	of Paul; and I of Apollos; and I of Cephas; and I of Christ. 13 Is Christ divided? was Paul crucified for you? or
s Aq.18.8.	were ye baptized in the name of Paul? 14 I thank God that I baptized none of you, but
t Ro.16.23. SJn.1,&c.	Scrispus and Gaius; 15 Lest any should say that I had baptized in mine
u a.16.15,17	own name. 16 And I baptized also the household of "Stephanas: besides, I know not whether I baptized any other.
▼ c.2.1,4,13	17 For Christ sent me not to baptize, but to preach the Gospel: not with wisdom vof wwords, lest the
w or, speech	18 For the preaching of the cross is to them * that
x 2Co.2.15.	the power rof God. 13 For it is written, z I will destroy the wisdom of the
y Ro.1.16.	wise, and will bring to nothing the understanding of the prudent.
z Js.29.14. Je.8.9.	20 Where a is the wise? where is the scribe? where is the disputer of this world? hath not God made
a Is.33.18.	foolish b the wisdom of this world? 21 For after that in the wisdom of God the world
b Is.44.25.	by wisdom knew not God, it pleased God by the fool-

ishness of preaching to save them that believe. c Lu. 10.21. 22 For the Jews require a d sign, and the Greeks seek Ro. 1.20, after wisdom : 22,23. 23 But we preach Christ erucified, unto the Jews

a e stumbling-block, and unto the Greeks foolishd Mat.12. 38,&c. 24 But unto them which are called, both Jews and e Is.8 14.

Greeks. Christ the f power of God, and the wisdom of 1 Pe.2.8. 25 Because the foolishness of God is wiser than men:

and the weakness of God is stronger than men.

Ver. 11. By them of the house of Chloe. - Grotius supposes the three

f ver.18.

persons mentioned, chap. xvi. 7, to have been the sons of Chloc.
Ver. 12. I am of Paul, &c.—They were beginning to divide into factions, according as they adhered to their favourite preachers; like the disciples of Jewish leaders and Pagan philosophers.

Ver. 15. Lest any should say.—This seems to insinuate that some sectarian preachers had baptized in their own name.

Ver. 17. Christ sent me not to baptize-i. e. baptizing was generally per-

formed by preachors of a rank inferior to apostles. See Macknight.

Ver. 19, 20. For it is voritten, I will destroy, &c.—These words are quoted by way of allusion, rather than of argument.

Ver. 21. Wisdom of God.—[Dr. Lightfoor well observes, "that the wisdom.

of God, is not to be understood of that wisdom which had God for its author, but of that wisdom which had God for its object. There was, among the heathen, wisdom about natural things, that is, philosophy; and wisdom about God, that is, divinity—But the world, in its divinity, could not, by wisdom, know God. The wisest of the heathen had no just and correct views of the Drivine nature; of which the works of Ciccro and Lucretius are incontestible proofs.]—Bugster.—By, the foolishness of preaching—i. e. by that preaching which men call foolishness.

Ver. 22. A sign-i e. a miracle. - Wisdom-i. e. philosophy.

i Ep.3.5.9.

i	I COMMINIANS, II.	141
	26 For ye see your calling, brethren, how that not a many wise man after the flesh, not many mighty.	A. M. 4961 A. D. 57.
	not many noble, are called:	g Z-p.3.12.
	27 But God h hath chosen the foolish things of the	31.7.4
ļ	world to confound the wise; and God hath chosen	
	the weak things of the world to confound the things which are mighty;	h Ps.8.2. Mat 11 2
i	28 And base things of the world, and things which	
ļ	are despised, hath God chosen, yea, and things which	i 1to.3.27.
	are not, to bring to nought things that are:	i 2 Co.5.17
ļ	2) That ino flesh should glory in his presence.	Ep.1.3,10
l	30 But of him are ye in 1 Christ Jesus, who of God is	
I	made unto us k wisdom, and 1 righteousness, and	k Ep.1.17. Col.2.3.
	m sanctification, and " redemption:	
	31 That, according as it is written, • He that glo-	1 1s.45.21.
I	rieth, let him glory in the Lord.	Je 3.5,6. Ro.4.25.
	CHAPTER II.	
ı	He declareth that his preaching. I though it brong not excellency of speech, or	m Jn.17 19.
J	of 4 hum in wis lom; yet consisteth in the 4, 5 power of God; and so far excelleth 6 the wis lom of this world, and 9 human sense, as that 14 the natural	n Ep.1.7.
	man cannot understand it.	
	A ND I, brethren, when I came to you, came not	o J=.9.23,21
į	AND I, brethren, when I came to you, came not a with excellency of speech or of wisdom, de-	
į	claring unto you the testimony of God.	CHAP. 2.
ļ	2 For I determined not to know any thing among	
I	you, save b Jesus Christ, and him crucified.	a ver.4,13
	3 And I was with you in weakness, and in fear, and	b Ga.5.14.
I	in much trembling.	e or, per-
ı	4 And my speech and my preaching was not with	suasible
ı	enticing words of a man's wisdom, but in demon-	d 2 Pe.1.16.
i	stration of the Spirit and of power:	
I	5 That your faith should not stand in the wisdom of	e 1 Th.1.5.
	men, but in the power of God.	f 1-
ı	6 Howbeit we speak wisdom among them 5 that are	i er, te.
	perfect: yet not the wisdom of this world, nor of the	g Phi.3.15.
ı	princes of this world, that come to h nought:	- · · · · · · · · · · · · · · · · · · ·

the world unto our glory : Ver. 26. Ye see your calling-i. e. those among you called by grace, and

7 But we speak the wisdom of God in a mystery, h Ps.33.10. even the hidden i wisdom, which God ordained before

even those called to preach the gospel. Dr. Hammond prefers the forner in-terpretation, and Dr. Whitby the latter. Ver. 28. And. base things.—Doddridge refers to the Moravian Mission to Malabar in illustration of this: their converts were from the lowest of the

people, and even their preachers far more remarkable for picty, humility, and patience, than for learning or science. Other missions might be referred to

pattence, man or learning or science. Other inspired in with equal propriety; and it is thus the gospel friumplis.

Ver. 30. Who of God is made unto us, &c. See chap. vi. 11.

CHAP, II. Ver. I. Excellency of speech.—"The apostle means, that nice choice and arrangement of words, that artificial sounding and disposition of periods, those rhetorical connexions, transitions, and figures, and those studied tones and gestures, in which, according to the Greeks, the perfection of eloquence consisted."—Macknight.—The testimony of God- Le. The witness which had been given to the gospel by the divine power, in the gifts of prophecy and miraeles.

Vet. 2. Know any thing save Christ crucified.—The doctrine of "Christ crucified" is the sum and substance of the gospel. Christ himself is the source

of wisdom and righteousness, of sanctification and redemption.

Ver. 6. Them that are perfect-i. e. who are well instructed in this divine yster -- alluding to those who were adepts in the pagan mysteries.

Ver. 7. Which God ordained before the world .- See Rom. iii 45; viii. 29.

A. M. 4061, f 8 Which none of the princes of this world knew; for A. D. 57. i had they known it, they would not have crucified the 1 La.23.34.

Lord of glory.

9 But as it is written, k Eye hath not seen, nor ear k Ia.64.4. heard, neither have entered into the heart of man, the 1 . n. 16.13.

things which God hath prepared for them that love him. 10 But I God hath revealed them unto us by his Spim Ro.11.33.

rit: for the Spirit searcheth all things, yea, the deep n Pr.14.10. m things of God.

11 For what n man knoweth the things of a man, o Ro.11.33, 34. save the spirit of man which is in him? even o so the things of God knoweth no man, but the Spirit of God.

p Ro.8.15. 12 Now we have received, not P the spirit of the o 1 Jn.5.29. world, but the spirit which is of God; that awe might

know the things that are freely given to us of God. r c.l.17. 13 Which things also we speak, r not s in the words Mat.13. which man's wisdom teacheth, but which the Holy

11, &c. Ro. 5.5,7. Ghost teacheth; comparing spiritual things with spiritual. r Pr 28.5.

14 But the natural man receiveth not the things of u or, disthe Spirit of God: for they are foolishness unto him: cerneth. neither can be know them, because they are spiritually

v or disdiscerned. cerned. 15 But he that is spiritual " judgeth all things, yet w Is 40.13.

he himself is viudged of no man. Je.23.15. 16 For wwho hath known the mind of the Lord, that he x shall. * may instruct him? But we have y the mind of Christ.

CHAPTER III. v Jn.17.8. 2 Milk is fit for children. 3 Strife and division, arguments of a feelily mind. 7 He that planteth, and he that watereth, is nothing. 9 The ministers are Got's fellow working. 11 Christ the only foundation. 16 Men the temples.

God's fellow workmen. 11 Christ the only foundation. 16 Men the temples of God, which 17 must be kept holy. 19 The wisdom of this world is foolish-CHAP, 3. ness with God ND I, brethren, could not speak unto you as a unto a c.2.14.15.

spiritual, but as unto carnal, eren as unto babes b He.5.12, b in Christ. 1 Pe.2.2. 2 I have fed you with milk, and not with meat: for

c Jn. 16.12. hitherto c ye were not able to bear it, neither yet now d Ja.3.16. are ve able. e or, fac-

3 For ye are yet carnal; for a whereas there is among tions. you envying, and strife, and edivisions, are ye not f notoring carnal, and walk fas men? 10 5533

Ver. 8. The princes of this world-May include both the Jewish rulers and the Roman governor. Some of the former seem to have acted from willful malice, (Mat. xii. 24-32; John xv. 22-21;) but the greater part, probably, acted through ignorance (Acts iii. 17; xiii. 27.) Ver, 9. Eye hath not seen.—[This passage is not taken from the LXX, nor

; an exact translation of the Hebrew; but it gives the general sense 1-B. Ver. 14. The natural man—Doddridge and Mackwight, "The animal man:" but the same term is rendered sensual. James in. 10; Jude ver. 19. The exact idea of the apostle appears to us to be, that of a man governed werely by animal passions and instincts.

Ver. 15. He that is spiritual judgeth - The spiritual man understands the two-fold state of human nature, before and after conversion; but the natural

or carnal man can understand neither. CHAP. III. Ver. 1. As unto carnal.-Not absolutely so, but in a great measure: weak in the faith, and "babes in Christ." See Rom. vii. 14.

Ver. 2. With milk-That is, with the simplest truths of Christianity, not its deeper mysteries.

Ver. 3. And divisions .- Doddridge, "factions." A different word from cl:ap. i. 10.

1 Pc.4 11.

2 Cc. 12.9

4 For while one saith, I s am of Paul; and another, I am of Apollos; are ye not carnal? 5 Who then is Paul, and who is Apollos, but mig c.1.12.

nisters by whom ye believed, even has the Lord gave to every man? h Ro.12.3.6

6 I have planted, Apollos watered; but God igave the increase.

7 So then neither i is he that planteth any thing, i c. 15, 19, neither he that watereth; but God that giveth the Jn.15 5.

S Now he that planteth and he that watereth are one; and every man k shall receive his own reward

according to his own labour. k Ps.62.12 9 For we are labourers tegether twith God: ve are Re.22.12 God's mhusbandry, ye are God's n building.

10 According o to the grace of God which is given 1 2 Cc. 6.1. unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let mor, tillage

every man take heed how he buildeth thereupon. n 11e.3.6. 11 For other foundation can no man lay than that is 1 Pe.2.5.

P laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold. o Ro.12.3. silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it 4 shall be revealed by fire; and the fire shall try every man's work of

what sort it is. 14 If any man's work abide which he hath built thereipon, he shall receive a reward.

4.12. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as as zec. 3.2 by fire.

r Zec.13.9. 1 Pe.1.7. Jude 23.

p Is 28, 16.

Mat. 16, 18 Ep. 2-20. 2 Ti. 2.19.

Ver. 8. Are one-i. e. equal; of the same rank; or, as ne explains it in the next verse, fellow-labourers. Ver. 9. Labourers together with God .- Doddridge, "Fellow-labourers of

God"-that is, "belonging to him."-Macknight. Ver. 10. As a wise master-builder-i. e. as a judicious architect.

ver. 11. Foundation... which is Jesus Christ.—The Christian church is compared to a tenucle, of which Christ is the great foundation stone, or rock, on which believers are individually laid, as laving stores, cill the whole forms one living temple.

Ver. 12. Wood, hay, stubble-That is, materials of a far inferior kind. These tepresent professors of an unworthy character, who may be drawn into the church of Christ, by relaxing its discipline, or debasing its doctrines, so as to render them more palatable to corrupt nature : by these means a man's congregation may be enlarged, and he may flatter himself with great success, and a rich reward; but there is a fire which will try his works; and if the materials of which it is formed will not stand that fire, he may himself be saved by escaping (as it were) through the flames, but can expect no reward for collect-

ing such unwarthy materials to build up the church of God.

Ver. 15. So as by fire.—Boddridge and Macknight, "So as through the
(or a) fire." Cumpare Ps. lxv. 12. Amos iv. 4. Zech. iii. 2. Jude ver. 23.

What may be intended by this fire? The Church of Rome explains it of the fire of purgatory, which they suppose to be kept burning from the time of the fall to the day of judgment; but of that fire we snow nothing from the Scriptures; nor is it (according to their doctrine) to try our work, but our persons. Protestant commentators apply this generally to the day of judgment, and to the conflagration of the world: and that great day will certainly discover and destroy every species of hypocrisy, when many, it is to be feared, will escape with difficulty, as through the flames of a burning habitation. There is another fire, however, even that of persecution, which we think comports better with the context, and with the apostle's argument. Converts hastily collected, and

445	1 CORINTHIANS, IV.	
A. M. 4061. A. D. 57. t. 2 Co.6.16.	16 Know ye not that ye 'are the temple of God and that the Spirit of God dwelleth in you? 17 If any man "defile the temple of God, him shall God destroy; for the temple of God is holy, which	
u or. de- sty.	temple ye are. 18 Let no man deceive himself. "If any man among	
v P+.26.12.	you seemeth to be wise in this world, let him become a fool, that he may be wise.	
x Jcb 5.13.	19 For the wis lom of this world is foolishness with God. For it is written, "He taketh the wise in their	
x Ps.94.11.	own craftiness. 20 And again, *The Lord knoweth the thoughts of	
y Jo 9.23,24	the wise, that they are vain. 21 Therefore let 5 no man glory in men. For all	
z Ro.14.8.	things are yours; 22 Whether Paul, or Apollos, or Cephas, or the	
	world, or life, or death, or things present, or things to come; all are yours; 23 And ye zare Christ's; and Christ is God's.	
	CHAPTER IV.	
CHAP, 4.	I In what account the ministers ought to be had. 7 We have nothing which we have not received. 9 The spossles spectacles to the world, angels, and men, 43 the fifth and offs owing of the world: 15 yet our fathers in Christ, 16 whom we ought to follow.	
a 2 Co.6.4.	LET a man so account of us, as of the ministers a of Christ, and stewards of the mysteries of God.	
b Ln 12.42. Tn 1.7. 1 Pc.4.10.	2 Moreover it is required in b stewards, that a man be found faithful.	
c day.	3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge	
d Ps.143.2.	not mine own self. 4 For I know nothing by myself; dyet am I not here-	
e Mat.7.1.	by justified: but he that judgeth me is the Lord. 5 Therefore judge a nothing before the time, until the	
without a	without a proper discrimination of character, will seldem stand this "fiery	

without a proper discrimination of character, will seldom stand this "fiery trial," as St. Peter calls it. (1 Epis. iv. 12, 13)

Ver. 17. Defile . . . destroy. - The same words in the original.

Ver. 21. Let no man glory in men.—Compare chap. i. 31.——For e'l things are years. "The terms are very universal; and both works of creation and providence are mentioned; and it is maintestly the design of the ny side to be understood of very work of God whatever; that is, all things are for the benefit of read Christians; and that God made and uses all for their good."—Pres. Editorards.

CHAP. IV. Ver. 1. Stewards.—See Mat. xxiv. 45, &c.; and compare chap. iii. 5, 22.

Ver. 3. I judge not mine own self, &c.—This seems to oppose what the mostle says, ch. is, i31, and therefore requires explanation. The term judge, in Seriotare, has various acceptations; and so has the Greek particle (alia) here rendered yea. After attentively examining Doddridge, Mackingth, and others, the Editor begs leave to suggest the following, which differs little from our authorized version: "It is a small thing for me to be judged of you, or, &c. because, or since, (alia,) I judge not myself; i. e. I cannot convict myself of any full."

Ver. 4 Tenor nothing by myself—Parkhurst, (in Suncideo,) "I am not conscious to myself of any thing levil," I i. e. in his conduct towards them. The celebrated Mr. Stepherd, when on his death-hed, said to some young must-ters who had come to see hum, "Your work is great, and calls for great seriousness." With respect to himself, he told these three things: First, That the studying of his sermons very frequently cost him tears. Secondly, Before the preached any sermon to others, he got good by it himself. And, thirdly, That he always went to the pulpit, as if he were immediately after to render an account to his Master.

Lord come who both will bring to light the hidden A. M. 1981 things of darkness, and will make manifest the counsels of the hearts: and then shall every man have F Ro.216 Re. 20.12 praise of God. 6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye a distinmight learn in us not to think of men above that which Sec. is written, that no one of you be pulled up for one against another. 7 For who smaketh thee to differ from another? and h 7a 1.17. what he hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? i Re.3.17. 8 Now ye are full, now ye are irich, ye have reigned j or, the as kings without us; and I would to God ve did reign. last apos that we also might reign with you. tles. 9 For I think that God hath set forth us t the apostles last, as it were appointed to death: for we kare made a k He.10.33. I spectacle unto the world, and to angels, and to men. 10 We are fools for Christ's sake, but ye are wise in I theatre. Christ; we are weak, but ye are strong; ye are honourable, but we are despised. m Ro. 8.35.

11 Even unto this present hour we both hunger, and thirst, and are maked, and are buffeted, and have no certain dwelling place:

12 And a labour, working with our own hands; being o reviled, we bless; being persecuted, we suffer it:

n Ac.20.34. o Mat.5.44.

Ac. 7.60. 13 Being defamed, we entreat: we are made as the Ver. 5. Then shall every man-Doddridge, "every one"-have praise of God-i. c. every wise and faithful steward. Compare verse 2 with Mat.

XXIV. 45, 46 Ver. 6. These things... I have in a figure transferred to mysel, &c. Locke and others have inferred from hence, that not St. Paul and Apollos, but some other persons were set up among the Corinthians for heads of parties, for whose names the apostle substituted his own, and that of his most in imate friend; but the learned and indicious Witsius well observes, that it is probable their names were used among some others omitted; and the figure was only this, that the names of St. Paul and Apollos were used to signdy themselves, and any others so extolled: and when the apostle would say how little ministers were in themselves, he chose, out of humility and pru dence, rather to take such freedom with himself, and his most particular and nitimate friend, than with others,"—Doddridge.—Above that which is

written.—Namely, as servants and stewards, ver. 1. Compare chap. iii. 1 Ver. 8. I would—Or "wish;" the word "God" is not in the Greek. I. ridge's paraphrase of this verse gives, we think, its true sense-" Ye are full; ye are rich;" you enjoy so great a degree of prosperity and plenty, that ye "have even reigned as kings without us;" so happy in a variety of secular enjoyments, that you have hardly missell my company. And, indeed, "I wish you did reign," in the truest and noblest sense, and were altogether as happy

as you think yourselves. See Rev. i. 6.

Ver. 9. A spectacle, &c.-To comprehend this allusion, we must understand that it refers to a custom among the Romans, "of bringing forth these persons into the theatre, on the after part of the day, either to fight with each other, or with wild beasts, who were appointed to certain death, and had not that poor chance of escaping, which those brought forth in the morning had. Such bod challes the Statung, which most broaden form in the manning and challes were so common in all the provinces, that it is no wonder we should find such an allusion here." The terms "set forth," or exhibited, and "a spectatele," (Gr. theatron,) meaning a theatrical spectatele have, in this case a beautiful propriety; and men and angels are represented as the surrounding spectators

Ver. 10. Fools for Christ's sake-i. e. exhibited to the world as such: but "ye are wise in your Christian profession, and strong, and honourable;" that

is, so es' eemed by men.

Ver. 13. Filth and offscouring.—Alluding to those wretches who were of

beloved sons a I warn you.

VI. 306L 'filth of the earth, and are the offscouring P of all things A. D. 57.

unto this day. 14 I write not these things .o shame you, but as my p La 3.45.

15 For though ye have ten thousand instructers in q 1 Th.2.11 Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

r Ja 1.15

16 Wherefore I besecch you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, s (i: 23.

who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which

t Rc.1117 be in Christ, as I teach every where in every church. 18 Now some are puffed up, as though I would not

a 2Co.13.19 come to you. 19 But I will come to you shortly, r if the Lord will,

and will know, not the speech of them which are puffed up, but sthe power.

20 For the kingdom of God is not in word, but in

power. 21 What will ye? shall "I come unto you with a rod,

CHAP, 5. or in love, and in the spirit of meekness?

CHAPTER V 1 The incestuous person 6 is cause rather of shame unto them, than of rejoicing. 7 The old leaven is to be purged out. 10 Heinous offenders are to be shunned

a De.27.20 and a oided. IT is reported commonly that there is fornication

b 2 Co.7.7. among you, and such fornication as is not so much as named among the Gentiles, that a one should have c. Col.2.5. his father's wife.

2 And ye are puffed up, and have not rather b mournd or, detered, that he that hath done this deed might be taken mined. away from among you.

3 For I verily, as absent c in body, but present in spirit, e 2 Co.2.9. have a judged already, as though I were present, con-10.

cerning him that hath so done this deed, f. Mat. 16.19 4 In the name of our Lord Jesus Christ, when ve Ju. 20, 23.

are gathered together, and my spirit, with the power f of our Lord Jesus Christ, e 1 Ti.1.20.

5 To deliver g such a one unto Satan for the destruction of the flesh, that h the spirit may be saved in the day of the Lord Jesus. b c.11.32.

fored by the heathen as expiatory sacrifices to their gods, on which every reproach was heaped, even as the sins of Israel were laid upon the head of their

expirato y sacrifices.

Chap. V. Ver. 1. Fornication.—The term here used for fornication is of even-we import, and sometimes includes adultery, and every species of uncleipness. — Not so much as named among the Gentiles.—Cicero, indeed calis it an incredible and unheard of wickedness. - Doddridge. - His father's wife-i. e. his step-mother, or mother-in-law, his father being living; other

wise she would have been his father's widow Wise she would take need us at new streams.

Ver. 3. Present in spirit.—Some suppose this to refer to the exercise of some miraculous power; but Dr. P. Smith says, "I perceive no evidence of any thing, more than that exercise of the intagination in cases strongly interesting to us; which is no uncommon form of speech in all languages, to denote an ideal presence." See Col. ii. 5.

Ver. 4. Power of our Lord-i. e. miraculous power. Ver. 5 To deliver such a one unto Satan.-This means excommunication. 1 Tim. i. 20. "But why thus express it? Some suppose, because God was so pleased to ratify the just censures of his church, de ivening such persons, as were cast out of it, into the hands of Satan, to be vexed and tormented by han. This surely was not an ordinary dispensation of providence as to all ex-

1 Pe. 1.19.

Re.5.6.12.

day.

o Mat.16.6.

q Ro.16.17.

2 Jn. 10.

r Ma (.1).

Mat. 13, 17

6 Your glorving i is not good. Know ye not that ala. M. 1651 A. D. 57. little leaven i leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be | Ja.4.18. a new lump, as ye are unleavened. For even Christ i Lu.13.21.

our k passover is I sacrificed for us: 8 Therefore let us keep "the "feast, not with old

k Is 53.7. leaven, neither with the eleaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

l or elain 91 wrote unto you in an epistle Pnot to company with fornicators:

mer, holy 10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with

idelaters; for then must ye needs go out of the world. In Ex. 13.6. H But now I have written unto you not to keep company, if gany man that is called a brother be a forni-

cator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not p Ep.5.11. to ent.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God indgeth. fore put away s from among yourselves that wicked person.

CHAPTER VI.

1 The Cornthians must not vex their brethren, in going to law with them: 6 especially under infidels. 9 The mirighteons shall not inherit the kingdom of Gol. 15 Our bodies are the members of Christ, 19 and temples of the Holy

16, 17 They must not therefore be defiled. CHAP. 6. ARE any of you, a having a matter against another,

go to law before the unjust, and not before the a Mail. 18. saints? 15..17.

communicated persons. A more probable account, is, that Satan is called the god of the world and the prince of the world; as world is taken in opposition to the church of God; so delivering to Satan is no more than our Saviour's command: "If he neglect to hear the church, let him be to thee as a heathen nay and a publican." —Poot.

Ver. 7. Purge out the old leaven-i. e. the leaven of hypocrisy. See

Luk- x.i. 1 Ver. 9. I rerote unto you in an epist'e .- From this, some have inferred that

St. Paul had written an Epistle to the Corinthums before this; and we are by no means sure that we have all the writings of the apostles, more than of the prophets. Others, however, so render this verse, and verse 11, as to apply them to the present letter. "I write (or have written) to you [in this epistle] not to lkeep! company," &c. So Hammond, Whitby, Dr. Edwards, Caude, "I write (or have written) to you [in this epistle] not Lardner, Macknight, Boothroyd, &c.

Ver. 10. Not a together—i. e. not in the civil concerns of life. Ver. 12. For what have I to do to judge them also that are without?—That is," I confine these remarks to those who are within the church, because I have no right to judge them that are without" - God judgeth them. — Do not ye pulze t &c.—The connexion is here obscure, unless we allow ourselves to supply the adversative particle, but, before it, as thus: "I have no right to judge those that are without; but do not ye yourselves judge them that are within? If so, surely I (Paul) may."

CHAP. VI. Ver. 1. Dare any of you, &c .- " Josephus observes, that the Romans (who were now masters of Corinth) permitted the Jews who resided in foreign countries to decide private aliairs, where nothing capital was in question, among themselves; and from hence Dr. Lardner argues the justice of this rebuke of St. Paul, as there is no doubt but the Christians might have had the same privilege, as they were looked upon as a Jewish sect. segmate from that, they might certainly, by mutual compact, have chosen their brethien as referees" (by way of arbitration.)—Doddridge. It is observanie, that the Greek Church have such a dread of the Turkish magistracy, that they take the advice of St. Paul, and generally refer their disputes among

CORINTHIANS, VI. 152

2 Do ve not know that the saints a shall judge the A. M. 4961. A. D. 57. world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters' a Da.7.22.

Mat.19.28 3 Know ye not that we shall judge angels? how much Inde 14 15 more things that pertain to this life? Re.20.4.

4 If then we have judgments of things pertaining to

Pr.20.22 this life, set them to judge who are least esteemed in Mat.5.39. the church.

5 I speak to your shame. Is it so, that there is not a Ro. 12.17.

19 wise man among you? nc, not one that shall be able to judge between his brethren? 1 Th.5.15.

6 But brother goeth to law with brother, and that 2 ! Tt.4.€

before the unbelievers. 7 Now therefore there is utterly a fault among you. d Ga.5.19..

because ye go to law one with another. Why do ye 21. Fp 5.4,5. not rather b take wrong? why do ye not rather suffer lle.12.14. 18

yourselves to be c defrauded?

8 Nay, ye do wrong, and defraud, and that vour 13.4. R : 22.15. brethren.

9 Know ye not that the unrighteous shall not inheri. e Ep.2.1,2. the kingdom of God? Be not deceived: neither a fornicators, nor idolaters, nor adulterers, nor effeminate,

Col.3.7. Tit.3.3..6. nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor

f He.10.22. revilers, nor extortioners, shall inherit the kingdom of God.

g He.2.11. 11 And such * were some of you: but ye are f washed, but ye are sanctified, but ye are h justified in the name of the Lord Jesus, and by the Spirit of our God. h Ro.8.30.

themselves to the decision of their own prelates,-Hughes's Travels in Sicily. Ver. 3. We shall judge angels—i. c. fallen angels, as the text is generally

understood: but if it must be taken literally, the term judge must be used with understood: but it it must be taken interaily, the tern judge must be issed with great latitude, though not with greater, perhaps, than when applied to the judgment of mankind. It may refer only to the plaudit of the redeemed. Ver. 4. If then ye have judgments.—Doddridge, "onlowersies"—matters which call for judgment.—Set them. Doddridge, "Do ye set them?" Ra-ther, perhaps, Why do ye set them? &c.—Who are leave esteemed.—Dodd-ridge. "of no esteem," or not esteemed; i. e. the heatlen. The sense is

If you have disputes among yourselves concerning worldly matters, why do you refer them to the judgment of the heathen? [Or the apostle perhaps meant that the meanest persons in the church were competent to decide the causes

which they brought before the heathen magistrates \-Bagster. Ver. 7. Why do ye not rather take-(Doddridge, "endure")-nrong?— The advice, rather to suffer wrong, in many cases, than to go to law, is the same that our Lord gave to his disciples, in Mat. v. 39—12; and is, indeed, 'endure'')-verong?no less applicable to us in the present age, when immense sums are annually thrown away in unnecessary litigations, where the best that can be expected often is, that both parties will be losers; and when this happens, as it sometimes does, among professing Christians, it shows an equal deficiency of re-

ligion and of good sense. Ver. 9. Nor adulterers. - If there are any persons in the community who are unfaithful in the conjugal relation, and who are accustomed to "drink stolen waters as sweeter than their own;" these are usually much pleased to beat that there is no bell, and that "adniterers" shall "inherit the kingdom of God."- Nor effeminate. - The original term is much stronger than the traoslation, and refers to certain men dressed in women's apparel, for the use of the next class, "abusers of themselves with mankind," both which were allowed

in the heathen temples, and Corinth was so infamous for its voluptuousness, that Alian says, it was thereby totally ruined. Orient. Lit. No. 1173. Ver. 11. Ye are sanctified.—[We have here an instance, as Dr. Whitby remarks, of the figure called hyperbaton, by which the words are transposed from their plain grammatical order; for we "are justified in the name of the

Lord Jesus," and "sanctified by the spirit of our God," as in Phil. 5.] - Bagster.

i c.9 27.

k Mat 15

17,20.

Ro.14.1 a.

Mat. 19.5.

Ep.4.4.

Pr. 6.25..

7.21..27.

Ac. 20.28, 1Pc.1.13,

lte.5.9.

CHAP. 7.

19.

12 All things are lawful unto me, but all things are A. M. 466. A. D. 57 not expedient : all things are lawful for me, but I will not be brought under the power lof any. i or. profitabie.

13 Meats & for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not I fer fornication, but for the "Lord; and the Lord a for the body.

14 And o God hath both raised up the Lord, and will also raise up us by his own power.

1 ITh.4.3,7 15 Know ve not that your bodies are the members in Ro.12.1. P of Christ? shall I then take the members of Christ, and make them the members of a harlot? God forbid. n Ep.5.23.

16 What? know ye not that he which is joined to a o Ro.6 5,8. harlot is one body? for two, saith he, shall be one flesh. p Ep.5.30.

17 But he that is joined unto the Lord is one r spirit. q Ge.2.24. 18 Flee s fornication. Every sin that a man doeth is without the body; but he that committeth fornication r Jo. 17.21... sinneth against his own body.

19 What? know ye not that your body is the temple of the Holy Chost which is in you, which ye have of

God, and ye are not " your own? 20 For ye are bought with a price: therefore glorify ■ God in your body, and in your spirit, which are God's. t 2 Co.6.16.

CHAPTER VII. u Ro.14.7,8 2 He treateth of marriage, 4 showing it to be a remely against fornication:

10 and that the bond thereof ought not lightly to be dissolved. 15, 20 Every man must be cont at with his vocation. 25 Virginity wherefore to be em-35 And for what respects we may either marry, or abstain from marbrace l. rving.

NOW concerning the things whereof ve wrote unto w 1 Pe.2.9. me: It is good for a man not to touch a woman. 2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the a husband render unto the wife due benevoa Ex.21.10. lence: and likewise also the wife unto the husband.

Ver. 12. All things are lawful for me-That is, all things that are lawful to others are so to me; and he then instances, in two particulars, namely: meats and matrimony. See notes, chap. ix. 4.5

Ver. 18. Every sin.—Doddridge, "every [other] sin." All and every are often used for many and most. Xenophon represents Socrates as saying, that "intemperate men hurt themselves far more than others; whereas other sinners secure some profit to themselves, though they are injurious to others." See Doddridge.

Ver. 20. For ye are bought with a price.-Namely, that of the precious place of Christ; your body and spirit are therefore both God's, and ought to be consecrated to his service.

CIFAP. VII. Ver. 1. Not to touch-Parkhurst, "To have nothing to do with,"

Ver. 2. Nevertheless, to avoid fornication .- Macknight, "whoredoms." The Greek is plural, including different species of uncleanness.—Her oven hustand.—(In strictness, as Campbell observes, I have no right to call that own, which I enjoy in common with others; and no woman can call any mar "her own husband," whom she has in common with other women. In the New Testament we have always "her own husband," never "his own wife;" which is the more remarkable, as no such an expression occurs in the Septuagint, For during that dispensation, things were on a different footing. The words rendered "his own wife," are, teen ecutou game, for there was not the same reason for the explicitly strong restriction, on that side, which is contained in the word idios. This is absolutely decisive against polygamy; and places the husband and the wife entirely on the same ground; and as much forbids him to take another woman, as it does her to cohabit with another man.]--B.

1 CORINTHIANS, VII. 454 4 The wife hath not power of her own body, but the A. M. 1061. A. 1. 57. husband: and likewise also the husband hath not nower of his own body, but the wife. o Just 2.16. 5 Defraud ve not one the other, except it be b with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that

c 1 Th.3.5.

in.

 Satan tempt you not for your incontinency. 6 But I speak this by permission, and not of commandment.

7 For I would that all men were even as I myself.

4 Mat.19. 11.14 But devery man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows. It is good for them if they abide even as I. e 1 Tu5.14. 9 But if they cannot contain, let e them marry: for it

is better to marry than to burn. 10 And unto the married I command, yet not I, but. Mal.2.11 the Lord. Let f not the wife depart from her husband: a

Mat 19.6, 11 But and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the hus-

band put away his wife. 12 But to the rest speak I, not " the Lord: If any g Ezg. 10.11 &c.

brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. 13 And the woman which hath a husband that be-

lieveth not, and if he be pleased to dwell with her, let h Mal.2.15. her not leave him. 14 For the unbelieving husband is sanctified by the

wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but hnow are i Ro.12.18. 14.19. they holy. He.1214.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called i us i to peace. 16 For what knowest thou, O wife, whether thou

Ver. 5. Fasting and.-These words are omitted in many ancient copies, and

by Griesbach; but the internal evidence seems in their favour .- Incontinency - Want of ability to restrain the passions.

Ver. 6. By permission, &c.-i. e. by way of permission, and not of commandment. -Edwards, Hammond, and Macknight.

Ver. 7. For I would, &c - [St. Paul evidently gave this advice in reference to

the recessities of the church, or what he calls, (ver. 26,) the present distress; for it, would be perfectly absurd to imagine, that an inspired apostle would, in the general, discountenance marriage, since it was of the greatest importance

to the existence and happiness of future generations, and expressly agreeable to a divine institution. — Bagster.

Ver. 10. Not I, but the Lord—i. e. the Lord Jesus in the days of his flesh,

Mat. v. 32; xix. 9.

Ver. 12. To the rest speak I, not the Lord-i. c. the Lord Jesus, as in verse 10. Ver. 14. The unbelieving husband is sanetified by the wife-That is, the

believing wife; and so likewise in the next clause. Many instances have certainly occurred, in which the conversion of one party has been the means of converting the other also; and where this has not absolutely been the case, yet, in many other cases, the converted party has had a powerful effect in restraining the other from vices, and especially in procuring the religious educa-tion of the children. Thus far the husband has "sanetified" the wife, and the wife the husband; and the children, though horn perhaps in heathenism, have been brought up under Christian instruction, and introduced to the privileges of

the Christian church, accounted holy, and, in many instances, by divine grace made truly so. Compare the rote following. Ver. 16. For what knowest thou, O wife, &c .- This passage may be under-

	1 CORINTHIANS, VII.	455
	shalt save kthy husband? or I how knowest thou, O man, whether thou shalt save thy wife?	A. M. 4061. A. D. 57.
	17 But as God hath distributed to every man, as m the	k 1 Pe.3.1,2
	Lord hath called every one, so let him walk. And " so	1 what.
	ordain I in all churches.	m ver.2024
	15 Is any man called being circumcised? let him not	n c.4.17.
	become uncircumcised. Is any called in uncircumci-	2Co 11 28
	sion? elet him not be circumcised.	o Ac.15.1,
	13 Circumcision p is nothing, and uncircumcision is no-	&c. (ia.5.2,
	thing, but the keeping q of the commandments of God.	dic.
	20 Let every man abide in the same calling wherein	p Ga.5.6.
	he was called.	6.15
	21 Art thou called being a servant? care a not for it:	q Jn.15.14 1 Jn.2.3.
	but if thou mayest be made free, use it rather.	1
	22 For he that is called in the Lord, being a servant.	r Pr. 27.3.
	is the Lord's a freeman: likewise also he that is called,	s 11e.13.5.
١	being free, is v Christ's servant.	t Jn. 5.36.
١	23 Ye are bought w with a price; be not ye the ser-	Ro.6.18,
į	vants of men.	u made fre
1	24 Brethren, let xevery man, wherein he is called,	v Ps.116.16
	therein abide with God.	1 12 9 16
i	25 Now concerning virgins I have no commandment	w c.n. 20.
	y of the Lord: yet I give my judgment, as one that	1 Pe.3.13
١	hath obtained mercy of the Lord to be 2 faithful.	
	26 I suppose therefore that this is good for the present	
	a distress, I say, that bit is good for a man so to be,	y ver. 6,10,
1	27 Art thou bound unto a wife? seek not to be loosed.	z 1 Ti.1.12
	Art thou loosed from a wife? seek not a wife.	

and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I b ver.1,8. c 11e.13.4. spare you. stood two ways, as connected with the context; either as a reason why the deserted party should not be too anxious for the return of his or her heathen partner; "for what," or "how knowest thou, O wife, whether thou shalt save thy husband?" And if not, the umon of a Christian and a Pagan promises but little comfort. So Macknight. Or, if we read with Doddridge," How

28 But and if thou marry, thou chast not sinned; a or, neces-

as an argument to induce her to abide with the husband in case of his return;

so on the other hand with the husband. Ver. 17. As God hath distributed to every man-Namely, his proper lot; or allotted to each his proper talent and situation to improve it-so let him walk, whether he be single or married, circumcised or uncircumcised, &c. —So ordain I-i. e. by my apostolical authority.

knowest thou, O wife, but thou mayest save thy husband?" then it may operate

Ver. 18. Become uncircumcised .- Let him not endeavour to appear uncir-

conocised; which was sometimes affected, as appears from Celsus,]—B.
Ver. 21. Servant.—|Rather, a s'ave, the property of another, and bought

with his money. In these verses, the Apostle shows, that Christianity makes no change in our civil connexions. | Bagster.

Ver. 23. Be not ue the servants of men-That is if you can avoid it, as in

the verse preceding.

Ver. 25. Now concerning virgins—The original term applies to both sexes; face I.ev. xw. 4) and is by Boothroyd rendered "single persons"—I have no commandment of the Lord—I.e. of the Lord—I seems, as in the case above stated, ver. 10 .- Yet I give my judgment-To give judgment is a judicial phrase. - As one that hath obtained mercy of the Lord to be faithful-i. o.

faithful to my conscience, and to my duty as an apostle.

Ver. 26. I suppose.—Doddridge, "I apprehend." Macknight, "I declare" The original term (nomizo) implies a legal opinion.—For the present distress.—Doddridge, "exigency."—So to be—i. e. to be a virgin; namely,

single or unmarried.

Ver. 28. Trouble in the flesh-i. e. domestic affliction, and persecution. Compare verse 26.

29 But this I say, brethren, the time d is short; it remaineth, that both they that have wives be as though they had none; d 1 Pe 4.7.

2Pc.2.5.9 30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing to e Ps.39.6. for the fashion e of this world passeth away. Ja.4.14

1 Pe. 1.7. 32 But I would have you without carefulness. 1 Ju.2 17. that is unmarried feareth for the things & that belong

to the Lord, how he may please the Lord: 33 But he that is married careth for the things that

are of the world, how he may please his wife.

f 1 Ti.5.5. 34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of

g of the the Lord, that she may be holy both in body and in Lord, as spirit; but she that is married heareth for the things ver.34. of the world, how she may please her husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is h Lu.10.40 comely, and that we may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of i ver.23. her age, and need so require, let him do what he will,

he sinneth not · let them marry. 37 Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will i Ro.7.2.

keep his virgin, doeth well. 38 So i then he that giveth her in marriage doeth well; k 2 Co.6.14. but he that giveth her not in marriage doeth better. 39 The wife is bound by the law as long as her husband

liveth; but if her husband be dead, she is at liberty to

l ver.25. be married to whom she will; only k in the Lord. 40 But she is happier if she so abide, after 1 my judgment: and I think malso that I have the Spirit of m 2 Pe.3.15, God.

Ver. 29. As though they had none-That is, this is not a time for the enjoyment of carnal pleasures, or to seek after worldly gain. Our joys and sorrows should both he moderated. Ver. 31. The fashion .- (Greek, Schema.) "The form," pageantry, &c .-Grotius remarks, that the Apostle's expression is borrowed from the theatre;

where the phrase means that the scene changes, and presents an appearance retirely new.]—Bagster. Ver. 32. Without earcfulness.—Doddridge, "without anxious care." Ver. 35. Not that I may east a snare upon you.—The Greek word (bro-

chon) signifies a cord, which the bunters used to east over wild eattle, to ensnare them—a thing practised to this day in South America.—Which is comely—i. e. becoming, consistent. Paul did not wish to fetter the minds of the Corinthians, but only to lead them to act consistently with their profession. Ver. 36. Toward his virgin, if she pass the flower (i. e. the prime) of her age .- Some interpret this of a man's continuing in a state of celibacy; but It appears mos! such a construction of the original appears without example. obvious to explain it of a parent, or guardian, who had the charge of a virgin.

Ten partherion autou, in Greek, signiles his virgin daustite; — Bassier,
A single lile was a reproach mones the Jews after the use of twenty: if,

therefore, his daughter approach that age, and is impatient of reproach, &c., Ver. 37. Having no necessity—i. c. either from her importantly, or from

his own circumstances—as for instance, his inability to maintain her. Ver. 40. I think.—Doddridge, "I appear to have the spirit," &c. Mac CHAPTER VIII.

1 To abstain from meals offered to itols. 3, 9 We must not abuse our Christian interty, to the offence of our brethren: 11 but must bridle our knowledge with

charity TOW as touching things offered a unto idols, we know that we all have bknowledge. cKnowledge

puffeth up, but deharity edifieth. 2 And "if any man think that he knoweth any thing,

he knoweth nothing yet as he ought to know. 3 But if any man love God, the same is known tof

him. 4 As concerning therefore the eating of those things

that are offered in sacrifice unto idols, we know that an idol sis nothing in the world, and that there is

none other h God but one. 5 For though there be that are icalled gods, whether in heaven or in earth, (as there be gods many, and

lords many,) 6 But to us ithere is but one God, the Father, of

whom are all things, and we kin him; and one Lord Jesus Christ, by whom | are all things, and we by him. 7 Howbeit there is not in every man that knowledge: k or, for. for some with conscience of the idol unto this hour | Jm.1.3.

eat it as a thing offered unto an idol; and their conscience being weak is defiled. 8 But meat m commendeth us not to God: for nei-

ther, if we eat, " are we the better; neither, if we eat not, oare we the worse.

9 But take heed lest by any means this Pliberty 9 of yours become a stumbling-block to them that are

weak. 10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience

A. M. 4061.

A. D. 57. CHAP, 8.

a Ac.15.10. 19. b Ro.14.14 22

. 1: 17. 0 1 - 0 e Re 11.55

1 15.6.3.4 f. Na 1.7. 2 T₁.2.19. g Is.41.24.

h De 4.39. Is. 14.5,21. i Jn. 10.34,

Mal.2.10. Ep.4.6. 11e.1.2.

m Ro.14.17. n or have are the more.

o or, have we the less p or power.

q Ro.14.13, Ga.5.13.

knight, "I am certain that I have." Dr. M. is confident that the Greek (doko) does not imply doubt, and refers for proof to chap. iv. 9; viii. 2; xi. 16; xiv. 32, &c. See also chap. x. 12.

CHAP. VIII. Ver. 1. We know, &c.-It is generally understood, that great part of the first paragraph in this chapter should be included in a parenthesis, but critics are divided where to place the marks; most place them in the middle out critics are an one where to place the marks, most place, however, to offer a suggestion, we should confine the parenthesis to the first verse, thus -- I'e know (for [oti] we all have [this] knowledge;) namely, that the heathen gods are no gods at all : yet let us not be vain of our knowledge, for knowledge purfeth up, &c. Such we suppose to be the sense of this intricate and in-volved passage.—Charity edifieth—i. e. buildeth up—as a family is built up by love. See Ps. xxviii. 5. Prov. xiv. 1. Ver. 2. If any man think.—Macknight, "is confident." See note on chap.

An idol is nothing.-The Hebrews gave them a name that implied this, which is thought to be here alluded to; and Whitby shows, that the position here asserted was a common aphorism among the Jewish doctors.

Ver. 6. In him.—Margin, "for him;" i. e. for his glory.

Ver. 7. Not in every man.—Doddridge, "Not mall men"—even not in some professing Christians. - For some, with conscience of the idol, &c .i. e. supposing that, though the idol itself may be an insensible statue, it may he inhabited by some immortal demon; and, thus supposing, they become

guilty of idolatry. Ver. 8. Meat commendeth us not-i. e. the eating or refraining from ary particular kind of food, in itself considered. Ver. 9. This liberty. - Macknight, "right." So they claimed it; but the

apostle does not concede it. See chap. x. 19—23.

Ver. 10. If any man see thre—That is, seeing you do so, he may be encouraged to do the same, without the knowledge and enlightened views which you possess; and this may lead him into idolatry, and thereby wound

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A. M. 4061	of him which is weak be remboldened to eat those
A. D 57.	things which are offered to idols;
r edified	II And through thy knowledge shall the weak bro-
	ther perish, for whom Christ died?
s Mat.25.	12 But when ye sin so against the brethren, and
40,45.	wound their week conscience, ye sin against Christ.
	13 Wherefore, if meat make my brother to offend, I
t c.9.22	will eat no flesh while the world standeth, lest 1
	make my brother to offend.

1 CODINTILL INC

CHAPTER IX.

[He showeth his liberty, 7 and that the minister ought to live by the gospel; 15 yet that himself both of his own accord abstained, 18 to be cittler chargeable unto nem, 22 or offensive unto any, in matters indifferent. 24 Our life is like unto a race. M I not an apostle? am I not free? have I not

CHAP. 9. seen a Jesus Christ our Lord? are not ve my work b in the Lord? a Ac.9.3.17 2 If I be not an apostle unto others, yet doubtless I am to you; for the seal of mine apostleship are ye in

the Lord. b c.4.15. 3 Mine answer to them that do examine me is this, 4 Have we not power to eat and to drink? 5 Have we not power to lead about a sister, a c wife. c or, woman.

as well as other apostles, and as the brethren of the Lord, and Cephas? 6 Or I only and Barnabas, have not we dpower to d 2 Th. 3.8,9

forbear working? 7 Who goeth a warfare any time at his own charges? e 1 Ti.1.13. who planteth f a vineyard, and eateth not of the fruit thereof? or who feedeth sa flock, and eateth not of

f. De.20.6. the milk of the flock? Pr.27.18. 8 Say I these things as a man? or saith not the law the same also?

9 For it is written him the law of Moses, Thou shalt g 1 Pt.5.2 not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? h De.25 4.

10 Or saith he it altogether for our sakes? For our 1 15.5.18. sakes, no doubt, this is written; that he i that plougheth should plough in hope; and that he that threshelh i 2 Ti.2.6. in hope should be partaker of his hope.

his conscience. - Be emboldened .- Margin, " editied," or "built up;" i. e.

in error and in vice. Compare note chap, viii, 1.

Ver. 11. Shall the weak brother perish!—See note on Rom. xiv. 15. CHAP. IX. Ver. 1 4m I not free!—M uning, that his time and talents were at his own disposa. He was not in bondage to any non-a circumstance non-ssary to capacitate him for his itin-rant labours.—Have I not seen Jesus Christ?-This was necessary, in order to his being a competent witness of Christ's resurrection.

Ver. 4. Power to eat and to drink? - [Rather, authority or right. Power is only the hility to do a thing; whereas the aposte means a right to do what he is speaking of $1-Ba_{abs}/cr$. That is, laborang for the public good, have we not a right to bye at the public clarge?

Ver. 5. To lead about a sister, a wife?-i. e. a Christian wife, or a wife who was a sister in Christ.—Macknight. Roman Catholics render it, "a sister, a nooman;" but Doddridge remarks, "the word (gunaika) has no force at all here, if it be rendered a woman, since a sister must needs be such; and it is very unlikely that an apostle should carry about with him a woman to whom he was not married : yet this is what they pretend of Cephas, (or Peter,) and of our Lord's brothers.

Ver. 7. Who goeth a warfare, &c.-i. e. who labours without expecting to reap some of the fruits of his labour? Ver. 9. Doth God take care for oxen ?-i. e. for oxen only.

Ver. 10. Or saith he it alto gether - Mac enight, " chiefly"-for our sakes ?

1 CORINTHIANS, IX.	459
11 If: we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?	A. D. 54,
12 If others be partakers of this power over you, are not we rather? Nevertheless * we have not used this	1
power; but suffer all things, lest we should hinder the gospel of Christ. 13 Do ye not know that they which minister about	k 2 Co.11.7 9. 12.14.
holy things 1 live of the things of the temple? and they mishing which wait at the alar are partakers with the altar?	
14 Even so hath the Lord nordained that they which preach the gospel should live of the gospel.	m Nu.13.3,
15 But I P have used none of these things: neither have I written these things, that it should be so done	&c. De.18.1.
unto me: for ait were better for me to die, than that any man should make my glorying void.	n Lu. 10.7.
16 For though I preach the gospel, I have nothing to glory of: for r necessity is laid upon me; yea, wo is	o Ga.6.6.
nnto me, if I preach not the gospel! 17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation for the gospel is	p Ac.20 34. 2 Th.3.8.
committed unto me. 18 What is my reward then? Verily that, when I	q 2Co.11.19.
preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the	r Je. 1.17. 20.9.
gospel. 19 For though I be free from all men, yet have I made myself servant tunto all, that I might gain the more.	s Col.1.25.
29 And unto the Jews I "became as a Jew, that I might gain the Jews; to them that are under the	t Ro. 1.11. Ga. 5.13.
law, as under the law, that I might gain them that are under the law;	
21 To them that are without law, as without law, (being not without law to God, but under the law to	v c.7.29
Christ,) that I might gain them that are without law. 22 To the weak whecame I as weak, that I migh:	w Ro.15.1 ?Co 11 ℃
gain the weak: I x am made all things to all men, that y I might by all means save some.	к с.10 33.
23 And this I do for the gospel's sake, that I might be partaker thereof with you. 24 Know ye not that they which run in a race 1 an	y Ro.11.14.
all, but one receive th the prize? So z run, that ye may obtain.	z Phi 2 16 3.14 1 Th.6 12
Ver. 12. If others be partakers, &c are not we rather ?-M	2Ti.25.
"Ought not we rather?"	wennes m,

'Ought not we rather?" Ver. 13. Do ne not know? &c.-This was true, both with respect to the Jews and the heathen.

Ver. 16. Nothing to glory of [in that.]-So Doddridge. His glory was in

preaching the gospel gratis. Vet. 20. Became as a Jew. - See Acts xvi. 3; xxi. 26.

Ver. 21. To them that are without law-i. e. the Mosaic law; namely, the

Ver. 23. That I might be partaker.—Namely, of the blessings of the gospel; but Pearce renders it, "a joint communicator," which is the rense given by Doddridge.

Ver. 24. So run, that ye may obtain.—Macknight, "That ye may lay hold on the prize." [The 2 costle here refers to the Isthmian games, so called from being celebrated on the isthmus of Corinth.—Bagster.

Ver. 25. Is temper 2:2 in all tings.—"Would you," says Epictetus, "be a

victor in the Olympic games? So in good truth would I, for it is a glorious

M. 4061. Temperate in all things. Now they do it to obtain a A. D. 57. corruptible erown : but we an a incorraptible.

26 I therefore so run, not as uncertainly; so fight I. 4 2 Ti. # S. Ja. I. 12.

not as one that beateth the air: 1 Pe. 5.4. 27 But b I keep under my body, and bring it into sub-Re 2.16.

3 11 jection: lest that by any means, when I have preached o Ito. 8.13. to others, I myself should be a cast-away.

CHAPTER X. HAP, 10.

1 The sacraments of the Jews 6 are types of ours, 7 and their punishments, 11 examples for us. 14 We must flee from hiddary. 21 We must not make the Lor'ls table the table of devils; 21 and n things indifferent we must have Ex 13 21. regard of our brethren. No 9 13.

MOREOVER, brethren, I would not that ye should b Ex 11.19. be ignorant, how that all our fathers were under

Ex. 16. 15. a the cloud, and ball passed through the sea; 2 And were all baptized unto Moses in the cloud and Ne.9.15,

in the sea: Ps.78 21. 3 And did all cat the same spiritual c meat;

4 And did all drink the same spiritual 4 drink: for d Ex.17.6. No.20.11. they drank of that spiritual Rock that e followed them: e or, went

and that Rock was Christ. with. 5 But with many of them God was not well pleased: Nu 14.20 .35.

for they were overthrown fin the wilderness. g the 6 Now these things were g our examples, to the infigures.

thing; but pray consider what must go before and what may follow, and so proceed to the attempt. You must then live by rule; you must oblige your soli to constant exercise, at the appointed hour, in heat and cold; you must abstant from wine and cold liquors; in a word, you must be as solonissive to all the directions of your master as to those of a physician, "Englit," clap. 35. — A corruptible crown.—It is well known that the crown in the Olympic games, sacred to Jupiter, was of wild olive; in the Pythian, sacred to Apollo, of laurel; in the Isthmian or Corminian, of the pine, &c. Most of these were evergreens, but they would soon grow dry, and break to pieces.

Ver. 26. Not as uncertainty.—" Not as unnoticed," namely, by the Indge;

or, "not as neglecting the boundary marks of the course."

— So fight I.—Macknight, "So I box." See Doddridge.

Ver. 27 I keep under my body. - Doddridge, "I mortify my body." The original term properly signifies to study on the face, as howers did -Dodrindse, Bring it into subjection.—'I trax off as a stare,' as the victors did their conquered antaconists.—Lest when I have proceeded-Dodrindse, "Served as a herald;' Mackright, "proclaimed" to others —I mysef should be a cast-orany—Dodrindse, "I myself should be a cast-orany—Dodrindse," in myself should be a cast-orany—Dodrindse, "I myself should be disapproved," namedisapproved by the judge of the games, as not having fairly deserved the prize. - Bagster

CHAP. X. Ver. 1. All our fathers, &c .- Paul speaks of himself and Jewish -Under the cloud, &c.- If water baptism is here alluded to as many think, it does not seem to imply immersion, for it was the Egyptian army that was immersed; but it is not unlikely, that in the cloud passing over them to guard their rear, (which it did effectually, by involving their enemies in rain and darkness.) it might distil upon the Israelites a mist, or gentle rain,

while at the same time their garments were sprinkled with the ocean's spray. Ver. 2. Baptized unto Moses, &c .- By means of the cloud and the passage of the Red sea, an obligation similar to that arising from haptism was imposed on them to obey Moses; i. c. all those who passed with Moses through the Red sea, and followed with him the cloud which preceded their march, bound themselves by this act to honour, obey, and follow him.-Rob. Wahl.

Ver. 3. Spiritual—i. e. typical, or figurative meat.
Ver. 4. That followed them—Dr. Had calculated that this water, which was a stream or river, from the rock of Hord, running in a descent, might attend upon Israel in their peregrinations for 37 years, till they came to Exion Gaber, a sea-port, where it might run into the ocean. See Num. xxxiii. 36.

Ver. 5. God was not well picased-Because they murmured and repined through unbelief. Compare Heb. iii. 15, 17.

Ver. 6. Our examples. - Margin and Doddridge, literally, "types." figures;" or, more

ı corinthians, X.	461
tent we should not lust after evil things, as they halso lusted.	A. M. 4061. A. D. 51.
7 Neither be ye idolaters, as were some of them; as it is i written, The people sat down to eat and drink, and rose up to play.	h No.11.4. 33.34.
8 Neither let us commit fornication, as some Jof them committed, and fell in one day three and twenty thou-	
sand. 9 Neither let us tempt k Christ, as some of them also tempted, and were destroyed of 1 serpents	j No 25.1 9.
10 Neither murmur ye, as some of them also murmured, and were destroyed of the n destroyer.	k Ex 17 2,7
11 Now all these things happened unto them for ensamples: and they are written for our admonition,	
upon whom the ends of the world are come. 12 Wherefore Plet him that thinketh he standeth	m Nu.14-2, 29.
take heed lest he fall. 13 There hath no temptation taken you but such as	n 2 Sa. 24 16
is common to man: but God is faithful, who r will not suffer you to be tempted above that ye are able; s but	o or, types.
will with the temptation also make a way to escape, that ye may be able to bear it.	Ro. 11.20.
14 Wherefore, my dearly beloved, thee from idolatry. 15 I speak as to wise men; judge ye what I say.	q or, mode- rate.
15 The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which	r Da 3.17. 2 Pe.2.9
we break, is it not the communion of the body of Christ?	s Ja.5.11.
17 For we being many are one bread, and one body: for we are all partakers of that one bread.	t 1 Jn.5 21.
18 Behold Israel after "the flesh: vare not they which eat of the sacrifices partakers of the altar?	u Ro.4 1,12

19 What say I then? that the idol wis any thing, or v c.9.13.

that which is offered in sacrifice to idols is any thing? 20 But I say, that the things which the Gentiles sa- wc.8.1.

Ver. 9. Neither let us tempt Christ.-This is said on the conviction that the Lord, who inhabited the Shechinah, or cloud of glory, was none other than the Messiah, John i. 14. — Destroyed of (or by) serpents.

Ver. 10. Destroyed of the destroyer-i. e. death Ver. 11. Ensamples. - Old English for "examples"

Margin and Doddridge, "figures," or more literally, types. - Ends of the world. - Gr. "of the ages;

elsewhere called the last times, the last days, &c. See Heb. c. 1, 2. Ver. 12. Him that thinketh—or is confident—he standeth—"Firmly fixed in the divine favour," says Macknight. See note on chap, vii. 40. The Scriptures, while they encourage believers with promises of persevering grace, no less carnestly caution us against presumption and neglect. The whole work of God is carried on by means of his own appointment.

Ver. 13. Such as is common to man .- According to Doddridge, such as is proportionable to human strength.

ver. 13. What I say—i. e. What I am about to say, as in next verse. Ver. 13. The breal—Macknight, "The load"—which we break.—So it (artos) is rendered, Mat. xvi. 9.

Ver. 17. For ver, &c., —[Or, "Because there is one bread (or loaf,) we, who are many, are one body." By this sacrament, and the faith professed in v. and the grace implied, Christians were united as the members in the buman body; seeing they were one with Christ, and had followship with him, and one another, by partaking of the same bread, as a token of their feeding by faith on the same spiritual neurishment for their souls. |- Bagster. - One odg-i.e. mystleally.

Ver. 18. Behold. - Doddridge, "Consider," &c. -- Partakers of the altari, e. participators in the atonemert, and in the worship. So by eating of these

idolatrous sacrifices you participate in the idolatry,

462	1 CORINTHIANS, XI.
A. M. 4061. A. D. 57.	would not that ve should have fellowship with devils.
x Le.17.7. He.32.17 Ps.106.37.	21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of tive table of devils.
y De.32.38.	22 Do we z provoke the Lord to jealousy? are we stronger than he?
z De.32.21. Joh 9.4. Eze.22.11.	23 All a things are lawful for me, but all things are not expedient: all things are lawful for me, but all
a c.6.12. b Phi.2.4,51.	things edify not. 24 Let b no man seek his own, but every man another's wealth.
c 1 Ti.4.4.	25 Whatsoever c is sold in the shambles, that eat.
d De.10.14. Ps.21.1. 50.12.	asking no question for conscience' sake: 26 For a the earth is the Lord's, and the fulness thereof. 27 If any of them that believe not bid you to a feast,
e Lu.10.7.	and ye be disposed to go; whatsoever 'is set before you, eat, asking no question for conscience' sake.
f c.8.10,12.	28 But if any man say unto you. This is offered in sacrifice unto idols, eat for for his sake that showed it, and for conscience sake: for the earth is the
h or,thanks-	Lord's, and the fulness thereof: 29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's con-
i Ro. 14.6.	science? 30 For if I by h grace be a partaker, why am I evil
j 1 Co 3.17. 1 Pe.4.11.	spoken of for that for which I give thanks? 31 Whether 1 therefore ye cat, or drink, or whatso-
k Ro 14-13. 2 Co.6.3.	ever ye do, do all to the glory of God. 32 Give k none offence, neither to the Jews, nor to the 4 Gentiles, nor to the church of God:
1 Greeks.	33 Even as I please all men in all things, not seeking
	mine own profit, but the profit of many, that they may be saved.
CHAP. 11.	1 He reproveth them, because in holy assemblies 4 their men prayed with their heads covere I, and 6 women with their heads movere I, 17 and because generally their meetings were not for the better, but for the worse, as, 20 namely,
a Ep.5.1. l Th.1.6.	in profaming with their own feasts the Lord's supper. 23 Lastly, he calleth them to the first institution thereof. DE ye followers a of me, even as I also am of Christ.
b c.4.17.	Brye followers wor me, even as I also am of Carist.

Ver. 20. Sacrifice to devite.—Gr. "to demons." E'sner has "proved at large," says Doddridge, "from incontestable authorstes, that the demons were considered as present at these sacrifices, and as laking part with the worshippers in the common feast; by which das Mationardise expresses if friendship, brotherhood, and familiarity, were contracted between them, because all late at one table, and sat at one bond."

Ver. 21. The cup—the table of devils—Gr. "demons," throughout this and the verse preceding. Our opinion of the existence of demons, or cull spirits, and their power over markind, has been already eiven in various parts of the Gospels, and their connexion with the interests of idolatry will hardly be disputed.

Ver. 25. In the shambles.—Doddridge remarks, that the Greeian priests having often more animal sacrifices than could be eaten, took this method to dispose of the surplus.

Ver. 31. Whether therefore, &c.—[The apostle concludes the subject by giving them a general rule, sufficient to regulate every man's conscience and practice,—that whether they cut or drink, or whatsoever they do, to do it all with an habitual aim to the story of God; by considering his pracepts, and the propriety, expediency appearance, and tendency of their actions. —Bagster.

CHAP. XI. Ver. 1. Beye followers of me.—[This verse should not have been

rering, in

sign that she is un-

power of her hus-

(ie.25.65.

der the

band.

me in all things, and keep the 4 ordinances, as I de- A. M. 4001. A. D. 57. livered them to you. 3 But I would have you know, that the head of c l.u. 1.6. every man is Christ; f and the head of the woman is

the man; gand the head of Christ is God. d tradi-

4 Every man praying or prophesying, having his head covered, dishonoureth his head. e F.p.5.23.

5 But every woman b that prayeth or prophesieth with her head uncovered dishonoureth her head; for that f Ge.3.16. I Pe.3.1, is even all one as if she were shaven. 5.6.

o For if the woman be not covered, let her also be i shorn: but if it be a shame for a woman to be shorn g Jn.11.29 c.15.57,25 or shaven, let her be covered.

7 For a man indeed ought not to cover his head, forh Ac.2: 9. asmuch as he is the Jimage and glory of God: but the

woman is the glory of the man. i. Nn.5 18. 8 For k the man is not of the woman: but the wo-De.21.12.

man of the man. 9 Neither was the man created for the woman; but | Ge.5.1.

the woman for the man. 10 For this cause ought the woman to have I power k Ge.2.18,

on her head because of the angels.

11 Nevertheless neither is the man without the woman, I i.e aconeither the woman without the man, in the Lord, 12 For as the woman is of the man, even so is the

man also by the woman; but all m things of God. 13 Judge in yourselves: is it comely that a woman

pray unto God uncovered? 14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

m Ro. 11.36. separated from the preceding chapter, with which it is intimately come ted. and to which it forms an appropriate conclusion. 1-Bagster. So Doddridge,

Macknight, Boothroyd, and Townsend. Ver. 2. Keep the ordinances.—Doddridge, "charges, which word here means the doctrines of Christ and his apostles, whether delive ed by preaching, or in writing; but doctrines or precepts delivered from hand to hand, for a succession of ages, before they were committed to writing, as were those of the Pharisees and the Papists, can command neither obedience nor respect.

Ver. 4. Every man . . . having his head covered — Macknight. "Having a veil upon his head." This seems to be the sense of the passage, though not literally so expressed. It is probable that the Pharisees had introduced the custom of men's wearing veils, in imitation of the heathen; it had a tendency, however, to confound the distinct character of the sexes, and is therefore here reprobated

Ver. 5. Woman with head uncovered .- [In the East, if a woman appear in public unveiled, she is immediately supposed to be deficient in modesty; and consequently she would dishonour her head, her husband, not only by apparently throwing off the sign of her subjection, but by appearing like those women wao had their hair shorn off, or shaven, as the punishment of adoltery; a custom which Tacitus informs us prevailed among the Germans. |- Bagster.

Ver. 6. Shorn or shaven .- The first word, as distinguished from the second means to have the hair cut close, or cropped. means to have the hair cut close, or cropped. Macknight says, the Jews and ancient Germans used to punish adulteresses by shaving their heads.

Ver. 10. Power on her head—Meaning a reil, as intimating her being under coverture, or subject to the power of her husband. — Because of the angels This is very perplexing. 1. Some say, human angels: i. e. the angels of the churches, (Rev. i. 20.) But if the thing were itself indecent, it must surely be as indecorous before laymen as before the clergy. 2. Others say, evil angels, demons, who are no doubt often present in our charters; but there seems no reverence due to them, nor reason in the precept so understood. 3. Hammond, Doddridge, &c. interpret it of holy angels, who certainly attend our assemblies, and demand respect. See H-h. i. H. 1 Peter i. 12

Vet. 14. If a man have long hair.—In the East, the men wear their hair

1 CORINTHIANS, XI.

46 4 A. M. 4061. 15 But if a woman have long hair, it is a glory to A. D. 57. her: for her hair is given her for a n covering. n or, veil. 16 But oif any man seem to be contentious, we have no such custom, neither the churches of God. 17 Now in this that I declare unto you I praise you o 1 Ti.6.4. not, that we come together not for the better, but for the worse. p c.1.11,12. 18 For first of all, when ye come together in the church. I hear p that there be q divisions among you: q or, and I partly believe it. 19 For there must be also heresies among you, r Mat.18.7. 2 Pe.2.1,2. that they which are approved may be made manifest among you.
20 When ye come together therefore into one place, s or, sects. u this is not to eat the Lord's supper. 21 For in eating every one taketh before other his own supper; and one is hungry, and vanother is t Ln 2 35. drunken 22 What? have ye not houses to eat and to drink in? u or, ye cannot eat. or despise ye the church of God, and shame them that whave not? What shall I say to you? shall I v 2 Pe.2 13. praise you in this? I praise you not. Jude 12. 23 For x I have received of the Lord that which also I delivered unto you, That the Lord Jesus y the same w ате роот. night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and x c.15.3. said, Take, eat: this is my body, which is broken for you: this do 2 in remembrance of me. v Mat.26.26 25 After the same manner also he took the cop, when he had supped, saying, This cup is the new testament z or, for a. in my blood: this do ye, as oft as ye drink it, in remembrance of me. n ot, show 26 For as often as ye eat this bread, and drink 20

this cup, a ve do show the Lord's death till he

b Re.22.20. 27 Wherefore whosoever shall cat this bread, and drink this cup of the Lord, cunworthily, shall be guilty c Ju 6,63,61 of the body and blood of the Lord. c.10.21.

very short, and the women very long. Long hair in the men is a mark of effevery short, and the women (e.g. cause a proof of elleminacy and folly; and because it was considered as a mark of inferiority. It may also be remarked that there were a set of weetherd despisable beings, both at Rome and the judal. called Pathics, who are said to have imitated the dress and manners of women.]-Bagster.

Ver. 15. A glory-{Or, an honour or credit to her; as indicating that she had done nothing to deprive her of it; and also showing that she did not object to wear it as a natural veil, and as an emblem of subjection.]-Bugster.

Ver. 16. But if, &c .- [But if any person puts himself forward as a defender of these points, let him know that we have no such custom either among the

Jews or the churches of Christ.]—Buyler,
Yer. 22. This is not to cat, &c.—Margin, "Ye cannot eat" the Lord's Supper-i. e. not in this way. Mackaiph: "Your coming together into one place is not," &c., i. e. t is not merely meeting at the same place, unless you are united in the same devotional views. "Drinks to excess."

Ver. 21. I. dramben.—Dribbilder. "Drinks to excess."

Ver. 22. And shown them that have not—That is, says Doddridge, "that

ave not provisions and accommodations of their own ;"-i. c. the poor,

Ver. 26. Eat this bread .- Anti-papistical writers here observe, that this element bears the name of breal after consecration; consequently was not transubstantiated.

Ver. 27. Shall be quilty.—[That is, "Shall be guilty with respect to the body

1 CORINTHIANS, XII.	465
28 But let a man examine dhimself, and so let him eat of that bread, and drink of that cup.	A. D. 57.
29 For he that eateth and drinketh unworthily, eateth and drinketh edamnation to himself, not discerning the Lord's body.	d 2Co.13.5. 1 Jn.3.20, 21.
30 For this cause many are weak and sickly among you, and many sleep.	Ro.13.2.
31 For if t we would judge ourselves, we should not be judged.	1 Jn.1.9.
32 But when we are judged, we sare chastened of the Lord, that we should not be condemned with the world.	g Ps.94.12,
world. 33 Wherefore, my brethren, when ye come together to eat, tarry one for another.	1
34 And if any man hunger, let him eat at home; that ye come not together unto he condemnation. And the	h judgment
rest will I set in order when I come	-
1 Spiritual gifts 4 are divers, 7 yet all to profit withal. 8 And to that end are diversely oestowed: 12 that by the like proportion, as the members of a material bolly tend all to the 16 mental decency. 22 service, and 25 success of the same bolly; 27 so we should do one for another, to make up the mystical body of Christ.	
NOW concerning spiritual gifts, brethren, I would not have you ignorant.	1 Ju.4.2,3.
2 Ye know that ye were Gentiles, carried away unto these dumb aidols, even as ye were led. 3 Wherefore I give you to understand, that no man	e or ana-
b speaking by the Spirit of God calleth Jesus caccur- sed; and dthat no man can say that Jesus is the Lord, but by the Holy Ghost.	
4 Now there are diversities of gifts, but the same	e He.2.4. 1 Pe.4.10.
5 And there are differences of fadministrations, but the same Lord.	tries.
6 And there are diversities 5 of operations, but it is the same God which worketh all in all.	&c.
7 But the manifestation of the Spirit is given to every man to profit h withal.	h Ep.4.7.
and blood of Christ " in not making any distinction between the	broad and

and blood of Christ," in not making any distinction between the bread and wine which represent them, and that used on ordinary occasions.]—Bagster. Ver. 29. Damnation.—Macknight, "punishment;" but all commentators agree in reprobating what the former calls "an unhappy mistake" in our ver-

sion. See our note on Rom. xiv. 23.

Wer. 30. Many step.—Commentators generally apply this to the sleep of death; and it is true, that the death of believers is called a sleep, (ch. xv. 11) but this is called a chastening of the Lord, that such might not be condemned, (verse 32) which implies a recovery from their sleep. We therefore incline to understand, the phrase as implying a religious torpor. See Mat. xxv. 5.

Ephes. v. 14.

ALAP. XII. Ver. 2. These dumb idols.—The images with which, in that idolatrous city, they were every where surrounded.——Even as ye were led—

By the popular superstition, and by the artifices of their priests.

Ver. 3. Accursed, GG Anathema. Moses says, "He that is hanged, is accursed of God," (Deut. xxi. 23.) which applies equally to those that were crucified, so that "The hanged Christ" is applied to our Lord Jesas Christ by the infide! Jews, as a title of reproach, to the present day.

Ver. 4. Gifts.-[Gracious endowments by the extraordinary influence of

the Holy Spirit.]-Bagster.

Ver. 6. The same food.—Comparing this yerso with the two preceding, we have an argument for the proper divinity of the Holy Spirit, here called both God and Lord.

A.M. 4051. 8 For to one is given by the i Spirit the word of J wis-A.D. 57. dom; to another the word of knowledge by the same

Isil.g.3. Spirit;

9 To another faith 1 by the same Spirit; to another the gifts of m healing by the same Spirit;

6-13.2 10 To another the working of miracles; to another prophecy; to another discerning of "spirits; to another discers kinds of "tongues; to another the inter-

m Ma.16.13 pretation of tongues:

11 But all these worketh that one and the self-same

2 Ac. 2.4.7. 12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 For by one Spirit are we all *baptized into one body, whether we be Jews or *Gentiles, whether we be jews or *Ju.1.15.

Ep.4.5. one Spirit.

Greets 14 For the body is not one member, but many.
15 If the foot shall say, Because I am not the hand,

I am not of the body; is it therefore not of the body?

Ver. 8. To one is given—the word of wisdom—the word of knowledge—Preb. Townsend has given in his Arranged New Testament a copions abstract of the very learned discussions of the first Lord Barrington, (the firend of Watts and Doddvidge,) to which we shall make some references, without pledeling ourselves to adopt his explications, though nearly followed, not only by Mr. T., but also by Bishop Horskey and Dr. Hales. By "the word of wisdom," he understands that knowledge peculiar to an apostle; and by

of wisdom." he understands that knowledge peculiar to an apostic; and by "the word of knowledge," the like attainment of the prophets. But with all due submission to these great names, we consider visidom as an immediate endowment from heaven; knowledge, as an acquired talent, no less the gift of God, though the result of experience and of study. Paul eminently possessed both

Ver. 9. To another faith.—According to Locke, a full persuasion of the truth of the gospel.

Ver. 10. The working of miracles—This, as distinguished from the gift of healing, may intend the power of inflicting disease and death, as in the case of Anguias and Sapphin, &c.—Discerning of spirits—i. c. of detecting hyporisy, or imposition, as in the case just referred to.—Divers kinds of tongues—the interpretation of tongues—From this distinction of talent, it is evident that some possessed the talent of interpreting tongues who had not the power of speaking them.

Ver. 11. Screenly as he will.—Doddridge, "As he thinketh fit;" Macknight, "As he pleaseth," From this expression has been foreibly argued

the distinct personality of the Holy Spirit.

Vcc. 12. For as the lady is one.—(The apostle here illustrates the wisdom and goodness of the Holy Spi it, in his distribution of spiritual gifts, by the simulatude of the human body; which, though formed of many members, constitutes one harmonious system, every member having its proper use and capacity for the cotomon benefit.]—Bagster.——So also is Christ—i. e. Christ mystical, or his true church.

Ver. 13. Drink into one Spirit.—Namely, the Spirit of Christ, which also animates his church.

Ver. 15. If the foot shall say.—This beautiful apologue reminds us of the poblical anologue of Menenius Arappa. At a time when the lower orders of the Roman people were rising in insurrection, against the nobles, this celebrated coator and general addressed to them this foble:—That once upon a time, when the different members of the human body were not in that state of unity in which they now are, they became discontented, secause all the truits of their labour were bestowed upon the belly, which dis nothing but he at case and enjoy them. The hands therefore refused to convey food to the mouth, the moth to receive it, and the teeth to chew it. Acting on this principle, they reduced the corpulency of the belly: but, at the same time, the whole body, with all its members, became enfecthed, and were reduced to the last stage of a decline. It was then found that the idle belly tas they called it; contributed no less to the nourishment of the whole body than the

h Ac.2.8..11

1 CORINTHIANS, XII.	467
16 And if the ear shall say, Because I am not the	A. M. 196t. A. D. 57.
body?	u ver.24.
17 If the whole body were an eye, where were the	е
hearing? If the whole were hearing, where were the smelling?	v Ro.12.3. ver.11.
18 But now hath God set "the members every one of them in the body, as "it hath pleased him. 19 And if they were all one member, where were the	w Ec. 19. 12
body? 20 But now are they many members, yet but on	W 08 Page 08
body.	
21 And the eye cannot say unto the hand, I have n need of thee: nor again the head to the feet, I have n	O y or, divi-
need of you.	
22 Nay, much more those wmembers of the body which seem to be more feeble, are necessary:	z hp.5.30.
23 And those members of the body, which we thin to be less honourable, upon these we bestow mor	e a La.c. 13.
abundant honour; and our uncomely parts have mor abundant comeliness.	b Ac.13.1.
24 For our comely parts have no need: but God hat	h
tempered the body together, having given more abundant honour to that part which lacked:	c ver.10.
25 That there should be no y schism in the body; but that the members should have the same care one for	d ver.9.
another. 26 And whether one member suffer, all the member	s e Nu.11.17.

suffer with it; or one member be honoured, all the members rejoice with it. f He.13.17.

27 Now ye are the body of Christ, and members 2 in

narticular. 28 And God hath set some in the church, first a apos- g or, kinds. tles, secondarily b prophets, thirdly teachers, after that emiracles, then gifts of dhealings, chelps, govern-

ments, g diversities of h tongues. other members did to the support of the belly.-This ingenious fable convinced the people that the Scuators were as necessary to the body politic as were

themselves .- Livy, Pk. ii. chap. 32. Ver. 23. Our uncoinely parts have more abundant comeliness-i. e. by means of ornamental dress. So in the mystical body of Christ, those memdowed with talents of the first order—they "have more abundant come-liness."

That there should be no schism .- The same word is used chap. Ver. 25. i. 1°.; xi. 18; and it appears from the context in the former place, that the Corinthians split themselves into little parties under the name, though without the sanction of their favourite preachers; so far, at least, as respects Paul, Apollos, and Cephas. These parties, though they met in one house, probably met in separate rooms, and held little or no communion with each other. See chap. xi. 20-22.

Ver. 26. Whether one member suffer, &c .- This is the doctrine of sympathy, arising literally from the nervous system, by which the head and the heart participate in the sufferings of the hand or foot, &c. So in a Christian church, the heads of it should sympathize in the sufferings of the humblest

niember:. Ver. 28. First Apostles, &c.-Mr. Townsend has given a table, comparing this and the two following verses with verses 8 to 10, and assigning to each order of ministers his peculiar talent, as to apostles wisdom, to prophets knowledge, &c. according to the system of Lord Barrington, Bp. Horsley, &c.; but we confess that this system appears to us more ingenious than satisfactory -After that miracles, then gifts, &c .- i. e. those who had the power of A. M. 4061. 29 Are all apostles? are all prophets? are all teach-A. D. 57. ers? are all i workers of miracles?

30 Have all the gifts of healing? do all speak with or proces tongues? do all interpret?

t 14.39. k Mat 5.6

31 But covet Jearnestly the best k gifts: and yet show I unto vou a more excellent way. Lu.10.42.

CHAPTER XIII.

1 All gifts, 2, 3 how excellent seever, are nothing worth without charity.
4 The praises thereot, and 13 presation before hope and faith. CHAP. 13. PHOUGH I speak with the tongues of men and of 2 . 0.12.4.

a angels, and have not b charity, I am become as t 1 . e. 4.8. sounding brass, or a tinkling cymbal.

e c.11.1. 2 And though I have the gift of c prophecy, and un-

J Mat 17,20 derstand all mysteries, and all knowledge; and though Mat.21.19 I have all faith, so that I could remove a mountains, f Mat. 6.1.2 and have not charity, I am e nothing. g Mat. 7.22.

3 And though I bestow all my goods to feed the poor, Ja 2.11.

and though \$1 give my body to be burned, and have b Pr.10.12 not charity, it profiteth me nothing. i Ja.3, 16, or, is

4 Charity suffereth blong, and is kind; charity iennot rash. vieth not; charity I vannteth not itself, is not pulled k Col.2.18. k up.

5 Doth not behave itself unseemly, seeketh not ! her m Pr.14.17. own, is not measily provoked, thinketh no evil;

n Ro 1.32 6 Rejoiceth "not in iniquity, but rejoiceth "in the o or, with.

p Ro.15.1. truth: 7 Beareth Pall things, believeth all things, hopeth a Ps. 119 66,

rall things, endureth sall things, r Ro.8.24. 8 Charity never faileth: but whether there be prophes Job. 13.15.

working miracles, and healing diseases .-- Helps, governments-May refer, as we conceive, to those who assisted or superintended schools, or other cha-

rities for the poor.

l c.10.21.

Ver. 31. But Coret earnestly—Macknight. "Ye camestly desire the best gifts; but I slow you," &c. So Doddridge in effect.
CHAP_XM, Ver. 1. And have not charity—The original word, (agape.) though sometimes rendered charity, is more frequently and accurately rendecen leve, and no doubt our translators here so meant it; and so it is used in the writings of Milton, Dryden, Hooker, and Alterbury, as may be seen in Dr. Johnson. There is no doubt, however, but that our translators derived the word immediately from the Vulgate, caritaes; but its insection here has unhappily led many persons to conclude that almostiving, or practical benevolence, is the only thing intended; though that is exactly contrary to verse 3. —As sounding brass, or a tinkling cymbal.—This probably reliefs to the different kinds of cymbal used by the ancients, the large and small; the for-

mer very sonorous, the latter more like bells. See Fs. et. 5.

Ver. 2. And have not charriy.—This word should have been rendered love, Ver. 9. And have not charriy.—This word should have been rendered love, Ver. 9. This love is commended, J. Foe its indispensable necessity; without it all other thines are nothing. The dequence of a nugel would be as unmeaning as the clamping cymbal. The highest miraculous gifts are of no ayai; ard eyen the most, therail charities, or the most adent zea of martyrdom, are alike unacceptable to God, unless they spring from love to him. 2. Love is commended for its many amiable qualities. intimately connected with all the Christian graces; patience, kindness, meekness; whatever is vi trous, and whatever is of good report.—Lastly, Love is praised for its durability-when all other gifts, and even graces, fail, this shall be eternal.

" This is the grace that reigns on high, And brightly shall for ever burn;

When Hope shall in enjoyment die, And Faith to intuition turn."

Simon Browne. Ver. 7. Beareth-Doddridge, "covereth"-all things.-More ready to conceal a fault than to axpose it.

1	1 CORINTHIANS, XIV.	469
	cies they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall	A. M. 4061. A. D. 57.
į	vanish away.	t c. %2
	9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away.	u 1 fn.3.2
	11 When I was a child, I spake as a child, I understood as a child, I vthought as a child: but when I became a man, I put away childish things.	v or. rea- soned
	12 For now we see through a "glass, " darkly; but then face to face: now I know in part; but then shall	w 2 Co.3 .\$.
	I know even as also I am known. 13 And now abideth 'faith, hope, charity, these three; but the createst of these is charity.	x or, in a ridd/e.
	CHAPTER XIV.	v He.10.35.
	1 Prophecy is commerved, 2, 3, 4 and preferred before speaking with tongues, 6 by a comparison drawn from musical instruments. 12 B th must be reterred to eliberation, 22 as to their true and proper end. 2.7 The true use of each is target, 29 and the abuse taxed. 34 Women are forbidden to speak in the	39
	FOLLOW after charity, and desire spiritual a gifts, but rather that ye may prophesy.	
	2 For he that speaketh in an unknown tongue b speaketh not unto men, but unto God: for one man dunderstandeth him; howbeit in the spirit he speaketh	1
	mysteries.	
-	3 But he that prophesieth speaketh unto men to edi-	a Ep.1.3.
***	fication, and exhortation, and comfort. 4 He that speaketh in an unknown tongue edifi- teth himself; but he that prophesieth edifieth the	b Ac.10 46.
1	church.	c Ac.22 9.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth

than he that speaketh with tongues, except he interpret, that the church may receive edifying.

e ver.26.

Ver. 8. Vanish away.-All the knowledge and wisdom in the world will be but as nothing compared with the knowledge and wisdom of heaven. the apostle illustrates by two comparisons. All the knowledge and wisdom attainable in this world is but like the education of a child at school, previous aramane in time word is but here the concerning of count at school, previous to his application to the higher pursuits of science, literature, or public life; nor does the accomplished scholar look back with greater contempt on his first juvenile studies, than we, in a future state, shall look back on all our present attainments. Nor is this at all incredible; all Europe was struck with admiration at the scientific discoveries of Sir Isaac Newton; yet in what light did lie consider them in the decline of life? "I seem (said he) like a boy also here been pleasing the back of the property of the light with right in the consideration of the property of the science and nature in the second of the property of the science and nature in the second of the property of the science and nature in the second of the property of the science and nature in the second of the property of the science and nature in the second of the property of the science and nature in the second of the property of the science and nature in the second of the property of the science and nature in the second of the property of the science and nature in the second of the science of who has been playing on the sea shore, and amusing himself with picking up curious shells and pebbles." But with how much more contempt must such a man look down on these things, when he had launched into the ocean of

Ver. 10. When that which is perfect is come-i. e. when perfection shall

succeed to imperfection, namely, in a future world.

Ver. 12. We see through a glass-Or, through a brazen mirror.-Though glass was probably made before this time, we have no proof of its being used for windows before the third century, thin plates of horn, &c. being used instead; and perhaps it was long before it was manufactured to be so transpa-

rent as at present, and telescopes are anowed to be a vertice.

The present, and telescopes are anowed to be a vertice.

The property of the present and the p

(which is the true charity) eagerly, earnestly, perpetually. Ver. 4. Edifieth himself—i. e. himself only. So M. So Macknight.-Compare Peter i. 10-12.

Ver 5. (in eater is he.-Every man lanks in the church according to his use fulness

470	1 CORINTHIANS, XIV.
A. M. 4061. A. D. 57.	6 Now, brethren, if I come onto you speaking with tongues, what shall I profit you, except I shall speak
ver.26.	to you either by trevelation, or by knowledge, or by prophesying, or by doctrine?
g or, tunes.	7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or
	harped?' 8 For if the trumpet h give an uncertain sound, who shall prepare himself to the battle?
h Nu.10.9.	9 So likewise ye, except ye utter by the tongue words leasy to be understood, how shall it be known what is spoken? for ye shall speak into the air.
i signifi- cant	10 There are, it may be, so many kinds of voices in the world, and none of them is without signification. 11 Therefore if I know not the meaning of the voice,
j Ro.1.14.	I shall be unto him that speaketh a ibarbarian, and he that speaketh shall be a barbarian unto me. 12 Even so ye, forasmuch as ye are zealous of k spi-
k spirits.	ritual gifts, seek that ye may excel to the edifying of the church. 13 Wherefore let him that speaketh in an unknown
l Jn. 4.24.	tongue pray that he may interpret.

tongue pray that he may interpret.

14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the 'spirit, and I will pray with the understanding also: I will sing m with the spirit, and I will sing with the understand-

ing also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of a thanks, seeing he understandeth not what thou savest?

m Ep.5.19.

Col.3.16.

Ver. 6. By revelation, &c.—This seems to refer to the different ways in which the church was edified by anostolic gifts.

Ver. 7. And even things, &c.—[I may, as if he had said, illustrate this farther from even lifeless things, which are made use of to give sound, as for istance, a pipe or harp; if these were to utter mere sounds without order, harmony, or melody, though every tone of music might be in the sounds, no person could discern a tune, or receive pleasure from such sounds; and they could give no direction to those who were to sing or dance to them, unless a proper distinction was observed. So also, if the tramper should be blown at random, without any distinction between that sound which calls the combatants to the field, and that which sounds a retreat, and other sounds of different meanings, what soldier could understand when to "prepare humself to distinct of life, how much more must they be so in those of relicinal!—Bayster.—A distinction in the sounds.—Macknight, "notes." This verse seems to refer to dancing, as the next does to militury music.

Vec. 10. So many kinds of voices.—Doddridge and Macknight, "of languages (as ye speak.")
Ver. 11. A barbarian.—So the Greeks and Romans esteemed all other

nations.

Ver. 11. My understanding is unfruitful—i. e. affords no instruction to others.

Ver. 16. He tnat occupieth the room of the unitermed—i. e. private individuals, not endowed with miraculous giths. So Doddridge, Macknight, &c. This affords so powerful an argument against the use of prayers in an unknown tongue, as practised in the Churchof Rome, that it seems wonderful such a custom should ever have been adopted by any who acknowledged the inspiration of St. Paul.

1 CORINTHIANS, XIV.	471
17 For thou verily givest thanks well, but the other is not edified.	1
18 I thank my God, I speak with tongues more than	
ye all: 19 Yet in the church I had rather speak five words	11e.6.13. 2 Pe.3.18.
with my understanding, that by my roice I might teach others also, than ten thousand words in an unknown	q Ps. 131 2.
tongue. 20 Brethren, be not P children in understanding: howbeit in malice be 4ye children, but in understanding	Mat.18.3. Ro.16.19. 1 Pe.2.2.
be runen. 21 In the law tit is written, "With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the	1.07-0-0-1
Lord	S F 2. 113. 33.
22 Wherefore tongues are for a vign, not to them what believe, but to them that believe not; but prophesying serveth not for them that believe not, but for	t Jp.10.34.
them which believe.	u Is.23.11,
into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are *mad? 24 But if all prophesy, and there come in one that	Ac.2.6,
believeth not, or one unlearned, he is convinced of an,	w 1 Ti.1.9.
he is judged of all: 25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship	x Ac.2.13.
God, and report that God is 7 in you of a truth. 26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath	2,60.0.20.

27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; a. ver. 40. and let one interpret. [The passage quoted is In the law-i. e. in the Old Testament. taken from the prophet Isaiah; but the term torah, (law.) was used by the Jews to express the whole Scriptures, law, prophets, and hagiographia; and they used it to distinguish these Sacred Writings from the words of the Scribes. It is not taken from the LXX. from which it varies as much as any words can differ from others where the general meaning is similar. It accords

z ver.6.

a tongue, hath a revelation, hath an interpretation.

Let a all things be done unto edifying.

much more with the Hebrew: and may be considered as a translation from it; only what is said of God in the third person, in the Hebrew, is here expressed in the first person, with the addition of saith the Lord .- Randolph. Ver 22. Tongues are for a sign-i. e. for a miracle, to convince the unbelievers. Ver. 23. The whole church-i. e. evidently the congregation of believers,

set as the word implies, though used afterwards for the place of assembly; as is the rate with the word "Meeting," among Dissenters.—That ye are mad—That is, from hearing you all talk so unintelligibly. Comp. Act si. 13. Ver. 25. Thus are the secrets of his heart neade manifest.—This refers to

the work of the Holy Spirit on men's consciences.

Ver. 26. Every one (Macknis tt, "each") of you hath, &c. - This, accord-

ing to Mr. Harmer, is to be understood of extemporary [rather inspired] devotional songs; such we read of repeatedly in the Old Testament, as in the times of Moses and David. "two or

Ver. 27. Let it be by two, &c.-i. c. according to Doddridge, "two or three" speakers, and one interpreter; but Mackright renders it. Let it be two or at most three (sentences.) and separately; and let one interpret."-Let not more than two, or at most three, be so engaged at one time of assem bling; and let this be done by course, one after another |- Bagster.

g Ga.3.4.

believed in vain.

172 1 CORINTHIANS, XV. 28 But if there be no interpreter, let him keep silence A. M. 4061. A. D. 57. in the church; and let him speak to himself, and to God. b ver.39. I Th.5.19, 29 Let b the prophets speak two or three, and let the other judge. e Job 32.11. 30 If any thing be revealed to another that sitteth by. let the c first hold his peace. d 1 Jn.4.1. 31 For ye may all prophesy one by one, that all may learn, and all may be comforted. e tumult. or, un-32 And the spirits dof the prophets are subject to the Tuieine s. prophets. i e il.16. 33 For God is not the author of econfusion, but of peace, as f in all churches of the saints. g 1 Ti.2.11. it. 34 Let g your women keep silence in the churches: for it is not permitted unto them to speak; but they h Ep.5.22 are commanded to be hunder obedience, as also saith Tit. 2.5 1 Pe.3.1. i the law 35 And if they will learn any thing, let them ask their i Ge.3.16. Nu.30.3.. husbands at home: for it is a shame for women to speak in the church. Est. 1.20. 36 What? came the word of God out from you? or i c.4.7. I came it unto you only? 37 If kany man think himself to be a prophet, or k 2 Co.10.7. spiritual, let him acknowledge that the things that I 1 Ju.4.6. write unto you are the commandments of the Lord. l ver.26.33 38 But if any man be ignorant, let him be ignorant. 39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. CHAP, 15. 40 Let | all things be done decently and in order. a Ga.1.11. CHAPTER XV. b c.1.4..8. 3 By Christ's resurrection, 12 he proved the necessity of our resurrection, against all such as deny the resurrection of the body. 21 The fruit, 35 and manner thereof, 51 and of the changing of them that shall be found alive at c 1 Pe.5.12. the last day. d He.3.6.

OREOVER, brethren, I a declare unto you the e or, hold gospel which I preached unto you, which balso fast.

ye have received, and wherein eye stand; f by what 2 By which also ye are saved, if dye ekeep in mespeech. mory (what I preached unto you, unless 5 ve have

Ver. 29. Let the other judge.-Literally, "discriminate" between truth and

ertor.—Dr. P. Smith.
Ver. 32. The spirits of the prophets.—In verse 12, where the original is the same, our translators render it "spiritual gitls," the noun being supplied, as Macknight thinks it should be here—"The spiritual (gifls) of the prophets are subject to the prophets."-[Those who were netuated by the Holy Spirit, in the very moments of inspiration, still retained the free use of them-

selves, and continued masters of their rational and persuasive faculties.—

Bp. Warburton.—Bagseter.

Ver. 38. What? came the word, &c.—Doddridge says, the Scottleism.

Whether did the word of God come forth from you alone? would be the exactest version. This excellent expesitor considers these words as addressed. to the church at large; but Macknight, as addressed to the women only; as much as to say, "Did Christ employ any of your sex as apostles? or did the

word only come to you by the ministry of men!"

Ver. 37. They are the commandments of the Lord.—This is a direct asserton of the apostle's inspiration.

Ver. 38. But if any man be ignorant—i. e. neither a prophet nor inspired

–let him remain so. CHAP. XV. Ver. 2. What I preached. - Doddridge, "those joyful tidings."

n Ac.26 23.

Col 1.18.

ı		
l	1 CORINTHIANS, XV.	473
	3 For I delivered unto you first of all that which I also received, how that Christ died for our sins ac-	A. M. 4061 A. D. 57.
	cording h to the scriptures; 4 And that he was buried, and that he rose again the third day according h to the scriptures: 5 And that he was seen of J Cephas, then of the twelve:	Is 53.1, &c. Da.9.26,
	6 After that, he was seen of above five hundred bre- thren at once; of whom the greater part remain unto this present, but some are fallen asleep.	Zec. 13.7. Lu.24.26, 45.
	7 After that, he was seen of James, then of all the apostles.	i Ps.16.10. 110.6.2.
	8 And last k of all he was seen of me also, as of lone born out of due time. 9 For I am the least m of the apostles, that am not	j Lu.2434, &c.
	meet to be called an apostle, because I persecuted the Church of God. 10 But by the grace of God I am what I am: and	k Ac.9.17.
	his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not "I, but the grace of God which was with me.	l or, an abortive.
	11 Therefore whether it were I or they, so we preach, and so ye believed.	m Ep.3.7,8.
-	12 Now if Christ be preached that he rose from the dead, how o say some among you that there is no resurrection of the dead?	
	13 But if p there be no resurrection of the dead, then is Christ not risen:	o Ac.26.8.
	14 And if a Christ be not risen, then is our preaching vain, and your faith is also vain. 15 Yea, and we are found false witnesses of God;	p 1 Th.4.14
	because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead	q Ac.17.31.
	rise not. 16 For if the dead rise not, then is not Christ raised. 17 And if Christ be not raised, your faith * is vain; ye are yet in your sins. 18 Then they also which are fallen asleep in Christ	
	are perished. 19 If in this life only we have hope in Christ, we sare of all men most winerable.	t 1 Pe.1.3.

come the first-fruits " of them that slept. Re. 1.5. Ver. 3. First of all that, &c. -Doddridge, "Among the first [things,] that which," &c. - Ver. 4. Rose again the third day, according, &c. - He was not to see corruption, which generally occurred before the fourth day. See John xi 39.

20 But now is Christ risen from the dead, and be-

Ver. 5. Then of the tire/ve.—So they were called, though only ten of them were present, Judas being dead, and Thomas absent. They were called the twelve, as implying their office: so the Romans spake of the Triumviri and

Decemviri, when meaning only a part of them.

Ver. 13. Then is Christ not risen.—Doddridge, "neither is Christ raised." So in verse 14.

Ver. 17. Ye are yet in your sins.—[If Christ be not risen, ye have no evidence of God's having accepted his mediation for you, nor, consequently, of your being justified. |- Bagster.

Ver. 18. Are perished.-This verse implies, that all who had been saved, were saved through Christ's death and resurrection.

Vet. 19 Most miserable .- Doddy idgr, "Pitjable."

Ver. 20. Become the first fruits .- This is said in allusion to the law, Levit.

of all men most miserable.

474	I CORINTHIANS, AV.
A. M. 4061. A. D. 57.	21 For v since by man came death, w by man came also the resurrection of the dead.
▼ Ro.5.12, 17.	22 For as in Adam all die, even so in Christ shall all be made alive.
w Jn.11.25.	23 But *every man in his own order: Christ the first-fruits; afterward they that are Christ's at his
x 1 Th.4.15	coming.
17.	1 24 Then cometh the end, when he shall have deliver-
y Da.7:.4, 27.	ed up the kingdom F to God, even the Father: when he shall have put down all rule and all authority and power.
z Ps.2.610. 45 36. 110.1.	26 The last enemy that shall be destroyed a is
Ep.1.22. He.1.13.	death. 27 For he b hath put all things under his feet. But
a Ho.13.14. 2 Ti.1 10. Re.20.11.	when he saith, all things are put under him, it is ma- nifest that he is excepted, which did put all things lunder him.
ь Р∗.S.G.	28 And when all things shall be subdued a unto him, then shall the Son also himself be subject unto him
c Phi.3.21.	d that put all things under him, that God may be all

d c.11.3.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they axiii. 10, 11. The resurrection of Christ has been demonstrated, and our resurrence.

rection necessarily follows: as sure as the first-fruits are the proof that there is a harnest, so surely the resurrection of Christ is a proof of ours. |—Bagster. Var. 22. For as in Adam. &c.—The whole context shows, that the Apostle in this passage is speaking of the resurrection of the body, and has no reference to the future condition either of the righteous or the wicked. His meaning is, that, as the first Adam was the cause of natural death, so Christ, the second Adam, is the author of the resurrection.

Ver. 23. Afterward they that are Christ's.—This plainly shows that the resurrection of believers will be distinct, and precede that of the wicked.——At his coming—i. e. at his second coming to raise the dead, and indee the

world.

in all.

Ver. 21. Then cometh the end.—[The neediatorial kingdom; an allusion to the case of Roman viceowys, or governors of provinces; who, when their administration was ended, delivered up their government into the hands of the emperor.]—Bargster. The end of which Paul speaks (says Mr. And, Freder) does not mean the end of Christ's kingdom, but of the world, and the things the reof. The delivering up the kingdom to the Father will not pet an end to it, but eternally establish it in a new and more glorious form. Christ shall not cease to reign, though the mode of his administration be different. As a divine person, he will glyaps be one with the Father; and though his mediatorial kingdom shall cease, yet the effects of it will remain for ever. There will not the shade, or become of less account than he now is; or in which "honour, and glory, and blessing," will cease to be ascribed to him by the whole erection. Rev. v. 12–11.

Ver 27. He is e.ccepted-i. e. God the Father.

Ver. 23. God may be all in al.—That is, the universe shall be governed as before the mediatorial system was introduced. No more sacrifice for sin being needed, no more interession for sincers will then be offered, nor will there remain any enemies to be subdued. Peace and harmony with be restored to our creation, and God alone will reign (as Macknight renders it) " over all things, in all places" of his dominion.

Ver. 29. Baptized for the dead.—(That is, probably, as Ellis and Doddridge interpret, "who are haptized in the room of the dead;" referring to the case of those who presented themselves for baptism immediately after the martyr-dom of their brethren or triends; as if fresh soldiers should enlist and press forward to the assault, to supply the places of those who had fallen.)—Fagster. Blacknight considers the passage as cliptical, and reads it, "Baptized for

s Ps. 19.4,5.

30 And why stand we in f jeopardy every hour? A. M. 4061 A. D. 57 31 I protest by g your rejoicing h which I have in Christ Jesus our Lord, I i die daily. £ 2 Co. 11.56 32 If a after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the g Some read. our dead rise not? let us keat and drink: for to-morrow we die. h Phi.3.3. 33 Be not deceived; evil 1 communications corrupt good manners. i Ro.8.36 34 A wake m to rightcourness, and sin not; for some have not the knowledge of God: In speak this to j or, to your shame. atter. 35 But some man will say, How o are the dead raised up? and with what body do they come? k Ec.2.21 ls. 4.13. 35 Thou fool, that p which thou sowest is not quickened, except if die: c.56 37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance m 13o.13.11 Ep.5.14. of wheat, or of some other grain: 38 But God a giveth it a body as it hath pleased him, n c.6.5. and to every seed his own body. 39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. p Jn.12.24. 40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the q Ge.1.11, glory of the terrestrial is another.

[the resurrection of] the dead." In Rob. Wahl the passage is thus paraphrased-If the dead do not rise, of what avail is it to expose ourselves to so many dangers in the hope of a future reward?

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one

Ver. 31. I protest by your rejoicing.—Macknight, "By the boasting (which I have) on account of Christ Jesus," &c.

Ver. 32. If ... I have fought, &c.—Lardner understands this hypothetically—"If I had"—and not that he literally did so.

star differeth from another star in glory.

Ver. 33. Evil communications.—Associating with persons of infidel principies and corrupt morals, has a great tendency to corrupt the mind and man-

ners.

Ver. 36. Thou fool.—Doddridge, "Thoughtless ereature."—Except it die.
Macknight, "rot." Doddridge, ("appear to) die." [That is, the germ, -Macknight. or principle of vegetable life, does not spring up in the form of a plant, till the external body, consisting of the lobes or farinaceous part of the seed, dies, and is decomposed; and thus, forming a fine earth, becomes the appropriate nourishment of the young plant that is springing into life, till it thus becomes canable of deriving nutriment and support from the grosser particles of earth

in which it was deposited. — Bagster.

V. 33. It's onen body.— Macknight, "its proper body." (Greek idion)
i.e. "the body proper to its own kind," So Doddridge. Not the body which it had before: so this will not prove the identity of the resurrection body; but only, as Macknight expresses it, "The raised body of the saints will resemble their body which was laid in the grave, so far as their new state will ad In one respect we know that they will materially differ. See Luke xx. 35. It is the general opinion, however, and is largely argued by Mr. Drew in his ingenious Essay "On the Resurrection of the Body," chap, vi., that there

is a principle of identity (some germ or stamen) which will be preserved till the resurrection; though what this is, it seems utterly in vain to conjecture Ver. 41. One star differeth from another star in glory.-This, it is proba-

ble, is literally true: we know of no two bodies in nature perfectly alike, nor any two bodies which have uniformly the same motion. This applies particularly to the heavenly hodies; and if we are to consider this (as many do) us | referring metaphorically to the saints, it may be equally true that spiritual

47€	1 CORINTHIANS, XV.
A. M. 4061. A. D. 57.	42 So also is the resurrection of the dead. It is sewn in corruption; it is raised in incorruption:
t Da.123. Mat.13.43	43 It is sown in dishonour; it is raised in glory; it
Piu.3.21.	44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual a body.
4 Lu.24 31. In.20.19, 26.	45 And so it is written, * The first man Adam was made a living soul; the * last Adam was made a
v Ge.27.	quickening spirit. 46 Howbeit that was not first which is spiritual, but
	that which is natural; and afterward that which is
w.Ju.5.21. 6.33,40.	spiritual. 47 The x first man is of the earth; earthy: the second
x Jn.3.13,31	
y Ro.S.29.	earthy: and as is the heavenly, such are they also that are heavenly.
z Jn.3.3,5.	49 And as we have borne the innage of the carthy, we shall also y bear the innage of the heavenly. 50 Now this I say, brethren, that z flesh and blood
a 1Th.4.15	cannot inherit the kingdom of God; neither doth corruption inherit incorruption.
t 2 Pe.5.10.	5t Behold, I show you a mystery; We a shall not all sleep, but we shall all be changed,
7011	52 In a b moment, in the twinkling of an eye, at the

last trump: for the c trumpet shall sound, and the dead Mat.24.31 4 shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and

d Jn.5.25. this mortal e must put on immortality. 54 So when this corruptible shall have put on incore 2 Co.5.4.

ruption, and this mortal shall have put on immorta-LJn.3.2. lity, then shall be brought to pass the saying that is f 1s.25.8. written. Death (is swallowed up in victory.

toolies have the same diversity, though all glorious. Though the earth is now supposed to have 800 millions of inhabitants, or more, it is probable that human face divine," in every instance, varies in some of its features.

Ver. 4t. A spiritual body-ts a body refined from all the corruption and de-Ver. II. I Spiriture only "is a nony terment from an one comparison on the meant already in matter in the present state.

Ver. 47. The Lard I from heaven.—The word Lord is wanting in some ancient Mess, and Territation says, was inserted by Marcelon; yet both Daddridge and Macken fat return it. The Vulgate reads, "The second man from heaven is heavenly." Dr. Phe Smith remarks, that in the amenut book Zoberts and Marcelon and Comparison of the Comparison of th har. Messiah is called "The Adam on high;" and so distinguished from the first men, who is called the "Adam below."

Ver. 50. Flesh and blood-i. e. in its present corrupt state; or, as in the next " Our bodies, after they are raised from member of the sentence, corruption. the dead, (says Mr. Fuller,) may be flesh and blood, and yet not what they

now are.

Ver. 51. Show you a mystery .- A mystery is a secret; but that secret may be, at least partially, revealed; and here a scene opens to us, full of "terrible majesty." - We shall all be changed-i. e. We believers. Macknight.

Nothing like this is said of the wicked. Compare Phil. ii 21.

Ver. 52. The trumpet shall sound.—The awful sound of this trumpet is generally illustrated by a reference to the thunders of Smai, which seem to have been attended with volcame phenomena. See Heb. xii 19. Bishop Berkelen who heard an eruption of Vesuv.us at twelve miles' distance, compares it to the razing together of a tempest and a troubled sea, mixed with the toping of thander and of artillery; and some of the volcame eruptions of South America are said to have been heard from 150 to 600 miles. See Dick's Christ. Philos.

Ver. 51. Death is swallowed up in victory -Or. " for ever." Whith and Mac'rnight. Compare verse 26. But the same word is rendered rectory in ver. 55 and 57. That is, not only conquered, but destroyed. And then the li

Phi.3.18.

	1 CORINTHIANS, XVI.	477
	55 O g death, where is thy sting? O h grave, where is thy victory?	A. M. 4061 A. D. 57.
Ì	56 The isting of death is sin; and I the strength of	g \$10.13.14.
Annual Contraction of the last	sin is the law. 57 But thanks k be to God, which giveth us the vic-	h et hell.
i	tory through our Lord Jesus Christ. 58 Therefore, my beloved brethren, m be ye steadfast.	i E.c. 123.
-	unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not	; Ro.4.15.
	in vain in the Lord.	k Ro.7.25
1	1 He exhipteth them to relieve the want of the brethren at Jerusalem: 10 common beth "Emothy: 13 and after friendly almomitions, 16 shutteth up his opinion wine livers solutations.	1 Ro.s.37. 1Ja.5.4,5.
	YOW concerning the collection for the saints, as a I have given order to the churches of Galatia,	m 2 Pe.3.11.
	even so do ye. 2 Upon the first b day of the week let ever one of you lay by him in store, as God hath prospered him,	
	that there be no gatherings when I come. 3 And when I come, whomsoever cye shall approve	CHAP. 16.
	by your letters, them will I send to bring your diberality unto Jerusalein.	a Ga.2.10.
-	4 And if it be meet that I go also, they shall go with me.	b Ac.20.7. Re.1.10.
the same of case of	5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Mace-	c 2 Co.3.19
		d gift.
	with you, that ye may bring me on my journey whithersoever I go.	e 2 Co.1.15, 16.
	7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. 8 But I will tarry at Ephesus until Pentecost.	f 2 Co.2.12. Re.3.3.

and there are many adversaries. sacred writer horrows from another prophet (Hosea xiii, 14) this triumphant

9 For a great I door and effectual is opened unto me,

sonz.—'O death! where is thy sting! O grave! where is thy vitory."

Ver. 55. O grave.—Greek, Hades, or the invisible world. The Jews speak of the angel of death is having the keys of Hades; and St. Paul describes Satan Bader a similar character—" Him that hath the power of death, that is, the devil." Heb. ii. 14.

Ver. 56. The sting of death is sin .- For it is sin that arms death with all its terrors. - And the strength of sin is the law. - Because it is by the law that we

have the knowledge, and feel the consequences of sin.

CHAP. XVI. Ver. 1. Churches of Galatia .- "The churches of Galatia and Phrygia (says Paley) were the last churches which Paul had visited before writing this Epistle. He was now at Ephesus, and he came thither immedi-

ately from visiting those churches, Acts xviii. 23; xix. 1."

Ver. 2. Lay by him in store.—Doddridge, "Lay something by treasuring

ver. 2. Lay on that it store.—Dotartuse. Lay sometimes of in up; "namely, in the common stock—Instead of in store, Mackinght reads, "in the freesury;" i. e. the public stock of the church. Ver. 3. Your liberality—Greek, "git;" or, "grace."
Ver. 5. When I pass through Macedonia.—By chap, it is papears that Paul had been at Comith, and by this verse, that he was about to visit it a second time. But instead of sailing directly from Ephesus to Corinth, as he had formerly purposed, he intended to go round through Macedonia; and that he did so, appears from Acts xx. 1, 2,

Ver. s. I will tarry at Ephesus until Pentecost.—This, compared with tens 6— And it may be, that I will winter with you? fixes the time of writing this Epistle—after winter, but before Pentecost, which includes the time of the Passover about which time Benson, from chap. v. 7, 8, supposes it to

have been written.

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k 3.In.6.

li Ac. 19.52. 11 Let no man therefore despise 1 him; but conduct k him forth in peace, that he may come unto me: for i Phi.2.19...

I look for him with the brethren. 1 T . 1.12. 12 As touching our brother 1 Apollos, I greatly desired him to come unto you with the brethren : but his will was not at all to come at this time; but he will

come when he shall have convenient time. 1 c.1.12 13 Watch mye, stand a fast in the faith, quit you like o men, be p strong.

m 1 Pe.5.8. 14 Let gall your things be done with charity. 15 I beseech you, brethren, (ye know the house of n 2 Th.2 15.

Stephanas, that it is " the first-fruits of Achaia, and that they have addicted themselves to the ministry of o c. t4.20. the saint)

16 That ye submit syourselves unto such, and to p Ep.6.10. every one that helpeth with us, and laboureth.

17 I am glad of the coming of Stephanas and Fortuq 1 Pe.4.8. natus and Achaicus: for that which was lacking ton

r Ro. 16.5. your part they have supplied. 18 For they have refreshed my spirit and yours: s He.13.17. therefore acknowledge "ve them that are such.

19 The churches of Asia salute you. Aquila and t Phi.2.30. Priscilla salute you much in the Lord, with the wchurch

that is in their house. u 1 Th.5.12. 20 All the brethren greet you. Greet ye one another

with a holy kiss. v Ac. 18.25. 21 The salutation of me Paul with mine own hand. 22 If any man love x not the Lord Jesus Christ, let w Ro.16.5.

him be y Anathema z Maran-atha. 23 The grace a of our Lord Jesus Christ be with x Ep.6.21.

you.
24 My love be with you all in Christ Jesus. Amen. v Ga.1.8.9.

¶ The first epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus. z Jude 11.15 a Ro.16.20.

Ver. 10. If Timotheus come.-Timothy had been sent before the apostle into Macedonia, with directions to visit Corinth.

Ver. 12. Our brother Apollos.—It seems, that a party at Corinth professed themselves attached to Apollos, in order to cover their opposition to the aposthe yet S. Paul greatly desired and exhorted that emment minister to go among them, with Timothy and Erastus, or with Stephanas and his friends, when they returned to Corinth.

Ver. 22 Anathema Maran-atha.-" When the Jews lost the power of life and death, they used, nevertheless, to pronounce an Anathema on persons who, according to the Mosaic law, should have been executed, and such a person became an Anathema. (Heb. Cherem.) or accursed.....Now, to express their faith that Gold would, one way or another. . interpose, to add that efficacy to his own sentence which they could not give it, it is very pro-bable they might use the words Maran-atha; that is, in Syriac, the Lord

cometh, or he will surely and quickly come to put this sentence in execution. . In beautiful allusion to this, when the apostic was speaking of a secret alienation from Christ, maintained under the forms of Christianity, (which might perhaps be the case among many of the Corinthians,) as this was not a erime capable of being convicted and censured in the Christian church, he remainds them that Dodd Jesus Christ will come himself and punish it."—
Bishop Patrick in Doddridge. This is the passage supposed to be referred to in the preceding verse, as written with his own hand. Flavel, on one occasion, preached from the above passage. At the conclusion c the service,

when Flavel arose to pronounce the benediction, he parsed, and said, shall I liess this whole assembly, when every person in it, who loveth not the Lord Jesus Christ, is Anathema Maran-atha?" The solemnity of this address ation to the audience; and one gentleman, a person of rask, was so overcome

by his feelings, that he fell senseless to the floor.

P. s. The superscription to this Epistle, which states it to have been written from Philippi, is so plainly opposed to verse 8, in this chapter, and to other parts of this Epistle, that it is almost universally rejected as spurious and manthentic particularly by Doddridge, Mackingut, and Parky. The former says, "I hope it will be remembered, that no credit is to be zixen to a 1g of these additions, which have been very presumptiously made, and, I tmnk, very imprudently retained."

CONCLUDING REMARKS ON 1 CORINTHIANS.

[COMNTH, favoured by its situation between two seas, rose to the summit of From its extensive commerce, it abounded with riches, digesty and splendour. and was furnished with all the accommodations, elegances, and superfluties life: and far exceeded all the cities in the world in the magnificence of its public baildings, such as temples, palaces, theatres, porticoes, cenotaphs, baths, and other edifices. But wealth produced luxury, and luxury a total corruption of manners; so that the inhabitants became infamous to a proverb, laseiviousness in particular being not only tolerated, but forming a considerable portion of their religion. Netwithstanding this, the arts, sciences, and literature, still continued to flourish, every part of the Grezian learning being highly cultivated: so that before its destruction by the Romans, Cicero fyro bere Manl c. 5.) scrupled not to call it, "The light of all Greece." It possessed numerous schools, in which philosophy and rhetoric were taught by able masters; and strangers resorted thither from all quarters to be instructed in the sciences. Attention to these circumstances will account for several things mentioned by the Apostle in his letters to this city; which things, without this knowledge of their previous Gentile state and customs, we could not comprehend. It is indubitably certain, as the Apostle states, that they carried these things to an extent that was never practised in any other Gentile country; and yet, even in Corinth, the Gosnel of Jesus Christ, effecting what learning and philosophy were utterly unable to accomplish, prevailed over universal corruption and depravity, so much so that it became the scat of a flourishing Christian church! We have already seen, that the peace of this church had been disturbed by false teachers, who made great pretensions to wisdom, eloquence, and knowledge of the Christian liberty; and that it was to compose these differences, to correct certain abuses, and to answer various questions relative to which they had written to the Apostle, that he composed this Epistle to the Church of Corinth. With what consummate skill and soundness of argument he establishes doctrines, meets objections, and refutes erroneous opinions, the attentive reader need not be informed; while his candour, love, faithfulness, and holy zeal, are apparent in every page. The Corinthians abounded in knowledge, science, eloquence, and various extraordiary gifts and endowments, and for these the Apostle gives them full credit; but, in many cases, distinctly enough marked in this Epistle, they were grossly ignorant of the genius and design of the gospel. Many, since their time, have put words and observances in place of the weightier matters of the law, and the spirit of the gospel. The Apostle has taken great pains to correct these abuses among the Corinthians; and to insist on that great unchangeable and eternal truth, that love to God and man, filling the heart, hallowing the passions, regulating the affections, and producing universal benevolence and beneficence, is the fulfilling of the whole law; and that all professions, knowledge, and gifts, without this, are absolutely useless. Did this Epistle contain no more than what is found in the thirteenth chapter, it would be an unparalleled monument of the Apostle's deep acquaintance with God; and an invaluable record of the sum and substance of the gospel, left by God's mercy to the clurch, as a touchstone for the trial of creeds, confessions of faith, and rival observances, to the end of time. Though this Epistle contains more local matter, and more matter of private application, than any other in the New Testament; and though, perhaps, it may possess less matter for general use than other parts of the Sacred Writings, yet it is both highly interesting and useful; gives an insight into several customs, and not a few forms of speech, and circumstances relative to the discipline of the primitive church, which we can find no where else; shows us how many improper things may, in a state of ignorance, or Christian infancy, be consistent with a sincere belief of the gospel, and a warm and zealous attachment to it; reads a very awful lesson to those who disturb the peace of society, and make schisms in the church of Christ; and confirms, illustrates, and defends, many of the most important parts of Christian doctrine and practice.]-Bagster.

A. M. cir. I

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

ITHAT St. Paul was the author of this Epistle has never been doubted, and is analy confirmed by internal evidence; from which it appears, that it was written by the Apostle in Macedonia, and probably at Philippi, as the subscription affirms, after the uproar at Ephesus, about a year after the preceding, and in consequence of the accounts which he had received of the layourable reception of the first; and afterwards sent to the Corinthians by Titus and his associates. Accordingly the Apostle justifies himself from the charge of levity, or worldly policy, in delaying his journey to Corinth, assigning those reasons for this part of his conduct which could not have been disclosed with propriety till the effect of his former epistle had appeared; declares the justice of his sentence against the incestuous person, and gives suitable directions re-specting his restoration; expatiates on his own conduct in the Christian ministry, intermixing many exhortations with the arowal of his motives and fervent affections in the sacred work; excites them, with great address and earnest mess, to complete their contributions for their poor brether in Judea, showing the manifold advantages of such services; contrasts more directly, yet evidently with great reluctance, his own gifts, labours, sufferings, and conduct, with the pretences of their false teachers, showing himself to be "not a whi?" inferior to any of the apostles; and concludes with various admonitions, and affectionate good wishes and prayers.]-Bagster.

CHAPTED I

A. M. Cir.	CHAPTER I.
4062. A. D. cir. 53.	3 The apostle encourageth them against troubles, by the comforts and deliver- ances which Go I had given him, as in all his afflictions, 8 so particularly in his late danger in Asia. 12 And calling both his own conscience and there to
	witness of his sincere manner of preaching the immutable truth of the gospel,
CHAP. 1.	15 he excuseth his not coming to them, as proceeding not of lightness, but of his lenity towards them.
a 1&27i.1.1	PAUL, an apostle * of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints b which
	are in all Achaia:
b Phi.1.1. Col.1.2.	2 Grace c be to you and peace from God our Father,
Co	and from the Lord Jesus Christ.
	3 Blessed & be God, even the Father of our Lord Je-
c Ro.1.7.	sus Christ, the Father of mercies and the God of all
	comfort;
d Ep.1.3, 1 Pe.1.3.	4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are com-
	forted of God.
e Col 1.2t.	
e Cot 1.21.	5 For as the sufferings of Christ abound in us, so
	our consolation also aboundeth by Christ.
f c.4.15.	6 And whether we be afflicted, it is for f your conso-
	lation and salvation, which is g effectual in the cu-
	during of the same sufferings which we also suffer: or
g or,	whether we be comforted, it is for your consolation
wrought.	and salvation.

CHAP. I. Ver. 1. And Timothy.-By this it appears that Timothy had returned to Paul, in Macedonia, and was now with him. Ver 3. Blessed be God, &c.—Doddridge temarks, that out of St. Paul's thirteen Epistles, "eleven of them begin with exclamations of iov. eraise, and

thanksgiving," which fact sufficiently shows his amiable disposition, and the deep interest which the apostle felt in the prosperity and happiness of the churches.

Ver. 5. The sufferings of Christ.-Macknight, "for Christ."

explains it; "sufferings in the cause of Christ.

2 CORINTHIANS, I. 7 And our hope of you is steadfast, knowing, that as A. M. cir. 1062 h ye are partakers of the sufferings, so shall ye be also A. D. cir. 53. of the consolation. 8 For we would not, brethren, have you ignorant of h Ro.d.17. our trouble i which came to us in Asia, that we were 2 Ti.2.12 pressed out of measure, above strength, insomuch that we despaired even of life: i Ac. 19.23 9 But we had the Isentence of death in ourselves, &c. that we should not trust kin ourselves, but in God or, cawhich raiseth the dead : SWAT. 10 Who I delivered us from so great a death, and doth deliver; in whom we trust that he will yet dek Je. 17. 5.7. liver us; 11 Ye also helping mtogether by prayer for us, that for the gift bestowed upon us by the means of many 12 Pe 29. persons thanks may be given by many on our behalf. 12 For our rejoicing is this, the testimony of our conm Ro.15.30. science, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of o God, we Ja.5.16.. have had our conversation in the world, and more n 1 Co.2.4, abundantly to you-ward. 13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall o 1 Co.15.10 acknowledge even to the end; 14 As also ye have acknowledged us in part, that P we are your rejoicing, even as ye also are ours in the day p Phi.4.1. of the Lord Jesus. 15 And in this confidence I was minded to come unto g or, grace. you before, that ye might have a second q benefit; 16 And to pass by you into Macedonia, and to come r Ac.21.5. again out of Macedonia unto you, and of you to be brought on my r way toward Judea. s c.10.2 17 When I therefore was thus minded, did I use

lightness? or the things that I purpose, do I purpose preaching according s to the flesh, that with me there should be yea yea, and nay nay? u Mat. 5.37.

18 But as God is true, our word toward you was not u yea and nay. 19 For the Son of God, Jesus Christ, who was

v Ma.I.I. Ro.1.4.

Ver. 9. The sentence of death.-Meaning that death was fully expected by them.

them.

Ver. 10. So great.—Macknight. "So terrible,"—a death.

Ver. 11. Ye also helping together by prayer.—Doddridge, "Working together in prayer."——That for the gift bestowed upon us.—Doddridge,
"That so the layour lobtained for us by the importunatel prayers of many."

Ver. 12. In simplicity and godly sincerity.—Gr. "In the simplicity and sincerity of God;" i. e. in the sight of God. On the latter word Leph says,
"A fine word! It is a metaphor, either from such things as are tried by hong held up against the beams of the sun, to see what faults are in them; or else from such things as are purged and clarified by the heat of the sun from the gross matter that is in them. Met sincerus, is honey sinc ecro, or without wax."—Conversation—[That is, "we have conducted ourselves:" for

anastrepho in Greek and conversatio in Latin are used to denote the whole of a man's conduct, the tenor and practice of his life.]-Bagster.

Ver. 13. Than what ye read—i.e. in the Scriptures; but as the word is ambiguous. Doddridge renders it, Than what you knote."
Ver. 15. 4 second benefit.—Gr. "grace," or gift; meaning the advantage of

Paul's personal ministry a second time.

Ver. 17. Yea yea, &c.—That is, honest and plain dealing.

Ver. 18. Our roord.—Meaning the word preached.—Not yea and nay-Not wavering, uncertain, or contradictory. So Doddridge.

482 2 CORINTHIANS, II. A. M. cir. preached among you by us, even by me and Silva-4062. nus and Timotheus, was not yea and nay, but in him A. D. cir. 53 was vea. 20 For all the promises of God win him are yea, and w Ro. 15.8.9. in him Amen, unto the glory of God by us. He.13.8. 21 Now he which establisheth x us with you in Christ, x 2Th.2.17. and hath anointed yus, is God; I Pe.5.10. 22 Who hath also sealed zus, and given the earnest of the Spirit a in our hearts. y 1 Jn.2 20. 23 Moreover I call God for a record upon my soul, Re. 3. 13. that to spare you I came not as yet unto Corinth. 24 Not for that we have b dominion over your faith. z Ep.1.13, but are helpers of your joy: for by c faith ye stand. 14. 4.30. CHAPTER II. 2 Ti.2.19. I Having showed the reason why he came not to them, 6 he requireth them to forgive and to comfort that excommunicated person, 10 even as himself also upon his true repentance had forgiven him: 12 declaring withal why he dea Ro.S.9.11 parted from Troas to Macedonia, 14 and the happy success which God gave .. 16. to his preaching in all places. DUT I determined this with myself, that I would not b 1 Co.3.5. 1 P.c.5.3. come again to you in a heaviness. 2 For if I make you sorry, who is he then that maketh e Ro.11.20. me glad, but the same which is made sorry by me? 1 Co.15.1. 3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. CHAP 2. 4 For out of much affliction and anguish of heart I а с.1.23. wrote unto you with many tears; not that we should 12.26,21. be grieved, but that we might know the love b which I 13.10. have more abundantly unto you. b c.11.2. 5 But if any have eaused grief, he hath not grieved d me, but in part: that I may not overcharge you all. c Ga.5.10. 6 Sufficient to such a man is this epunishment, which was in flicted fof many. d Ga.4.12. 7 So g that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be z or, cen-

swallowed up with overmuch sorrow. sure. 8 Wherefore I beseech you that ye would confirm

f 1 Co.5.4.5 1 Ti. 5.20.

your love toward him. 9 For to this end also did I write, that I might

know the proof of you, whether ye be obedient hin all g Ga.6.1. 10 To whom ye forgive any thing, I forgive also: for h c.7.15.

Ver. 23. To spare you, I came not as yet unto Corinth-i, e. as Doddridge

explains it, it was from tenderness towards the Corinthians. So Macknight. "To avoid punishing you, I have not as yet come to Corinth,"-wishing to give you time to repent.

Ver. 24. Not that we have dominion over your faith.—The apostles were only servants of Christ, and had no authority but what they derived from him, and from the teachings of the Holy Spirit. See Mat. xx. 25. CHAP. II. Ver. 1. In heaviness.—Doddridge, "in grief."

Vet. 2. Who....but the same that is made sorry time?-Doddridge, grieved by me."

Ver. 3. The joy of you all—i. e. you all rejoice with me Ver. 4. I norde auto you—i. e. in his first Epistle Ver. 5. Not griered me, but in part—i. e. "not grieved me only) but in part," or in a degree, all of you.

Ver. 6. This punishment.-Doddridge, "rebuke." -- Inflicted of many-Namely, according to Doddridge, "by the whole church."

t or, of.

	if I forgave any thing, to whom I forgave it, for your	A. M. cir.
	sakes forgare I it in the person of Christ;	4062 A. D. cir.
	11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.	5n.
ļ	12 Furthermore, when II came to Troas to preach.	i or, sight.
	Christ's gospel, and a k door was opened unto me of	Ac.15.8.
١	the Lord,	k 1 Cc.16.9.
ł	13 I had no rest tin my spiru, because I found not	

1 c.7 5.6. Tims my brother: but taking my leave of them, I went from thence into Macedonia. m Ro 9.37.

14 Now thanks be unto God, m which always causeth n Ca.1.3. us to triumph in Christ, and maketh manifest the sa-

o 1 Co.1.1S. your " of his knowledge by us in every place. 15 For we are unto God a sweet sayour of Christ, in p Jn.9.39. 1 Pe. 2.7.8. them o that are saved, and in them that perish:

16 To P the one we are the sayour of death unto death: q c.3.5,6, and to the other the savour of life unto life. And who r or, deal wis sufficient for these things? deceitful-

17 For we are not as many, which corrupt the word ly with c.4.2 of God: but as of sincerity, but as sof God, in the sight of God speak we i in Christ. s He. 11.27.

CHAPTER III.

1 Lest their false teachers should charge him with vain glory, he showeth the faith and graces of the Corinthians to be a sufficient commendation of his minatural energy of the Computation between the ministers of the law and of the good, 12 he proved that his ministry is so far the more excellent, as the goode of the and liberty is more glorious than the law of condemnation.

CHAP, 3. O we begin again to commend a ourselves? or a c 5.12. need we, as some others, epistles b of commenda-

tion to you, or letters of commendation from you? b Ac. 18.27. 2 Ye care our epistle written in our hearts, known e 1 Co.9.2

and read of all men:

Ver. 10. For your sakes—i. e. to restore peace and union to your body. Of Christ-i. e. as clothed with his authority.

Ver. 11. Lest Satan should get an advantage of us.-Macknight, "That we may not be over reached by Satan."

Ver. 13. I had no rest ... because I found not Titus-Whom he had sent

to Corinth to make inquiries, and who had not returned.

Ver. 14. Causeth us to triumph.—["Who carrieth us along in triumph;"

an allusion to the custom of victorious generals, who, in their triumphal processions, carried some of their relatives with them in their chariot .your of his knowledge. - In triumphs, the streets through which the victor passed, were strewed with flowers; the temples were opened, and every altar smoked with offerings and incense, so that the whole city was filled with the perfume. Behind the triumphal car followed the kings, princes, and other captives of note, loaded with chains; some of whom were put to death 21 me close of the procession, and others had their lives granted them. To the former the smell of the flowers and incense would be "a savour of death unto death," and to the latter, "a savour of life unto life."]-Bagster.

A sweet savour of Christ.-Ministers, it has been justly remarked, Ver. 15. should diffuse the savour of Christ in their example and their conversation, as

well as in their public ministry.
"When one that holds communion with the skies, Has fill'd his urn where these pure waters rise, And once more mingles with us meaner things, "Tis e'en as if an angel shook his wings;

Immortal fragrance fills the circuit wide, That tells us whence his treasures are supplied."-Cowper. Ver. 17. Which corrupt.-Doddridge, "adulterate." He thinks it refers to

those who deal in wines and other liquors, and othen lower them with water.

The MIL Ver. 1. Do ver—Macknight, "Must we"—begin again to commend ourselves f—i, e. to produce afresh the evidence of our apostleship. See 1st Epist, chap. ix.

Ver. 2. Ye are our epistle written in our hearts -- 'By supposing that in

A. M. cir. 3 Forasmuch as we are manifestly declared to be the 1060 existle of Christ ministered by us, written not with A. D. eir. ink, but with the Spirit of the living God; not in ta-58. bles of a stone, but e in fleshy tables of the heart. d Ex.21.12. 4 And such trust have we through Christ to Godward.

e Je.31.33. Eze.11.19. 5 Not that we are sufficient of fourselves to think any thing as of ourselves; but gour sufficiency is of God; f Jn.15.5. 6 Who also bath made us able beministers of the Co.15 10 new testament; not of the j letter, but of the spirit; Phi.2.13.

for the kletter killeth, but I the spirit "giveth life h Ep.3.7. 1 Ti.1.12. 7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of i Israel could not steadfastly behold the face of Moses i Mat.26.28 " for the glory of his countenance; which glory was He.8.6..10

to be done away: Ro.2.23, 8 How shall not the ministration of the spirit be 29 rather glorious? k Ro.4.15.

9 For if the ministration of condemnation be glory. 7 9.10. much more doth the ministration of righteousness ex- Ju.6.63. ceed in glory. Ro.8.2.

10 For even that which was made glorious had no m or, quickglory in this respect, by reason of the glory that exeneth. celleth.

n Ex.31.1. 11 For oif that which was done away was glorious, 29...35. much more that which remaineth is glorious, Ro.5.20.

12 Seeing then that we have such hope, we use great 21. p plainness of speech: p or, bold-13 And not as Moses, which put a veil over his face, ness.

that the children of Israel could not steadfastly look to the end q of that which is abolished: g Ro. 10.4. this passage the apostle calls the Corinthians, not Christ's letter of recom-

mendation in favour of him, but a copy of that letter, and that the letter itself was written on the apostle's heart, but the copy of it on the hearts of the Co-rinthians, all the jarring of metaphors, in this highly figurative passage, will be removed. Christ's letter of recommendation in favour of the apostle was

be reinived. Consists retrieved to technique and the mirror activity in a positive with similar mirror. For a supplementary words, so far, are omitted by Doddridge, who reads, "Ye are manifest as," &c.—Epistle of Christ.—On this passage Watts beautifully remarks, that every true believer has in himself such a witness to the truth of the Christian religion, as does not depend on "the exact truth of letters and syllables, nor on the critical knowledge of the copies of the Bible, nor on this old manuscript, or the other new transla-tion.... The substance of Christianity is so scattered through all the New Testament, that every manuscript and every translation has enough of the gospel to save souls by it, and make a man a Christian. I think this point of great importance in our age, which has taken so many steps to heathenism great importance in our age, which has taken so many steps to featherism and infidelity; for this argument or evidence will defend a Christian in the profession of the true religion, though he may not have skill enough to defend, his Bible... Why do you believe in Jesus? Jasks the unbeliever. If I you have this answer ready at hand, I have found the efficacy and power of the gospel in my heart, this will be sufficient to answer every cavit."

Ver. 5. To think any thing as of ourselves.—Doddridge, "to reckon upon we have a functional state of the great state of the state

any thing as from ourselves."

Ver. 6. Of the new testament-Or "coverant."-See Introduction to the New Testament, § 1.

Ver. 7. The ministration of death.—See Rom. vii. 10. Ver. 8. How shall not, &c.—Doddridge, "How much more shall the ministration of the spirit be glorious!

Ver. 11. Done away .- Doddridge, "abolished;" namely, the Mosaic law of types. &c

Ver. 13. Moses, which put a veil over his face. - See Exod. xxxiv. 33 .-That which is abolished-Namely, the Mosaic law.

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ĺ	2 CORINTHIANS, IV.	485
	14 But their minds were r blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ.	A. M. cir. 4062 A. D. cir. 58.
	15 But even unto this day, when Moses is read, the yell is upon their heart.	r Ro.11.7, 8,25
		s Is.25.7.
	17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.	t 1 Co 15 15
	18 But we all, with open face beholding as in a glass	u Re.8.2.
	v the glory of the Lord, are changed into the same wimage x from glory to glory, even as y by the Spirit	v 1 Co. 13.12
	of the Lord. CHAPTER IV.	w Ro.S.29.
	1 He declareth how he hath used all sincerity and faithful diligence in preaching the gospel, 7 and how the troubles and persecutions which he daily endured for the same did redonated to the praise of God's power, 12 to the benefit of the church, 16 and to the apostle's own eternal glory.	x Ps.81.7. y or, of the
	THEREFORE seeing we have this ministry, as we have received a mercy, we faint not;	Spirit.
	2 But have renounced the hidden things of b dishonesty, not walking in craftiness, nor handling the	
	word of God *deceitfully; but by manifestation of the truth commending ourselves to every man's con- science in the sight of God.	СНАР. 4.
-	3 But if our gospel be hid, it is hid to them 4 that are lost:	a 1 Co.7.25.
	4 In whom the god e of this world hath blinded the	b shame.
	minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image for God,	c c.2.17.
١	should shine unto them. 5 For we preach not ourselves, but Christ Jesus	d 2 Th.2 10.
	the Lord; and ourselves your servants for Jesus' sake,	6 Jn.12.31, 40.

6 For God, who commanded 5 the light to shine out f Jn.1.11,18 of darkness, bliath shined in our hearts, to give the

light of the knowledge of the glory of God in the face g Ge.1.3. h it is he

7 But we have this treasure in earthen vessels, that the excellency i of the power may be of God, and not of us.

who hath. li 1 Co.25.

Ver. 14. Their minds were blinded.—See Rom. xi. 8. Yer. 15. Unto this day.—This blindness unhappily extends even to our day

Ver. 18. When it—Namely, the heart of the Jewish nation.—Macknizht.

Ver. 17. Note the Lord is that Spirit.—"The Lord Christ is that Spirit (ver. 6.) He is the blessed Author and Institutor of that spiritual economy we are now under."

are now inder."

Ver. 19. As in a glass—i. e. in a mirror. See 1 Co. xiii. 12, and note.

CHAP. IV. Ver. 2. Renonneed.—Macknight, "commanded away;" perhaps "denonneed" would be the most exact rendering.

Ver. 3. If our gospel be hid, it is hid.—Doddridge, Macknight, &c., "If veiled, it is veiled." Compare chap. iii. 13—16.

Ver. 4. The God of this tworld.—The Jews call Satun, Sannel, the god who

blinds. -As a prince, Satan is an usurper, and as a deity an idol. He is a prince without right, and a god without divinity. - The image of God. - See Heb. i. 3.

Ver. 5. Preach not ourselves.-The declaration may be fairly v .derstood to imply that they sought neither to gratify their vanity, nor promote their secular interest, nor to raise a religious parly.

Ver. 7. In earthen vessels.—In us frail creatures, continually exposed to be

of Jesus Christ.

A. M cir. 4002 II. eir. 53 c. 7.5.

8 We are troubled Jon every side, yet not distressed: we are perplexed, but k not in despair:

9 Persecuted, but not forsaken; east down, but not

destroyed; 10 Always bearing 1 about in the body the dying of the Lord Jesus, that "the life also of Jesus might be

k or, not altogether made manifest in our body. without help us

11 For we which live are alway delivered unto means. death for Jesus' sake, that the life also of Jesus might I Ga.6.17.

be made manifest in our mortal flesh. 12 So then odeath worketh in us, but life in you. m 2 Ti.2 ! 1,

13 We having the same P spirit of faith, according as 12 it is written, q I believed, and therefore have I spoken: n 1 Co.15.

we also believe, and therefore speak; 31,19. 14 Knowing that he which raised up the Lord Jesus o c.13.9.

shall raise up us also by Jesus, and shall present us p 2 Pe.1.1. with you. 15 For sall things are for your sakes, that the abunq Ps.116.10.

dant grace t might through the thanksgiving of many r c.5.1.4. redound to the glory of God.

16 For which cause "we faint not; but though our s 1 Co.3.21, outward man perish, yet the inward man is renewed 22. day by day. t c.S.19. 17 For wour light affliction, which is but for a mo-

ment, worketh for us a far more exceeding and eternal u 1 Co.15.58 weight of glory; v Ro.7.22.

18 While we look not at the things which are seen. w Ro.S.1S. but at the things which are not x seen: for the things which are seen are temporal; but the things which x He.11.1. are not seen are eternal.

The original (ostrakingis) seems by its derivation to crushed and broken. refer to the shells of fishes, some of which, while they are extremely frail, inclose treasures of great value; as the shell of the popphyr, from which fish was extracted the famous Tyrian due.—May be of God.—Doddridge, "ap-

pear to be of God." Ver. 8. Troubled on every side, yet not distressed. - We conceive, "Pressed on every side, but not crushed," would be more literal and expressive. Hammond and Macknight think it refers to the wrestlers in the public games, who sometimes so griped their adversaries, as to deprive them of the power

of resistance. Ver. 9. Cast doron, but not destroyed.—Another allusion, perhaps, to wrestlers, who might be "thrown down, when not killed," nor "disabled." Ver. 10. The duing—That is, marks of sufferings analogous to be. see

chap. i. 5, 6; and compare these verses with 1 Epis. chap. iv. 11-13.

Ver. 12. Death worketh in us, &c.-i. e. "we are dying daily that you may

Ver. 14. Knowing that, &c.—That is, we regard not the sufferings of our bodies, however fatal, since we know that, if killed, our bodies shall be raised

ranin at the last day. See 1 Epist. xv. 19, &c. 17. Light affliction.—Mat. xi. 30, the same epithet, "Eight," is applied by our Lord to the yoke and burden which he lays on us. It may be he bour it may be suffering but both are light, extremely so, computed with

noar—in lay be suitering—intended a feet graft, extremely so, compared with the reward. — A fair more, &c.—Upon this passage the eloquent Chrysostom remark, that the apostle here "oppose; thanks present to thinks fiture, a moment to electrity, helmess to weight, affliction to electry nor is he satisfied with this, but he adds another word, and doubles it, saying, hyperbole upon hyperbole, (so the Greek), that is, a greatness excessively eveeding."— Weight of glory.-This is a Hebrew idiom: the same word which in that

And wake through death to endless life above."-Parnell.

CHAPTER V.

1 That in his assured hope of immortal glory, 9 and in expectance of it, and of the general judgment, he laboureth to keep a good conscience, 12 not that he may herein boast of himself, 14 but as one that, having received life from Christ, embeavoureth to live as a new creatore to Christ only, 15 and by his ministry of reconciliation to reconcilie chierce to bin in Christ to God. A. M. cir. 1002 A. D. cir. 55.

OR we know that if our earthly house of this tabernacle a were dissolved, we have a building of God, a house b not made with hands, eternal in the

CHAP. 5. a Job 4.19. 2 Pe.t 13,

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

b 1 Pc.1.4. c Ro.8.23.

3 If so be that being clothed we shall not be found inaked.

d Re 3.13. 16.15.

4 For we that are in this tabernacle do group, being burdened; not for that we would be unclothed, but clothed upon, that mortality emight be swallowed up

e LCa 15.53. f 1s.29.23.

of life. 5 Now he that hath wrought fus for the self-same thing is God, who also hath given unto us the earnest

Ep.2.10. g Ep.1.14.

s of the Spirit. 3 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord :

h Ro.8.21,

7 (For hwe walk by faith, not by sight:)

i Phi.1.23.

8 We are confident, I say, and i willing rather to be absent from the body, and to be present with the Lord. 9 Wherefore we jlabour, that, whether present or absent, we may be accepted of him.

i endeavour.

Chap. V. Ver. 1. If our earthly house of this tabernacle .- The Hebrew term for "house" (Beth) is of very extensive use. It seems used for a tent Gen. xxvii. 15; compare Heb. xi. 9. Mr. Harmer says. "The Persians call a richly ornamented tent a house of gold." Macknight renders this verse, "When our house, which is a tent, is destroyed." So the Greek particle (earn) is used for when, John xii. 32; 1 John iii. 2. We also prefer "destroyed" of dissolved, "because the word strictly means to take or throw down, or pull to pieces, which is peculiarly applicable to a "tent." [So Hippocrates, "the soul having left the tabernacle of the body." The contrast here between a tabernacle or tent creeted for a shelter for a time, and a house, or permanent

doole, is very striking |- Bayster.
Ver. 2. For in this [tabernacle or tent] we groan earnestly; desiring to be clothed. To be "clothed with a house," seems a harsh figure to us, but is quite in the Jewish taste; the Book Zohar, on Exad. xxiv. 18, says, Muses quite in the Jewish (aste) the Book Zonat, on Land. AM. 13, 3333, and assets "the book of Revelations, of an angel "clothed with the cloud;" so we read in the book of Revelations, of an angel "clothed with a cloud," and of a woman "clothed with the sun." (Rev. x. 1; xii. 1) The word "house," is also used for any part of dress; a neit is the "bouse of the face;" a glore, the "house of the fingers." The sacred writers also apply the term clothed, as we do habit; so they speak of being clothed with humility, or with shame, (1 Pet. v. 5; Ps. xxxv. 26,) much neing comed with numinity, or with shame, (1 Pet. v. 5; Ps. xxxv. 25), much as we talk of a habit of vistue and of vice; and not only so, but they speak of being "clothea with righteousness," or "with trembling," (Job xxix. 14. Ezek xxv. 16; and (perhaps the boldest metaphor of all) the neck of the var-horse is described as being "clothed with the neler." (Job xxix. 19. Vet. 5. The self-same thing—Mackright, "This very (desire.")—The carnest of the Spirit.—See chap. i. 22. "high," "This very desire." Very in the carnest of the Spirit.—See chap. i. 22. "high was a real expense." Very in the carnest of the Spirit.—See chap. i. 22. "high was a real expense." Very in the carnest of the Spirit.—See chap. i. 22. "high was a real expense." Very in the carnest of the Spirit.—See chap. i. 22. "high was a real expense." Very in the carnest of the Spirit.—See chap. i. 22. "high was a real expense." Very in the carnest carne

Ver. 6. Whilst we are AT home in the body, we are absent-Macknight, "from home"-from the Lord; i. e. while at our earthly, we are necessarily

from our heavenly home.

Ver. 8. Absent from the body, and to be present with the Lord.—Mackight. "From home out of the body; and to be at home with the Lord." That there is an intermediate state is clear; for, when we are "absent from the body," we are "present with the Lord;" and, that it is not a state of mere insensibility is most evident, from the parable of the rich man and Lazarus.

Vet. 9. We labour .- Macknight, "Strive earnestly." Doddridge, "Make

A. M. sir. 406 A. D. eir.

10 For k we must all appear before the judgment seat of Christ; that every one may receive 1 the things done in his body, according to that he hath done, whether

k Ro.14.10. l c.7.3.

it be good or bad. 11 Knowing therefore the terror m of the Lord, we

m. He. 10 31.

persuade men : but " we are made manifest unto God :

Jude 23. n c.4.2

and I trust also are made manifest in your consciences. 12 For owe commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye

a c.3.1. p the face.

may have somewhat to answer them which glory in P appearance, and not in heart. 13 For whether we be beside qourselves, it is to God:

q c.11.1,16,

or whether we be sober, it is for your cause. 14 For the love of Christ reonstraineth us; because we thus judge, that if one died for all, then were all dead:

r Ca. S. 6.

15 And that he died for all, that they which hive should not henceforth live unto themselves, but unto him which died for them, and rose again.

g Ro.5.15. 14.7..9. t 1 Co.6,19.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

n let him be. v Jn.3.3. Ga.6.15.

17 Therefore if any man be in Christ, "he is a new vereature: old things are passed away; whehold, all things are become new. 18 And all things are of God, who hath reconciled us

w Is.65,17. Re.21.5. x Col.1.20.

to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses y unto them; and hath z committed unto us the word

y Ro.3.21, z put in us.

of reconciliation. 20 Now then we are ambassadors for Christ, as a Job 33.23. though God did beseech you by us: we pray you in Christ's stead, be ve reconciled to God.

M.d.2.7. Ep.6.20. it the height of our ambition," - Whether present or absent. - Macknight,

"Whether at home or from home." - We may be accepted of him. - Macknight, "acceptable to him."

Ver. 10. Judgment seat.—Doddridge and Macknight, "Tribunal." See

Mat. xxv. 31—46.

Ver. 11. The terror of the Lord—That is, his terrible judgments against sin.

See Heb. x. 31. Ver. 12. In appearance—i. e. in outward show, "putting (as we say) a good face upon their conduct."

Ver. 13. Then were all dead—i. e. all for whom Christ died were under a

sentence of condemnation, or it needed not that he should offer an atonement for them. Ver. 16. Henceforth know we no man after the flesh-i. e. we make po

difference in our ministry as to Jews or Gentiles, rich or poor, &c., for all a.e equilly guilty, and stand in need of the same mercy. See Rom. ii. 10, &c. Ver. 17. A new creature.—Daddridge, ("There is) a new creation;" all

things are in such a mind become new.

Ver. 13. And all things are of God—The blessed and only Creator: not

from man, nor from any earthly source.
Ver. 19. Committed unto us.—An allusion, perhaps, to chap, iv. 7.

Ver. 20. Beseech you... pray you - Macknight rejects this supplement, and Maclaine supplies the word "men." - In Christ's stead. - "When Christ was in the world, he pressed this treaty of reconciliation; and we this apostles and inferior ministers) rise up in his stead, to urge it still farther." The great duty of ambassadors in foreign courts, is to preserve or restore peace; to remove obstacles and prevent misunderstandings. God himself

o Ps.St.11.

Re. 22.12.

p Ep.6.8.

2 CORINTHIANS, VI.	489
21 For bhe hath made him to be sin for us, who knew no sin that we might be made the righteousness of God in him. CHAPTER VI.	A. M. cir. 4062 A. D. cir. 58,
I That he both approved himself a faithful misser of Clarie, both by his exhor- tations: 3 and by interrup of ble, 3 and by paisar reducing 31 kinds of affiction and distracts for the goods, it is if which he speaked the more hell by amount them, because his heart, it open to them, B and he expected the five adaction from them again: He exhorting to fee the society and pollu- tion of relators, as being themselves temples of the living Go 1.	b 1s.53.6,9, 12. (ia.3.13. 1 Pc.2.23, 21. 1 Jn.3.5.
WE then, as workers a together with him, beseech you also that ye receive not the grace of God in byain.	c R).5.19.
2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: be-	CHAP. 6.
hold, now is the accepted time; behold, now is the day of salvation.)	a c.5.20. b He.14.15.
as Giving no doffence in any thing, that the ministry be not blamed:	c 1s.49.8.
4 But in all things approving ourselves as the ministers of God. in much patience, in afflictions, in necessities, in distresses,	e com- mending.
5 In a stripes, in imprisonments, hin tumults, in la-	f 1 Co.4.1.
bours, in watchings, in fastings; 6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned.	g c.11.23, &c.
7 By the word of truth, by the ipower of God, by the armour k of righteousness on the right hand and on the	h or, in toss- ings to and fro.
left, 8 By honour and dishonour, by evil report and good	i c.4.2.
report: as I deceivers, and yet true; 9 As = unknown, and yet well known; as dying, and, behold, we live; as clastened, and not killed;	,
10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet pos-	1 Ju.7.12,17
making many rien; as naving nothing, and yet possessing all othings.	m 1 Co.4 9.

11 O ye Corinthians, our mouth is open unto you, Pour in Ps. 118.15. heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in vour own bowels.

having restored peace by an act of grace to sinners, entreats them, by his apostles and ministers in all succeeding ages, not to oppose nor to neglect

this act of mercy.

Ver. 21. Made him to be sin.—Doddridge and Macknight render it, "a sin offering;" and the latter remarks. "There are many passages in the Old Testament where sin means a sin-offering, as Hos. iv. 8; also in the New

Te-Jament, Heb. ix, 26—28; xiii. 11. CHAP. VI. Ver. I. As workers together .- The supplementary words, " with

God, seem here unnecessary. Mackingth tenders it, "A fellow-labourers," Some here refer the grace of God to ministerial gifts and others to "the grace of God." See Gal. i. 5. I Cor. xv. 10. Titus it, ii. I.—Gift's Cause of God, mart. i. \$41. But we rather connect this with the close of the precedure chapter, thus: "Receive not [this] grace of God in vain"—i. c. the favour of being appointed ambassadors for God.

Ver. 2. For he saith-i. c. Jehovah to Messiah. Isa. xlix. 8; compare Heb.

Ver. 6 By the Holy Ghost .- Macknight, "By a holy (or sanctified) spirit;"

these being all equally the fruits of the Holy Spirit's influences.

1. The armour of righteomeres.—See Ephes. vi. 11–15.—On the right hand and on the left.—'A med at all points," as we say; or perhaps this may allude to soldiers who were taught to use their swords with both hands—Ambidexters.

Ver. 16. Possessing all things.—See Rom. iii. 21—23.

A. M. cir. 4062

13 Now for a recompense in the same, (I speak as unto my children.) be ve also enlarged. A. D. eir.

14 Be qye not unequally yoked together with unbe-58. lievers: for what fellowship hath righteousness with

q De.7.2.3. unrighteousness? and what communion hath light 1 Co.7.39. with darkness? r 1 Co.3.16.

15 And what concord hath Christ with Belial? or 17. 6.19. what part hath he that believeth with an infidel? Ep.2.21, 16 And what agreement hath the temple of God with

idols? for ye rare the temple of the living God; as God hath said, I swill dwell in them, and walk in s Ex.29.45. Le.26.12. Je.31.1,33 them; and I will be their God, and they shall be my 32.38. peuple. Ex.11.20

17 Wherefore teome out from among them, and be 37.26.27. ye separate, saith the Lord, and touch not the unclean Zec.8.8. thing; and I will receive you,

18 And will be a Father unto you, and ye shall be t Is.52.11. e.7.1. Fig. 18.4. my sons and daughters, saith the Lord Almighty. CHAPTER VII.

u Je.3i.9. 1 He proceedeth in exhorting them to purity of life, 2 and to bear him like affection as he doth to them. 3 Whereof lest he might seem to doubt, he declar-Re.21.7. eth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, 13 and of their joving-kindness and obedience towards Titus, answerable to his former boastings of them.

CHAP. 7. AVING therefore these a promises, dearly beloved, let us cleanse bourselves from all filthiness of the a. c.6, 17,15. flesh and spirit, perfecting holiness in the fear of God. l Jn.3.3. 2 Receive us; we have wronged no man, we have

corrupted no man, c we have defrauded no man. b Ps.51.10. 3 I speak not this to condemn you: for I have said Lz. 36, 25, d before, that ye are in our hearts to die and live with 1 Jn.1.7,9,

you. c I Sa.12.3, 4 Great is my boldness of speech toward you, great

e is my glorying of you: I am filled with comfort, I am exceeding joyful i in all our tribulation. Ac.20.33. c. 12.17. 5 For, when we were come into Macedonia, our flesh d c.6.11,12.

had no rest, but we were troubled on every side; without g were fightings, within were fears. e 1 Co.l.4. c.l.14. 6 Nevertheless God, that comforteth those that are

cast down, comforted us by the coming of h Titus; Phi.2.17. 7 And not by his coming only, but by the consolation Col.1.21.

wherewith he was comforted in you, when he told us g De.32.25. your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. h e.2.13.

Ver. 13. Now for a recompense in the same-i. e. in return for my kindness towards you.

Ver. 14. Be ye not unequally yoked .- Eliza Embert, a young Parisian lady, resolutely disearded a gentleman to whom she was to have been married, because he ridiculed religion. Having given him a gentle reproof, he repland "That a man of the world could not be so old fashioned as to regard God artelizion." Eliza started — him or recovering herself, said, "From this more ment, sir, when I discover that you do not regard religion, I cease to be yours. He who does not love and honour God, can never love his wife constantly and

sincerely." Ver. 15. Christ with Belial?-i. e. wickedness.

Ver. 16. What agreement hath the temple of God with idols?—See the history of Dagon, 1 Sam. v. 2—4.

CHAP, VII. Ver. 2. We have veronged—Deddridge, "injured"—no man.

Ver. 4. I am exceeding joyful.—Doddridge, "I exceedingly abound in its "limbs of the property of the pr

joy;" who remarks, that the expression is exceedingly emphatical.

Ī	2 CORINTHIANS, VIII.	491
	8 For though I made you sorry with a letter, I do not repent, though I i did repent: for I perceive that the same epistle hath made you sorry, though it were but	A. M. cir. 1062. A. D. cir. 58.
١	for a season.	i c.24.
	9 Now I rejoice, not that ye were made sorry, but that ve sorrowed to repentance: for ye were made sorry jafter a godly manner, that ye might receive damage by us in nothing.	j or, ac- cor ling to God.
	10 For godly sorrow k worketh repentance to salvation not to be repented of: but the sorrow of the	k Je.31.9. Eze.7.16
	world worketh death. 11 For behold this self-same thing, that ye sorrowed	l Pr.17.22
	after a godly in sort, what carefulness nit wrought in you, yea, what clearing of yourselves, yea, what nin-	m Is. 66.2.
	dignation, yea, what q fear, yea, what vehement r desire, yea, what zeal, yea, what revenge! In all things	n Tit.3.8.
l	ye have approved 'yourselves to be clear in this	o Ep.5.11.
	matter. 12 Wherefore, though I wrote unto you, I did it not	p Ep. 4.26.
	for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for "you	q He.4.1.
-	in the sight of God might appear unto you. 13 Therefore we were comforted in your comfort:	r Ps.42.1. 100.6.
-	yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. 14 For if I have boasted any thing to him of you, I	s Re.3.19. Mat.5.29, 30.
-	am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before	t Ro.14.13.
-	Titus, is found a truth. 15 And his winward affection is more abundant	u c.2.4.
ļ	toward you, whilst he remembereth the obedience of you all, how with * fear and trembling ye received him.	v Ro.15.32
	16 I rejoice therefore that I have confidence in you	w bowels.
	y in all things.	x Phi.2.12.
	CHAPTER VIII. 1 He stirreth them up to a liberal contribution for the poor saints at Jerusalem.	0.00
	by the example of the Macedon ans, 7 by commendation of their former for- wanhess, 9 by the example of Christ, 11 and by the spritted profit that shall reloand to themselves thereby: 16 commending to them the integrity and	y 2 Th.3.4. Phil.8,21.
ا	willingness of Tius, and those other brethren, who upon his request, exhortation, and commendation, were purposely come to them for this business. NATOREOVER brethren we do you to wit of the	

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of a Ma-CHAP. 8.

cedonia; 2 How that in a great trial of affliction the abundance a c.9.2,4.

Ver. S. For a season.-The sense is, he is glad, that though his epistle made them sorry, it was but for a season—literally, an hour. So Macknight.

Ver. 10. The sorrow of the world.—I The sorrow of carnal men about world-Ver. 10. The sorrow of the world.—[The sorrow of carnal men about world-ly objects, loss of fortune, fame, or friends; which, being separated from the fear and love of God, and faith in his providence and mercy, frequently drinks up their spirits, breaks their prond rebellions hearts, or drives them to lay

desperate hands on themselves. See the parallel passages.]—Bagster.
Ver. 11. Carefulness.—Doddridge, "diligence."—What clearing of
yourselves.—Macknight, "What apologizing." In describing the effects of
their sorrow, the Apostle speaks of the emotions of their minds, without men-

then software dark each of these emotions; which he did, as *Locke* observes, from modesty, and from respect to the Corinthians.]—Bagster. CIAP. VIII. Ver. I. We do you to vit.—Hammond, "Make known to

Ver. 2. Their deep poverty abounded—That is, notwithstanding their deep poverty, "they have done wonders for the relief of their poor biethren."—

2 CORINTHIANS, VIII. 492 lof their joy and their deep b poverty abounded unto A. M. cir. 4062 the riches of their c liberality. A. D cir. 3 For to their power, I bear record, yea, and beyond their power they were willing of themselves:

b Ma.1244. 4 Praying us with much entreaty that we would receive the gift, and take upon us the fellowship d of the

ministering to the saints. e simplicity 5 And this they did, not as we hoped, but first gave

their own selves to the Lord, and unto us by the will of God. d Ac.11.29.

Ro.15.25, 6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grave

also. 7 Therefore, as we abound fin every thing, in faith, e or, gift. and utterance, and knowledge, and in all diligence. and in your love to us, sec that we abound in this

grace also. f 1 Co.1.5. 8 I speak not 5 by commandment, but by occasion of

the forwardness of others, and to prove the sincerity g 1 Co.7.6. of your love. 9 For ye know the grace of our Lord Jesus Christ,

that, though he was herich, yet for your sakes he beh Jn.1.1. came i poor, that ye through his poverty might be rich.

10 And herein I give my advice: for this is expedient i Lu. 9.58. for you, who have begun before, not only to do, but Phi 2.6.7. also to be k forward a year ago.

11 Now therefore perform 1 the doing of it; that as there was a readiness to will, so there may be a per-Re.3.13. formance also out of that which ve have.

12 For if m there be first a willing mind, it is acceptk willing. ed according to that a man hath, and not according

to that he hath not. 13 For I mean not that other men be eased, and ye 1 1 Ti-6.19.

burdened: He.13.16. 14 But by an equality, that now at this time your Ja.2.15,16 abundance may be a supply for their want, that their

abundance also may be a supply for your want: that

m Lu.21.3. there may be equality: 15 As it is written, "He that had gathered much had nothing over; and he that had gathered little had no n Ex.16.13. lack.

Doddridge. The Macedonians were a poor, and the Corinthians a rich, peo-

ple.-Macknight. Ver. 3. Beyond their power—i. e. "beyond what could have been expected from them."—Doddridge.

Ver. 4. Gift.—Greek (charin) "grace." as in ver. 1. 6. &c.—And take

upon us the fellowship-i. e. assist, or take part in ministering, &c

Ver. 5. Not as we hoped—i. e. Not merely as we hoped, but far beyond.
—Gave their own selves—That is, gave their own time and labour, as well as property.

Ver. 6. Finish in you the same grace-Or "gift;" which Doddridge thus paraphrases: "So he would also complete this instance of grace and liberali-

ty among you, and finish what yet remains to be done, as to collecting the intended contributions." Ver. 7. This grace also.—Namely, liberality.
Ver. 8. Not by commandment.—Doddridge, "Not by (way of) command."

See note on 1 Co. vii. 6.

Ver. 10. Also to be forward-i. e. to do good promptly.

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1 Pe.2.12

hath.

w c.7.14.

16 But thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but

A. D. cis. 58. being more forward, of his own accord he went unto

18 And we have sent with him the p brother, whose praise is in the gospel throughout all the churches; n c 12 13.

19 And not that only, but who was also chosen qof the churches to travel with us with this grace, which q 1 Co.16.3, is administered by us to " the glory of the same Lord, and declaration of your ready mind :

20 Avoiding this, that no man should blame us in ror. or this abundance which is administered by us:

21 Providing for honest things, not only in the sight a c.4.15.

of the Lord, but also in the sight of men.
22 And we have sent with them our brother, whom 1 Ro.12.17. we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which " I have in you.

23 Whether any do inquire of Titus, he is my partner and fellow-helper concerning you : or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ.

24 Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting won your behalf.

CHAPTER IX.

1 He yieldeth the reason why, though he knew their forwardness, yet he sent Titus and his brethren beforehand. 6 And he proceedeth in stirring them up to a bountiful alms, as being but a kind of sowing of seed, 10 which shall return a great increase to them, 13 and occasion a great sacrifice of thanksgivings unto God.

OR as touching the ministering a to the saints, it is CHAP. 9 superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that a c.8.4, &c.

Ver. 18. The brother—Namely, Luke the Evangelist. So Doddridge, Macknight, and others.
Ver. 19. This grace—[That is, the charitable contributions for the saints in Judea; respecting which Paley has some excellent remarks. There is, he observes, a circumstance of nicety in the agreement between the two Episiles, which, I am convinced, the author of a forgery would not have hit upon, to which, if he had hit upon it, he would have set forth with more clearness. The Second Epistle speaks of the Corinthians as having begun this electropy of the party begins a set of the Victorian as a large party having the contribution of the corinthians as having begun this electropy. nary business a year before, (ver. 10. ch. ix. 2.) It appears, however, from other texts in the Episite, that the contribution was not yet collected, or paid; for brethren were sent from St. Paul to Corinth, "to make up their bounty." (ch. ix. 5.) They are urged 'to perform the doing of it," (ver. 11.) "and every man was exhorted to give as he purposed in his heart," (ch. ix. 7.) The contribution, therefore, was in readiness, yet not received from the contributors; tribution, therefore, was in readiness, yet not received from the contributors; was begun, was forward long before, yet not hitherto collected. Now this representation agrees with one, and only with one, supposition, namely, that every man had laid by in store, had already provided a fund, from which he was afterwards to contribute—the very case which the First Epistle authorizes us to suppose to have existed; for in that Epistle, St. Paul had charged the Corinthians "upon the first day of the week, every one of them, to lay by in store as God had prospered him:" I Co. xvi. 2.)—Bagster.

Ver. 22. Sent with them—i. e. with Luke and Titus—our brother.—Doddridge supposes this other brother to be Apollos; others, that it might be Signal, Timothy, or some other; but it is all conjecture—Which I have in your

las, Timothy, or some other; but it is all conjecture.— Which I have in you.—Instead of the supplementary words "I have," Macknight supplies, "he hath," referring to the brother here intended.

Ver. 23. Fellow helper. - Doddridge, "fellow-labourer."

494 2 CORINTHIANS, IX. A. M. cir. f Achaia was ready a year ago; and your zeal hath pro-1062 voked very many. . 1'. cir. 3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye b c.8.24. may be ready: 4 Lest haply if they of Macedonia come with me, and c blessing. find you unprepared, we (that we say not, ve) should d or, which be ashamed in this same confident b boasting. both been 5 Therefore I thought it necessary to exhort the breso much thren, that they would go before unto you, and make spoken of up beforehand your c bounty, d whereof ye had notice before. before, that the same might be ready, as a matter of e Ps 41.1.3. Pr.1) 24. bounty, and not as of covetousness. 25. 19.17 6 But this I say, He e which soweth sparingly shall reap also sparingly; and he which soweth bountifully 22.9. Ga.6.7.9. shall reap also bountifully. 7 Every man according as he purposeth in his heart, f De. 15 7,8. so let him gire; not grudgingly, or of necessity; for God loveth a cheerful giver. g Ex.35.5. 8 And h God is able to make all grace abound toward Ro. 12.8. you; that ye, always having all sufficiency in all things, may abound to every good work. b Phi. 4.19. 9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth i Ps.112.9. for ever. 10 Now he 1 that ministereth seed to the sower both Is. 55.10. minister bread for your food, and multiply your seed sown, and increase the fruits k of your righteousk Ho.10.12. ness;) It Being enriched in every thing to all 1 bountiful-1 simuli i-

ness, which m causeth through us thanksgiving to ty.or.libe-God.

12 For the administration of this service not only sup-

rality.

plieth "the want of the saints, but is abundant also m c.1.11. by many thanksgivings unto God; 4.15.

13 While by the experiment of this ministration they glorify o God for your professed subjection unto the n c.8.14. Gospel of Christ, and for your liberal distribution unto o Mat 5.16. them, and unto all men;

CHAP. IX. Ver. 2. Achaia. - A province of Greece, of which Corinth was

Charlet A. Vet. 2 Acadad.—A province of dreed, of which coming was the capital, and G dilo was deputy; Acls xvii. 12.—Calmet. Vet. 4. (That we say not, we.)—Doddridze, ("Not to say, ye.")—This same confident boasting.—Literally, confidence in boasting.—Macknight. Ver. 5. Covetonsness.—Doddridge and Macknight, "eytortion."

Ver. 6. He which soweth sparingly .- An evident allusion to husbandry .-

See verse 9. Compare Prov. xi. 21. Ver. 8. God is able to make all grace—i. e. every gift (Greek, Charis.) See notes on chap. viii. ver. 4 and 6. But spiritual blessings are not to be

excluded. Ver. 10. Now he that ministereth.-Doddridge, "Now may be that supplieth seed to the sower and bread for food, smoly and multiply," &c. So Macknight. [Properly, he who leads up the chorus, and also associates, and furnishes one thing after another, so that there be no want or chasm. God, in the course of his providence, associates and connects causes and effects; keeps every thing in its proper place and dependence, and all upon himself; leads up the grand chorus of causes and effects; provides seed to the hand of the sower, and gives him skill to determine the time when the earth should be prepared for its reception; and finally crowns the year with his goodness.] - Bagster.

Ver. 13. While by the experiment.—Doddridge, "Experience"—of this

14 And by their prayer for you, which long after you A. M. cir. for the exceeding P grace of God in you.

A. M. cir. 4692 15 Thanks a be unto God for his unspeakable r gift.

CHAPTER X.

Against he false apostles, who disgraced the weakness of his person and bodily geomes, he stated out the spiritual might an lasticerity, with which he is armed against all adversary powers, T assuring them that at his coming he will be found as mighty in word, as he is now in writing being absent, 12 and with a taxing them for reaching out themselves beyond their compass, and vaunting then selves into other men's labours.

58. p c.8.1. 7 Ja.1.17.

· Jn.3.16.

TOW I Paul myself beseech a you by the meekness and gentleness of Christ, who bin presence am base among you, but being absent am bold toward von:

CHAP, 10. a Ro.12.1. b or, in outward appearance. c. ver. 10.

2 But I beseech you, that I may not be bold when I am present with that confidence, wherewith a I think to be hold against some, which e think of us as if we Re.8.13. walked according to the flesh.

d 1 Co.4.21. c.13.2,10. e or, reckon g Ep.6.13. 1 Th.5.3. h 1 Ti.1.15

3 For though we walk in the flesh, we do not war after f the flesh:

i or, to. k Je.1.10. l or, rensonings

4 (For the wespons f of our h warfare are not carnal, but mighty ithrough 1God to the pulling down of k strong holds:)

m I Co.1.19. n Ps.18.27. Fiz 17 21. 29,30. p Ge 8.21

5 Casting down 1 m imaginations, and every high n thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to a Mat. 11. P the obedience of Christ:

Mat. 15.19

6 And having in a readiness to revenge all disobe-7 Do ye look on things after the outward appear-17 Ja. 7.21. dience, when your obedience ais fulfilled.

ministration—Or "ministry." Macknight explains it, "Through the proof which this ministry affords, (of your conversion,) glorifying God," &c.—Professed subjection—Literally, "The subjection of your confession;" mean-Professed subjection.—Literally, "The subjection of your confession;" ning, we conceive, "an avowed," and not secret or doubtful confession. Hammind and Doddridge.

Ver. 13. His unspeakable gift.-Whitby and others understand this of the grace of charity bestowed on the Corinthians; but Doddridge, and most evangelical expositors, refer it to the gift of Christ himself. See John iii. 16.
"Oh thou hounteous giver of all good,

Thou art of all thy gifts thyself the crown:

Give what thou canst-without thee we are poor,

And with thee rich, take what thou wik away."-Courper

CHAP X. Ver. 1. In presence base among you.—Nicephorus Calistus, a Greek historian of the 14th century, (ib. ii. can. 37.) who probably combined all the traditionary information be could collect, speaks of our apostle as small of stature, stooping, and rather inclinable to crookedness; pale His eyes lively, keen, and cheerfaced, of an eld, ly look, bald on the head. ful; shaded in part by his eyebrows, which hung a little over. His nose rather mu; snanett in part by ms syenows, which mind a fittle over, riss most fatter long, and not ungracefully bent. His beard pretty thick of hair, and of a sufficient length, and, like his locks, interspersed with grey." In the Philogram tris of Lucian, Treiphon (who sud he was baptized by him) calls him, in ralcule, "the big-nosed, bahl-pated Galilean," who had travelled though the ain into the third beaven. And Chrysostom, the cloquent Greck father, describes him as "a little man, about three cubits (or four feet and a half) high." And it is probable that his voice was weak, or inharmonious, which gave

countenance to the charge of his speech or elecution being contemptible.

Ver. 2. Which think.—Doddridge, "account."

Ver. 3. In the flesh—i.e. in the earthly house of this tabernacle. See chap.

v. 1, 2, and notes.—After—according to—the flesh—Always means in a

carnal, worldly manner Ver. 4. Not carnal.—The gospel disowns all worldly means of propagation or conquest-especially such as have been improperly and falsely called holy wars.

Ver. 6. And having in a readiness to revenge.-Macknight, "And are

496	2 CORINTHIANS, X.
A. M. cir. 4062. A. D. cir. 53.	lance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.
s c.13.2,3.	8 For though I should boast somewhat more of our authority, which the Lord hath given us for tedification, and not for your destruction, I should not be
t c.13,8.	ashamed: 9 That I may not seem as if I would terrify you by letters.
u saith he.	10 For his letters, "say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.
v с.3.1.	11 Let such a one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present. 12 For we dare not make ourselves of the number,
w under- stand it not.	or compare ourselves with some that commend them- selves; but they measuring themselves by themselves, and comparing themselves among themselves, ware not x wise.
x Pr.26.12.	unto you.
y or, line.	14 For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of
z Ro.15.20.	Christ

is, of z other men's labours; but having hope, when your faith is increased, that we shall be a enlarged a or, mag: nified in by you according to our rule abundantly, you. 16 To preach the gospel in the regions beyond you, and not to boast in another man's bline of things

made ready to our hand. b or, rule. prepared [by our miraculous power] to punish all disobedience [as I shall do at Corinth] when the obedience [of such of you as are disposed to repent] is

completed."

Ver. 7. He is Christ's—i. e. Christ's minister. Ver. 8. I should not be ashamed—i. e. "by its failing me when I try it on

the disabeliant among you."—Mackright.

Ver. 9. A& if I vould terrify you.—I was a dozen years, or more, before this, that St. Paul had smitten Elymas with blindness; (Acts xiii, ;) and be anticipated that they might construe some of his remarks into a threat of some similar jadgment.

Ver. 10. His letters.-Doddridge, "Epistles." So ver. 9 and 11. The epistle before us seems to have been the sixth written by Paul; it is very possible,

therefore, that these Corinthians might have seen two or three of them.— Powerful.—Doddridge and Macknight, "strong."

Ver. 12. For noe dare not make, &c.—Doddridge, "For we presume not to number (Macknight, rank) ourselves with some who recommend themselves;" i. e. look only to their own supposed merits, and those of their own

party. Ver. 13. Not boast of things without our measure-That is, we restrain our labours within the bounds prescribed to us of God. [The expressions in these verses appear to be agonistical, taken from the Isthmian and Olympic games. The measure was the length of the course; the rule or line, was probably the same with the white line, which marked the boundaries of the stadium; and the verbs reach unto, stretch out, &c., refer to the exertions made to win

the race.]—Bagster. But perhaps the allusion may be to the division of the iand of Canaan. See Ps. Ixviii. 53. Compare Rom. x. 18, with Ps. xix. 4. Ver. 15. Enlarged by you.—Doddridge, "Magnified by you."

2 CORINTHIANS, XI.	497
17 But che that glorieth, let him glory in the Lord. 18 For not he that commendeth himself is approved, but d whom the Lord commendeth.	AM cir. 4002 A. D. cir 58.
CHAPTER XI.	c Je.9.24.
Out of his jealousy over the Corinthiaus, who seemed to make more account of the false aproduct han of him, he entered into a forced commendation of humself, 5 of his equality with the chief apostles, 7 of his preaching the gospel to them freely, and without any their charge, 15 showing that he was not interior to those decriftal workers in any legal percognave, 23 and in the sectice of Christ, and in all kind of sufferings for his ministry, far superior.	d Ro.2.29.
WOULD to God ye could bear with me a little in my folly: and indeed a bear with me. 2 For I am jealous over you with godly jealousy: for I have espoused you b to one husband, that I may	снар. п.
present you as a chastevirgin c to Christ. 3 But I fear, lest by any means, as the serpent	a or, ye do bear.
beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in	b 11o.2.19, 20.
Christ. 4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another	c Le.21.13.
spirit, which ye have not received, or another d gos- nel, which ye have not accepted, ye might well bear	d Ga.1.7,3
5 For I suppose If was not a whit behind the very	e or, with me.
chiefest apostles. 6 But though § I be rude in speech, yet not hin knowledge; but we have been thoroughly made manifest is among you in all things.	f 1Co.(5.10 c.12.11.
7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?	g 1 Ca.1.17. 2.1 13.
8 I robbed other churches, taking wages of them, to do you service.	h Ep.3.4.
9 And when I was present with you, and wanted, I was chargeable to no man; for that which was lack-	i c.12.12
ing to me the k brethren which came from Macedonia supplied: and in all things I have kept myself from	Ac.18.3.
being burdensome unto you, and so will I keep my-	k Phi.4.10, 15.
10 As the truth of Christ is in me, 1 no man shall stop me of this boasting in the regions of Achaia.	1 this boast

stop me of this boasting in the regions of Achaia. 11 Wherefore? because I love you not? God

knoweth.

12 But what I do, that I will do, that I may cut off in me. CHAP, XI. Ver. 2. For I, &c.—Macknight, "Because I have betrothed you by faith, and holiness] to one husband, to present you [in affection and con-

ing shall not be

stopped

duct spotless, as] a chaste virgin to Christ."

Ver. 5. For I surpose.—Doddridge, "I reckon." The same word is thus rendered, Rom. viii. 18.—I was not a whit behind.—Macknight. "I am in nothing inferior."- The very chiefest apostles-That is, Peter, James, and John ; see Gal. ii. 9. It is evident from this that Paul did not acknowledge the

supremacy of Peter. Ver. 6. Rude.—Doddridge, "unskilful." Macknight, "unlearned." Ra-phelius cites a passage from Xenophon, in which (using the same word, idiotes) he calls himself "a plain (or ordinary) man."—Not in knowledge.— Paul, independent of his inspiration, had, we know, received a learned education under Gamaliel, (Acts xxii. 3.) and was deeply versed in Scriptural and Jewish learning; but he was wifully ignorant of the vain philosophy-and rhetorical arts of the Greeks. See I Co. ii. 1-7.

occasion from them in which desire occasion: that A. M. cir 4062 wherein they glory, they may be found even as we. A. D. cir. 13 For such are false a apostles, deceitful o workers, 58.

transforming themselves into the apostles of Christ. m Ga 1.7. 14 And no marvel; for Satan P himself is trans-Phi.1.15. formed into an angel of light. &c.

15 Therefore it is no great thing if his ministers also n Ga 2.4. 2 Pe.2.1. 1 Ju.4.1. be transformed as the ministers of righteousness; whose end a shall be according to their works. Re.2.2.

16 I say again, Let no man think me a r focl; if o Phi.3.2. otherwise, yet as a fool *receive me, that I may boast Tit. 1.10. myself a little. 11. 17 That which I speak, I speak it t not after the

p Ge.3.1.5. Lord, but as it were foolishly, in this confidence u of Re.12.9. o Phi.3.19.

18 Seeing that many glory after the flesh, I will glory also. r c.12.6.11.

19 For ye suffer fools gladly, seeing ye yourselves are wise. s or, suffer.

20 For ye suffer, if a man bring you into bondage, if t 1 Co.7.12. a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

11 C.9.4. 21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, v Phi.3.3.4.

(I speak foolishly,) I am bold also. I Co. 4.10. 22 Are they Hebrews? so am I. Are they Isw 1Co.15.10 raelites? so am I. Are they the seed of Abraham?

x Ac. 9.16. 20 23 23 Are they ministers of Christ? (I speak as a fool) 21.11. I am more; in w labours more abundant, in x stripes

above measure, in prisons more frequent, in y deaths y 1 Co.15. 30..32. 24 Of the Jews five times received I forty stripes z De.25.3.

Ver. 14. For Satan himself.—Both Satan and his emissaries frequently transform themselves into angels of light, for the better accomplishment of their dark designs. Of the former there can be no doubt, and of the latter there are too many unhappy proofs. It is not for us, who have not the gift of discerning spirits, to point out individual characters; but when men show more zeal to support a party than for the conversion of souls—when they evidence more anxiety to please their hearers than to profit them—when they aim to exalt themselves and debase the characters of their brethren-then, assuredly, are they "false apostles and deceitful workers, whose end shall be according to their works."

Ver. 16. Yet as a fool receive me .- Boasting of one's self, in the judgment of a great apostle, is so foolish a thing, that, when wisdom itself requires him to practise it, he is quite ashamed of it, and almost expects that he shall be taken for a fool.

Ver. 17. I speak it not after the Lord.—The apostle appears so jealous lest, by this appearance of boasting, he should bring any reproach upon the Spirit of inspiration, that he takes it upon himself; as it he had said, "If I seem guilty of vain boasting, attribute it to my own weakness only, and not to the Lord by whom I am inspired."

Ver. 18. Many given after the flesh.—See chap. x. 13; xii. 5, 6. Phil. iii. 4. Ver. 19. Ye suffer fools gladly, seeing ye yourselves are wise—i. e. you readily suffer yourselves to be made fools (as in the next verse) by other teachers, and why not by me? This is evidently spoken satrically, as also several other things in this chapter; and this, perhaps, is what the npostle means by speaking foolishly, or, as it were, in jest. Ver. 20. For ye suffer, if a man, &c.—Doddridge, "For you bear it, if,"

So Macknight

Ver. 22. Are they Hebrews?-See Phil. iii. 5.

z save one.

	25 Thrice was I beaten a with rods, once was I bestoned, thrice I suffered shipwreck, a c night and a day I have been in the deep:	A. M. car. 4062. A. D. cir. 58.
	26 In journeyings often, in perils of waters, in perils of robbers, in perils d by mine own countrymen, in	B Ac. 16.22
	perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among	b Ac. 14.19.
	false brethren; 27 In weariness and painfulness, in watchings often,	d Ac.14.5
	in thunger and thirst, in fastings often, in cold and nakedness. 28 Besides those things that are without, that which	e Ac.20.31.
	cometh upon me daily, the care 5 of all the churches. 29 Who h is weak, and I am not weak? who is of-	f 1 Co.4.11.
	fended, and I burn not? 30 If I must needs glory, I will i glory of the things	g Ac.15.36 40.
	which concern mine infirmities. 31 The j God and Father of our Lord Jesus Christ,	h 1 Co.9.22.
	which k is blessed for evermore, knoweth I that I lie not. 32 In Damascus the governor under Aretas the	1 612.00,10
	king kept the city of the Damascenes with a garrison, desirous to apprehend me:	j Ga. 1.3. k Ro.9.5.
	33 And through a window in a basket was I let down by the wall, and escaped his hands. CHAPTER XII.	1 1Th.2.5.
	1 For commending of his apostleship, though he might glory of his wonderful revelations, 9 yet he rather chooseth to glory of his infirmities, 11 blanning	ın Ac.9.24, 25.
	tiem for forcing him to this vain boasting. If the promise to dome to them again: but yet altogether in the affection of a father, 20 although he feared he shall to his grief find many offenders, and public disorders there. IT is not expedient for me doubtless to glory. A I	
	T is not expedient for me doubtless to glory. A I will come to visions and revelations of the Lord. 2 I knew a man in b Christ about c fourteen years	a For I will
-	ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such	5 110.10.11
	a one caught up to the third heaven. 3 And I knew such a man, (whether in the body, or	c A. D. 46. Ac.22.17.
-	out of the body, I cannot tell: God knoweth;) 4 How that he was caught up into a paradise, and	d Lu.23.43. Re.2.7.
	heard unspeakable words, which it is not elawful for a man to utter.	e or, possi- ble.
	5 Of such a one will I glory: yet of myself I will not glory, but in mine infirmities.	ver.9,10,

Ver. 28 Cometh upon me.-Doddridge, "rusheth in upon me."

Ver. 29. And I barn not-i. e. with indignation. Ver. 32. In Damascus Arctas the king. - [This Arctas was an Arabian king, and the father-in-law of Herod Antipas, upon whom he made war in consequence of his having divorced his daughter. Herod applied to Tiberius for help, who sent Vitellius to reduce Arctas, and to bring him alive or dead to Rome. By some means or other, Vitellius delayed his operations, and in the mean time Tiberius died; and it is probable, that Aretas, who was thus snatched from ruin, availed himself of the favourable state of things, and seized on Damascus, which had belonged to his ancestors.]- Bagster.

CHAP. XII. Ver. 1. I will come.—G. For [or therefore] I will come. [acknight, "yet," &c.

Macknight,

Ver. 2. A man in Christ .- In our English idiom, "A certain Christian." See chap. v. 17 .- About fourteen years ago. Our translators, dating this Epistle in A. D. 60, fix this period in A. D. 46, when Paul appears to have been at Lystra; Acts xiv. 6. But as we have fixed the date of the Epistle two years earlier, (viz. in 58,) this carries back the event to 44, when Dr. Benwen thinks Paul saw the trance related Acts xxii. 17, as above mentioned.

800	2 COMMITTIANS, All.	
A. M. cir. 40%. A. D. cir. 55.	6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he	
F Eze.28.24. Ga.4.14.	seeth me to be, or that he heareth of me. 7 And lest I should be exalted above measure through the abundance of the revelations, there was	
h Joh 2.7. Lu.13.16.	given to me a thorn s in the flesh, the h messenger of Satan to buffet me, lest I should be exalted above measure.	

O CODINTIII ANS

8 For this i thing I besought the Lord thrice, that it might depart from me.

De 3.23. | might depart from me. | Pa.77.2. | thee: for my strength is made perfect in weakness. | Most gladly therefore will I rather glory I in my infines, that the power k of Christ may rest moon me. | |

yer.5.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 Lam become a fool in glorying; ye have compeled.

1 1 1 am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though "I be nothing.

12 Truly the signs " of an apostle were wrought

La.17.10. 12 Truly the signs of an apostle were wrought 10.3.7. among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other

churches, except it be that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you; for P I seek not yours, but you: for the children ought not to lay up

p 1Co.10.3 1 Th.2.8 9 you; though the more abundantly I love you, the

q your

souls.

less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty. I caught you with guile.

Ver. 7. A thorn in the flesh.—This has been a thorn in the eyes of most commentators. The expression evidently means a great and pansful affliction. See Num. xxxiii. 55. Josh, xxiii. 13.—A messenger of Setton.—The

scriptures teach us to consider afflictious generally in this light. See Job., ii. Ver. 8. I besought the Lord.—From this prayer, which (as even Belsham admits) was offered to Jesus Christ, Dr. Pye Smith, and others, have thawn a forcible argument in favour of our Lord's divinity; for surely Paul knew better than to pray to a mere creature, and especially for a deliverance which none but God could give

were last food count give.

Ver. 9. Rest upon me.—Doddridge, "pitchils tent upon me." Mackright, "ver. 9. Rest upon me.—Doddridge, as tent." or tabernacle, affording in shelter, protection, safety, refreshment, and rest.—Bagsare, diffucing inc. Ver. 11. In nothing am I behind the very chiefest aposities—Compare chap. M. 5. On this passage the late Mr. Faller remarks the near similitude.

Ver. 11. In nothing am I bearing the resp. Carbert aposities—Compare chap. A. 5. On this passage the late Mr. Fuller remarks the near similitude between vices and virtues, the distinction often lying chiefly in the medice. Ex. gr. "A vain man speaks well of himself, and Paul speaks well of himself. Thus the branches interminele. But trace them to their respective roots, and there you will find them distinct. The motive in one case is the desire of applause; in the other, justice to an injured character, and to the gospel, which suffered in his reproaches." Fuller's Harm.— Though I be nothing

i. e. in myself.

Ver. 15. Far you.—Gr. "for your souls." So Doddridge.

Ver. 16. Nevertheless, being crafty, I caught you with guile.- This is

17 Did I make a gain of you by any of them whom | A. M. cir. 4062 I sent unto you? A. D. cir. 18 I desired r Titus, and with him I sent a brother. 59. Did Titus make a gain of you? walked we not in the r c.7.2 same spirit? walked we not in the same steps? 19 Again, think ye that we excuse ourselves t unto s c.8.6. you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying. t c.5.12 20 For I fear, lest, when " I come, I shall not find you such as I would, and that I shall be found unto u 1 Co.4.21. you such as ye would not: lest there be debates, enc. 13.2,10. vyings, wraths, strifes, backbitings, whisperings, v c.2.1. swellings, tumults: 21 And lest, when I come again, my God will humble me among you, and that I shall bewail many which w Re 2.21. have sinned already, and have not repented wof the uncleanness and x fornication and lasciviousness x 1 Co.5.1. which they have committed. CHAPTER XIII. He threateneth severity, and the power of his spostleship, against obstinate sinners. 5 And advising them to a trial of their faith, 7 and to a reformation of their sins before his coming, I the concluded his episthe with a general exhortation and a prayer. CHAP. 13. VHIS is the third time I am coming to you. In a the mouth of two or three witnesses shall every word a De.19.15. He. 10.28. be established. 2 I told you before, and foretel you, as if I were present, the second time; and being absent now I write b c.1221. to them b which heretofore have sinned, and to all c 1 Co.9.2 other, that, if I come again, I will not spare: 3 Since ye seek a proof of Christ speaking in me, d Phi.2.7.8. which to you-ward is not weak, but is mighty c in you. 1 Pe.3.18. 4 For though 4 he was crucified through weakness, yet he liveth by the power of God. For we also are e or, with. weak e in him, but we shall live with him by the power f 1Co.11.28. of God toward you. l Jn.3.20, 5 Examine i yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ s is in you, except ye be h re- g Ro. 8.10. prob**t** tes ?

6. But I trust that we shall know that we are not reh 1 Co.9.27. 2 Ti.3.8. generally considered as the objection of his adversaries, the ancients not hawhich is means that we have of distinguishing such passages by means of inverted commas. Macknight therefore supplies the words (they say.) The craft here referred to is supposed to be, that of quartering others, whom he sent, upon them, though he would not burden them himself: to which he replies. Did I make a gain of you by any of them whom I sout?" Other con-

sider this, as well as the following sentence, as spoken interrogatively; ing crafty, did I take you in by guile? Did I make a gain of you?" &c. Ver. 21. Bereail many, &c .- A good pastor always grieves for the wander-

ings of his flock.

CHAP. XIII. Ver. 1. In-Doddridge, "By"-the mouth of two or three

witnesses.—See Num. xxxv. 30. Deut. xvii. 8, and xix. 15 is, we are weak as he was in the days of his flesh; and we shall be strong, as he now is, being

armed with his power, and mighty through his might.

Ver. 5. Reprobates.—Doddridge, "disapproved." We know of no instance in Scripture in which this word is used in reference to a divine decree. We believe it always signifies "disapproved." or "rejected" in consequence of such disapprobation. See Ront. 1. 28. 2 Tim. lii. 8. Titus i. 16.

502	2 CORINTHIANS, XIII.
A. M. cir. 4062	7 Now I pray to God that ye do no evil; not that we
A. D. cir.	should appear approved, but that ye should do that

58. which is honest, though we be as reprobates. 8 For i we can do nothing against the truth, but for Pr 21.30.

the truth. 9 For we are glad, when we are weak, and ye are 1 Th. 3.19.

He. 6.1 strong: and this also we wish, eren your I perfection. 10 Therefore I write these things being absent, lest k Tit.1.13. being present I should use k sharpness, according 1 to

the power which the Lord hath given me to edifica-Lc.10.3.

tion, and not to destruction. 11 Finally, brethren, farewell. Be m perfect, be of good comfort, be n of one mind, live in peace; and m ver.9.

n Ro.12.16 the God of love and peace shall be with you. 15.5 12 Greet o one another with a holy kiss. Ep. 1.3.

13 All the saints salute you. Phi.2.21 Pe.3.8. 14 The p grace of the Lord Jesus Christ, and the love

of God, and the q communion of the Holy Ghost, be o Ro. 16.16. with you all. Amen. p Ro.16.24. The second epistle to the Corinthians was written

from Philippi, a city of Macedonia, by Titus and q Phi.2.1. Lucas.

Ver. 7. Though we be as reprobates-i. c. "Though we be [treated by you] as though we were disapproved or rejected of God."

Ver. 9. Your perfection .- Doddridge, "Your perfect order." Macknight.

Ver. 9. Your perfection.—Docartage, You perfect order. "Mackinght," Your restoration." See Gal. vi. 1. Ver. 10. Therefore I verite.—Namely, to warn and caution you. Ver. 11. Be of one mind.—Doddridge, "Attend to, (or mind) the same thing." So Macknight.

Ver. 14. The grace.—Doddridge, "favour." The benediction which concludes this Epistle—"The grace of the Lord Jesus." &c., is generally, and we think, justly considered as a conclusive proof of the divinity and personality of the Holy Trinity—or sacred Three in One.

CONCLUDING REMARKS ON 2 CORINTHIANS.

[The most remarkable circumstance, observes Mr. Scott, in this Epistle is, the confidence of the Apostle in the goodness of his cause, and in the power of God to bear him out in it. Opposed, as he then was, by a powerful and sa-garious party, whose authority, reputation, and interest, were deeply concerned, and who were ready to seize on every thing that could discredit him, it is wonderful to hear him so firmly insist upon his apostolical authority, and so unreservedly appeal to the miraculous powers which he had exercised and conferred at Corinth. So far from shrinking from the contest, as afraid of some discovery being made, unfavourable to him and the common cause with great modesty and meekness indeed, but with equal boldness and decision, expressly declares, that his opposers and despisers were the ministers of Satan, and menaces them with miraculous judgments, when as many of their deluded hearers had been brought to repentance and re-established in the faith, as proper means could in a reasonable time effect. It is inconcervable that a stronger internal testimony, not only of integrity, but of divine inspiration, can exist. Had there been any thing of imposture among the Christians, it was next to impossible but such a conduct must have occasioned a disclosure of it. Of the effects produced by this latter epistle we have no circumstautial account; for the journey which St. Paul took to Corinth, after he had written it, is mentioned by St. Luke only in few words, (Ac. xx. 2, 3.) We know, however, that St. Paul was there after he had written this Epistle; that the contributions for the poor brethren at Jerusalem were brought to him from different parts to that city, (Ro. xv. 26;) and that, after remaining there several months, he sent salutations from some of the principal members of that church, by whom he must have been greatly respected, to the church of Rome, (Ro. xvi. 22, 23.) From this time we hear no more of the false teacher and his party; and when Clement of Rome wrote his epistle to the Corinthins, St. Paul was considered by them as a divine spostle, to whose authorities, St. Paul was considered by them as a divine spostle, to whose authorities, must either have been silenced by St. Paul, by virtue of his apostolical

powers, and by an act of severity, which he had threatened, (2 Co. xiii. 2, 3;) or this adversary of the apostle had at that time voluntarily quitted the place. Whichever was the cause, the effect produced must operate as a confirmation of our faith, and as a proof of St. Paul's divine mission. !- Bagster.

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

The Galatians, or Gallogracians, were the descendants of Gauls, who migrated from their own country, and after a series of disasters, got possession of a large district in Asia Minor, from them called Galatia. (Pausanias, Attic. c. iv.) They are mentioned by historians as a tall and valiant people, who went nearly naked, and used for arms only a buckler and sword; and the unpetuosity of their attack is said to have been irresistible. Their religion, before their conversion, was extremely corrupt and superstitious; they are said to have worshipped the mother of the gods, under the name of Adgistis; and to have offered haman sacrifices of the prisoners they took in war. Though they spoke the Greek language, in common with almost all the inhabitants of Asia Minor, yet it appears from Jerome that they retained their original Gaulish language, even so late as the fifth century. Christianity appears to have been first planted in these regions by St. Paul himself, (ch. i. 6, iv. 13, ;) who visited the churches at least twice in that country, (Acts xvi. 6, xviii, 25.) dent that this Epistle was written soon after their reception of the Gospel, as he complains of their speedy apostacy from his doctrine, (ch. i. 6. ;) and as there is no notice of his second journey into that country, it has been supcosed, with much probability, that it was written soon after his first, and consequently about A. D. 52 or 53. It appears, that soon after the Apostle had left them, some Judaizing teachers intruded themselves into the churches; drawing them off from the true Gospel, to depend on ceremonial observances, and to the vain endeavour of "establishing their own righteousness."]—Bagster.

CHAPTER I	

6 He wondcreth that they have so soon left him and the gospel, 8 and accurseth those that preach any other gospel than he did. 11 He learned the gospel not of men, but of God: 13 and showeth what he was before his calling, 17 and what he did presently after it.

A. M. cir. 40.56 A. D. cir. 52 CHAP. 1.

PAUL, an apostle, (not of men, neither by man, but a by Jesus Christ, and God the Father, who b raised him from the dead;)

a Ac.9 6.15. b Ac.2.21.

2 And all the brethren which are with me, unto the churches of c Galatia:

e Ac.16.6. 15.23. d Ro.1.7.

3 Grace d be to you and peace from God the Father,

&c.

and from our Lord Jesus Christ,

e Jn.10.17.

4 Who gave e himself for our sins, that he might de-

Tit.2.14.

CHAP. I. Ver. 1. Not of men, neither by man-i. e. not from (any society of) men, neither appointed by (any particular) man, but, &c. Macknight .-Who raised him.—This circumstance is very properly introduced, because it was part of the apostolic office to be a witness of Christ's resurrection.

Ver. 2. And all the brethren-Particularly ministers and persons inspired. including, probably, Luke, Silas, and Timothy. -- Churches of Galatia. Galatia was a province of the lesser Asia, which was first evangelized by the Galata was a province of the lesser Asia, which was instrument in the latter part of A. D. 50, was received with much acceptance, and there planted several churches. The churches of Galatia, like most of the first Christian churches, were composed both of Jews and Gentiles; and it was the former part, probably, that first listened to the legal doctrine, which made the rite of circumcision, and conformity to the Mosaic laws, necessary to salvation. The great object of this Epistle coincides with that of the Epistle to the Romans, as it respects the ground of our justification, which in both vectored to be by grace alone.

52. 5 To whom be glory for ever and ever. Amen. 6 I marvel that we are so soon removed i from him f. Jn. 17.14. that called you into the grace of Christ unto another

h 12o 8 27

v Is.49.1.

g 1 Jn.2.16. gospel: 7 Which I is not another; but there be some that i c.5.4.7.8. trouble you, and would pervert k the gospel of Christ. 8 But though we, or an angel from heaven, preach i 2 Cc.11.4. any other gospel unto you than that which we have 2 2 Co.2.17.

preached unto you, let I him be accursed. c 5.10,12. 9 As we said before, so say I now again, If any man 1 1Co. 16.22. preach any other m gospel unto you than that we have m De.4.2.

received, let him be accursed. Re.22.18.

10 For do I now persuade men, or God? or do I seek n 2Co.12.19. to n please men? for if I vet pleased men, I should not 1 Th.2.4. o Ja.4.4. be the servant of Christ.

p 1 Co.15.1 11 But I certify you, brethren, that the gospel which ..3. was preached of me is not after man.

q Ep.3.3. 12 For P I neither received it of man, neither was I r Ac.8.1,3. taught it, but by the revelation q of Jesus Christ. 9.1.2.

13 For ye have heard of my conversation in time past 26.9. in the Jews' religion, how that beyond measure I pers equal in secuted the church r of God, and wasted it:

years. 14 And profited in the Jews' religion above many t Ac.22.3. Phi. 3.6. my * equals in mine own nation, being t more exceedu Ma.7.5.. ingly zealous of the traditions " of my fathers. 13.

15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,

Je.1.5. 16 To reveal whis Son in me, that x I might preach Ac. 13.2. him among the heathen; immediately I conferred not 22.14.15. Ro.1.1. with flesh and y blood:

w 2 Co. 4.6. 17 Neither went I up to Jerusalem to them which were x Ac.9.15. apostles before me; but I went into Arabia, and rev 2Co.5.16. turned again unto Damascus.

Ver. 6. So soon.-If there were but four years between Paul's two visits to Galatia, and this Epistle was written in the interim, it should seem their apostacy must have been within a year or two after their conversion. Ver. 7. Which is not another -i. e. which, in fact, is no gospel at all,

though substituted for that of Jesus.

Ver. 8, 9. Accursed.—Gr. anathema. See note on 1 Cor. xvi 22. Ver. 10. Do I non persuade men, or God?—i. e. "Do 1 endeavour to in gratiate myself with men, or to approve myself to God?"—Doddridge. See Acts xii. 12. "Having made Blastus their friend:"i. e. mgratiated themselves Acts xii. 12. "Having made masters with him. The same word as here used.

with him. The same word as here used.

Ver. 11. Not after—Or "according to" man—i. e. not of human invention or authority. See on ver. 1.

Ver. 14. Profited.—Doddridge, "made proficiency." Ver. 16. Among the heathen.—See Acts ix. 15, and note.—Not with flesh and blood-i. e. neither with his own feelings, nor with any of his

friends.
Ver. 17. I went into Arabia—That is, after a few days spent in Damascus. But this journey is not mentioned in the Acts; and was probably more for retirement than public labour. How long he stopped there is unknown; perhaps little more than a year, and from thence he returned to Damascus, where he finished the three years mentioned in ver. 18, and was then obliged to fly. See 2 Cor. xi. 32, 33. [Arabia is an extensive country of western Asia, lying between the Persian Gulf on the east, and the Red sea on the west, the Indian It is generally divided into abia Deserta. The former is ocean on the south, and Syria on the north. three parts-Arabia Felix, Arabia Petræa, and Arabia Deserta. surrounded on three sides by the Persian gulf. Indian ocean, and Red sea, being bounded on the north by Arabia Petræa, the capital of which was Petra,

to see Peter, and abode with him fifteen days.

A. D. C .

	19 But other of the apostles saw I none, save James	54
	b the Lord's brother. 20 Now the things which I write unto you, behold,	z Ac.9.26.
	before God, I lie not.	
١	2t Afterwards I came into the regions of Syria and	a or, re- lurned.
l		14.110.01
	Cilicia ; 22 And was unknown by face unto the churches 4 of	b Ma.6.3.
	Judea which were in Christ:	c Ac.9.30.
	23 But they had heard e only, That he which perse-	C AC. 5.50
	cuted us in times past now preacheth the faith which	d 1 Th.2.14.
	once he destroyed.	
	24 And they glorified f God in me.	c Ac 2.33,96
ı	CHAPTER II.	16.
	1 H- showeth when he went up again to Jerusalem, and for what purpose: 3 and that Titus was not circumcisel: H and that he resisted Peter, and told him the reason, 14 why he and other, being Jews, do believe in Christ to be	
	justified by faith, and not by works: 23 and that they live not in sin, who are so justified.	20.
	THEN fourteen years a after I went up again to Jeru- salem with Barnabas, and took Titus with me also.	-
	2 And I went up by revelation, and communicated	CHAP. 2
ı	unto them that gospel which I preach among the Gen-	
ļ	tiles, but b privately to them which were of reputa- tion, lest by any means I c should run, or had run,	a Ac.15.2,
١	in vain.	b or, seve-
	3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:	ταlly.
	4 And that because of false d brethren unawares	c Phi.2.16.
Ì	brought in, who came in privily to spy out our liberty	d Ac. 15.1.
١	e which we have in Christ Jesus, that they might bring	24.
i	us into f bondage:	
i	5 To whom we gave place by subjection, no, not for	e c.5.1,13.
	an hour; that the truth of the gospel might continue with you.	f 2Co.11.20. c.4.3,9.
	6 But of those who seemed 5 to be somewhat, what-	·
	soever they were, it maketh no matter to me: God	g c.6.3.
l	h accepteth no man's person: for they who seemed	h Ac.10.31.
J	to be somewhat in conference added nothing to me.	12.09.11

and which has Egypt on the west, and Palestine and Arabia Deserta on the north; which latter has the mountains of Trachonites on the west, the Enphrates on the east, and Syria on the north, and from its vicinity to Damascus, was probably the Arabia to which St. Paul retired.]—Bagster. Ver. 23. Once he destroyed.—Doddrid5e, "ravaged;" i. e. persecuted. See

to be somewhat in conference added nothing to me:

Acts ix. 21.

CHAP. II. Ver. 1. Fourteen years after .- Referring to the same era as in ver. 18, namely, his conversion. So Doddridge and Macknight. Supposing his conversion to have been in A. D. 36, this would bring us to the year 50. [This journey appears evidently to refer to that which the Apostle took to Jerusalem about the question of circumerison, mentioned in Ac. xv. 2, &c. These years, says Whitby, must be reckoned from the time of his conversion mentioned here, (chap. i. 13.) which took place A. D. 35, (or 33.) his journey to Peter was A. D. 36, (or 36.) and then between that and the council of Je-

rusalem, assembled A. D. 49, (or 52,) will be 14 intervening years.]-Bagster. Ver. 2. By reveletion-i. e. by divine intimation-but privately.-Meaning, perhaps, not i.idividually: but apart from the other brethren.—Lest I should run-That is, labour-in vain.—He means, lest he should not main-

tain the harmony or unanimity which he desired.

Ver. 4. Unawares brought in.—Macknight, "secretly introduced."

Ver. 6. Seemed (Gr. were estremed) to be somewhat. - Doddridge, "appeared to be considerable," or "of reputation;" the same word as in ver. 2.

GALATIANS, II. 606

7 But contrariwise, when they saw that the gospel of A. M. cir. 4056. the uncircumcision was committed unto i me, as the A. D. eir. gospel of the circumcision was unto Peter; 52

8 (For he that wrought effectually in Peter to the i 1 Th.2.4. apostleship of the circumcision, the same was mighty! 1 Ti.2.7. in me toward the Gentiles :)

9 And when James, Cephas, and John, who seemed 1 Mat.16.19 to be 1 pillars, perceived the grace k that was given I.v.2.20. unto me, they gave to me and Barnabas the right

hands of fellowship; that we should go unto the nea-# Rc 1.5. then, and they unto the circumcision. 12.3.6.

10 Only they would that we should remember the Ac.11.30 poor; the same which I 1 also was forward to do. Ro.15.25.

11 But when Peter was come to m Antioch, I withsto d him to the face, because he was to be blamed. m Ac. 15.35. 12 For before that certain came from James, he did

eat " with the Gentiles: but when they were come, he n Ac.11.3. withdrew and separated himself, fearing them which о ует. 5. were of the circumcision.

13 And the other Jews dissembled likewise with him: insomuch that Barnabas also was carried away with p 1 Ti.5.20.

their dissimulation. 14 But when I saw that they walked not uprightly q Ep.2.3,12. according to the truth o of the gospel, I said unto Peter P before them all. If thou, being a Jew, livest after

r Ac.13.33, the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? Ro.3.20.

15 We who are Jews by nature, and not sinners 9 of the Gentiles. s Ro.5.1. 16 Knowing that r a man is not justified by the works c.3.11,24. of the law, but by the faith s of Jesus Christ, even we

have believed in Jesus Christ, that we might be justit Ps.143.2 fied by the faith of Christ, and not by the works of the He.7.18. 19. law: for t by the works of the law shall no flesh be instified.

u 1 Jn.3.9, 17 But if, while we seek to be justified by Christ, we 10. u ourselves also are found sinners, is therefore Christ v Ro.7.4,10 the minister of sin? God forbid.

8.2

18 For if I build again the things which I destroyed,

I make myself a transgressor. ₽ Ro.6.11. 19 For I v through the law am dead to the law, that

2 Co.5.15. I might live w unto God.

-God accepteth no man's person.-See Rom. ii. 11.--Added nothing

unto me—i. e. said nothing in reply.

Ver. 7. Contrariwise.—Doddridge, "on the contrary."—The circumcision-i. e. the Jews.

Ver. 11. I withstood, &c.-Macknight, "I opposed him personally."

would seem that Paul did not regard Peter as infallible. Ver. 12. Fearing them which were of the circumcision .- What Peter did

was evidently not from difference of opinion, but from want of firmness; and his dissembling was the more dangerous to the peace and unity of the church, because, that, when he deserted, "the other Jews dissembled with him and eyen Barnabas was drawn aside" by his example.

Ver. 18. If I build again, the things which I destroyed-i. e. If I should ver. 16. If I amade again, the things the things of the destruction and suppression of which I labour, then, indeed, should "I build again," dec. Ver. 19. I through the late, &c.—That is, "the more I consider its nature and tenor, the more I am convinced of the impossibility of justification by it."

See Doddridge.

GALATIANS, III.	507
20 I am crucified * with Christ: nevertheless I live; yet not I, but Christ liveth in 'y me: and the life which I now live in the flesh I live by the faith of the Son of	A. M. cir. 4058. A. D. cir. 52.
God, who loved me, and gave himself z for me. 21 I do not frustrate the grace of God: for if a right-	x c.5.24. 6.14.
cousness come by the law, then Christ is dead in vain.	y 1 Th 5.10. 1 Pe.4.2.
1 He asketh what moved them to leave the faith, and hang upon the law? 6 They that believe are justified, 9 and blessed with Abraham. 10 And this he show-	z Jn.10.11. Ep.5.2.
O FOOLISH * Galatians, who b hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth,	a He.7.11.
erucified among you? 2 This only would I learn of you, Received c ye the	a Mat.7.26.
Spirit by the works of the law, or 4 by the hearing of faith?	b c.5.7. c Ep.1.13.
3 Are ye so foolish? having e begun in the Spirit, are ye now made perfect by t the flesh?	d Ro.10.17.
4 Have ye suffered s so many things in a vain? if it	e c.4.9. f He.9.10.
be yet in vain. 5 He therefore that ministereth to you the Spirit,	
and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?	h 2 Jn. 8.
6 Even as Abraham j believed God, and it was ac-	i 2 Co.3.3.
counted to him for righteousness. 7 Know ye therefore that they which are of faith, the	j Ge. 15.6.
same are the children 1 of Abraham. 8 And the scripture, foreseeing that God would	k or, im- puted.
justify m the heathen through faith, preached before the gospel unto Abraham, saying, m In thee shall all nations be blessed.	1 Jn.8.39. Ro.4.11 16.
9 So then o they which be of faith are blessed with	m ver.22.
faithful Abraham. 10 For as many as are of the works of the law are under the curse: for it is written, P Cursed is every	n Ge.12.3. 22.13. Ac.3.25.
one that continueth not in all things which are writ-	o c.4.23.
ten in the book of the law to do them. 11 But that no man is justified by the law in the	p De.27.26.
sight of God, it is evident: for, The q just shall live	q Hab.2.4.
by faith. 12 And the law is not of faith: but, The man that doeth them shall live in them.	r Ro.10.5,6. s Le.18.5. Eze.20.11.
13 Christ hath redeemed us from the curse of the	t 2 Co.5.21.

law, being made a curse for us: for it is written, a c45.
"Cursed is every one that hangeth on a tree:
"CHAP. III. Ver. 1. O foolish Galatians.—Doddridge, "thoughtess"—Who hath bewitched you?—Doddridge "enchanted you? Macknight, "deceived you?" The latter remarks, that it alludes to the deceptions of juggers, who impose upon the weak and credulous, by dazzling their sight with

the rapidity of their motions. Ver. 3. Are ye now made perfect.—Macknight, "Ye now make yourselves perfect."—(The Gr. verb is in the middle voice.) To desert the vivilying spirit of Christianity for the meer "careass of dead piety," (which was all that was now left of the ritual law.) was, as Paul expresses it, to begin in

the spirit, and seek to finish and perfect themselves by the fiesh.

Ver. 4. So many.—This seems to refer to the reproach and persecution they had extraord for Christ.

they had suffered for Christ.

Ver. 11. The just shall live by faith.—Compare Hab. ii. 4. with Heb.

508 GALATIANS, II.

A.M. et. 14 That v the blessing of Abraham might come on 4056.

4056 et. 1, 10 et. 1,

A. D. cir. see: receive the promise w of the Spirit through faith.

v Re. 4.9.16
Though it be but a man's x covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

firmed, no man disannulleth, or addeth thereto.
16 Now to y Abraham and his seed were the promises made. He saith not, And to seeds, as of many;
but as of one, And to thy seed, which is Christ.

x or, testainert. 17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which z was

y Gc.12.3.7. four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

z Ex.1249, 18 For if a the inheritance be of the law, it is no more of promise: but God gave it to Abraham by

a Ro. 411 promise.

b Ro.5.20. because of transgressions, till the seed c should come to whom the promise was made; and it was ordain-

d Ac.7.53. ed by angels d in the hand of a mediator.

10.22 20 Now a mediator is not a mediator of one, but God

e Ex.20.19... f is one.

21 Is the law then against \$ the promises of God?

De 5.22.
God forbid: for if \$\mathbb{h}\$ there had been a law given which could have given life, verily righteousness should

f De.6.4 have been by the law.
g Mac.5.17. 22 But the scripture hath concluded all i under sin,

that the promise i by faith of Jesus Christ might be given to them that believe.

180.3.9, 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards

j Reddin, be revealed.

24 Wherefore the law k was our schoolmaster to bring us unto Christ, that we might be justified by

k Col.2.17. | bring as unto comist, that we might be facilitied by the 9.9,10. | faith.

Ver. 15. A man's corenant.—We have remarked repeatedly, that the same word in Greek signifies both covenant and testament; but we think the former term agrees best here.

Ver. 16. He saith not, And to seeds, as of many—i. e. the word seed is not here used in the plural sense, but in the singular, as in Gen. iii. 15; iv. 25, xvi. 12, &c. — Which.—Macknight. "Who."

xvi. 12. &c.—When.—Massingn.

Ver. 20. A mediator is not a mediator of one.—The very name not only implies two parties, but also a difference between them. The Jews could not come into the presence of God, but through the medium of Moses: nor car, we entertain communion with God, but through the incarnation of our Saviour

Christ. (Heb. x. 20.) Ver. 22. Hath concluded all under sin.—Doddridge and Macknight, "Hun shut up [as criminals] all under [the condemnation of] sin."

Ver. 23. Kept under—shut up. &c.—May not this refer to the subjection of children to their father's slave, in the character of a pedagogua? May not the servant have had the authority of confining a child, when he should prove refractory, and neglect his lesson? see next verse.

Ver. 21. Our schoolmater—Gr. "Pedagogue." So next verse. The

Ver. 21. Our schoolmaster—dr. Pedagogue; So next vetse. The Roman ladies, it seems, in the earliest and best times, used themselves to educate their children; but as times degenerated, this was intrusted to the cervants and public schools. A size, whose office it was to conduct the civildren to the public schools, and to assist them in learning their first lessons, was on that account called a pcdagogue, (the very word here used.) (D'Arnay's Priv. Life of 'Use Som. cit. vi.) Such is the office of the Mosaic law. The noral law slows us that we are similars, and need a Saviour; the ceremonial law leads us to the cross to receive instruction.

511211111111111111111111111111111111111	
25 But after that faith is come, we are no longer.	A. M cir.
under a schoo master.	A D cie
26 For ye are all the children to. God by faith in	52.
Christ Jesus.	Jp.1.12
27 For m as many of you as have been baptized into	1Jn.3.1.2
Christ have put on Christ.	
28 There is a neither Jew nor Greek, there is neither	1
bond nor free, there is neither male nor female: for	m Ro.6.3.
ye are all one in Christ Jesus.	
29 And if ye be Christ's, then o are ye Abraham's	Ì
seed, and heirs p according to the promise.	
CHAPTER IV.	n Col 211.
1 We were under the law till Christ came, as the heir is under his guardian till	ł
he be of age. 5 But Christ freel us from the law: 7 therefore we are servants no longer to it. 14 He remembereth their good will to him, and his to them.	l
22 and showeth that we are the sons of Abraham by the freewoman.	o ver.7.
NOW I say, That the heir, as long as he is a child,	
differeth nothing from a servant, though he be	ł
lord of all;	p Ro. 3.17.
2 But is under tutors and governors until the time	100.0.11
appointed of the father.	l
3 Even so we, when we were children, were in bond-	
age under the a elements of the world :	
4 But when the fulness of the time was come, God	
sent forth his Son, made of a woman, made under	l
the law.	
5 To redeem them that were under the law, that we	CHAP. 4.
might receive the adoption of sons.	l
6 And because we are sons, God hath sent forth the	
Spirit b of his Son into your hearts, crying, Abba,	
Father.	a or, rudi-
	ments. Col.2.8,20
7 Wherefore thou art no more a servant, but a son;	
and if a son, then an heir of God through Christ.	
8 Howbeit then, when ye knew not God, ye did ser-	1

vice unto them which by nature are no gods.

9 But now, after that ye have known God, or rather

Ver. 25. No longer under a schoolnagter—i. e. of so interior a character:

God has now committed us to the instruction of his own Son.

Ver. 27. Put on Christ.—All who are baptized put on thereby the profession of Christianity. Mr. Lock's says, that by their putting on Christ, it is implied, "that to God now looking on them, there appears nothing but Christ. They are (as it were) covered all over with him, as a man is with the clothes he has put on." Hence, in the next verse, it is said they are all one in Christ Jesus, as if they were but that one (mystical) person.

10. Chrest Jesus, as if they were but that one (mysteral) person.
Ver. 23. One in Christ Jesus. "Curistians of different ranks and nations are here said to be one in Christ; and I Cor. iii. 3, by that planteth and he that watereth are one; i.e. they have the same affections and designs; they are united to accomplish the same object."—Stuart.

CHAP. IV. Ver. 1. From a servant.—The Greek (donlos) properly signifies a "slave."—Though he be lord—That is, though he is entitled so to be when of age.

Ver. 3. Elements.—Doddridge, "worldly elements;" i. e. the more carnal

Ver. 3. Elements.—Dodariuge. Worldly elements; '1. e. the more carnal part of religion—rites and ceremonies. So in verse 9.

Ver. 4. God sent forth his Son.—This certainly implies his prior existence

in the bosom of the Father. See John i. 18.

Yet a Mobility of the Father.—The learned Sciden quotes a passage from the Jewish Gemara, to prove that slaves were never allowed to address their masters

under this title.

Ver. 8. Ye did service.—Doddridge, "were in bondage." Macknight,
"Ye served as slaves."—Yo gods—i. e. either mere idols of wood and
stone, or, at best, the celestial luminaries.

Ver. 9. Known of God-i. e. acknowledged and distinguished by him.— How turn ye ugain?—But these had never been under the yoke before:

_		
	510	GALATIANS, IV.
	A. M. eir. 4056. A. D eir. 52.	are known of God, how turn ye again to the weak and beggarly delements, whereun o ye desire again to be in bondage?
	c or, back.	10 Ye observe days, and months, and times, and vears.
	d or, rudi- ments.	11 I am afraid of you, lest I have bestowed upon you labour in vain. 12 Brethren, I beseech you, be as I am; for I am as
	e 1 Co.2.3.	ye are: ye have not injured me at all. 13 Ye know how through sinfirmity of the flesh I
	f 2 Sa.19.27. Mad.2.7.	preached the gospel unto you at the first. 14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an an-
	g Mat.10.40	gel f of God, even as a Christ Jesus. 15 h Where is then the blessedness ve spake of? for
	h er, what was.	I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have
	i Ro 10.2.	given them to me. 16 Am I therefore become your enemy, because I tell you the truth?
	j or, us.	17 They zealously affect you, but i not well; yea, they would exclude I you, that ye might affect them.
	k 1 Co.15.5	18 But it is good to be zealously affected always kin a good thing, and not only when I am present with
	1 1 Co.4.15.	you.

19 My Hittle children, of whom I travail in birth m or, I am again until Christ be formed in you, 20 I desire to be present with you now, and to change

my voice; for in I stand in doubt of you. how then can be say, turn back to the weak and beggarly elements? &c Perhaps the omission of the article the in the translation would remove all dif-

for you.

ficulty, thus :- " How turn ye again to weak and beggarly elements?" meaning a religion of mere rites and ceremonies; for the ceremonies of Judaism, abstracte i from all reference to the Messah, are no less "weak and beggarly than those of Paganism. This agrees with the sense given of this passage by most commentators. Ver. 10. Ye observe days, and months - This is generally supposed to refer to the Jewish Testivals; but Archbishop Potter understands if in reference to

the lacky and unlucky days of the superstitions Greeks and Romans. It does not however, appear, that any attempt was made to draw the Galatians back to Paganism. Ver. 12. For I am.—This verb is wrong supplied. Doddridge. Macknight and most modern translators, supply the past lense—"I was as ye are."

Ver. 11. My temptation in my flesh. - The thorn in his flesh; 2 Cor xii 7.

Ver. 15. The blessedness we spake of-That is, the happiness trey professed

to enjoy under his munistry. Ver. 17. They zentous y affect you-i. e. "they profess great attachment,"

Compare 2 Car vi. 2. That not well—i. e. not truly.— They would exclude You—Margin. US—So need both some MS, and printed crobes, val it is thought to be the true reading by Doddridge, Mackright, and others

Ver 20 I descre—Doddrieige. "I could well—to be present with you, and to chance not rock—i.e. "to change the time of my language toward you." See Macknight.—Fer I stead in doubt of non-Margin, "I can perplexed," i.e. what to think of you. The late Mr. Fuller justy remarks, that the apostic speaks in much more tolerant and gentic language to the Romans, (Rom. xiv. 5.) because he is there addressing timself to Jewish converts, who had been educated in the observance of those festivats, and who might innocently of serve them. though not now bound to do so; but here be is addressing Gent le converts, who had never been in subjection to the law of Moses nor were by any lay. Christian or Mo aical, required so to be; but they had been beset by certain Judaizing teachers, who drew them into the observance of the Jewish festivals, which were now becoming obsolete, even

the same rank with

Re. 31.2.

c.3.29.

21 Tell me, ye that desire to be under the law, do wei A.M. cir. n I hear the law? 111/5/0 A. D. cir.

22 For it is written, that Abraham had two sons, 5... the one nby a bondmaid, the other oby a freen Ge. 16. 15.

93 But he rcho reas of the P bondwoman was born af- o Ce 21.1.2 ter the flesh; but he of the freewoman was by pro- p Bo 978

mise. 24 Which things are an 9 allegory: for these are the 9 1 Co. 10.11

two r covenants; the one from the mount st Sinai, r or testawhich gendereth to bondage, which is Agar. ment.

25 For this Agar is mount Sinai in Arabia, and a Sina. u answereth to Jerusalem which now is, and is in the Da. 33.2. bondage with her children. u or, is in

26 But Jerusalem v which is above is free, which is the mother of us all.

27 For it is written, w Rejoice, thou barren that bearv He. 12.22. est not; break forth and ery, thou that travailest not: for the desolate hath many more children than she which hath a husband. w Is.54.1.

2. Now x we, brethren, as Isaac was, are the children of promise.

29 But as then he y that was born after the flesh

v Ge. 21.9. persecuted him that was born after the Spirit, even so z. Jn.15.19. it is now.

te the Jews themselves; and he was jealous, lest by this compliance, they should be drawn under the yoke of circumcision, and the whole Jewish law. He remonstrates with them, therefore, on returning to mere ritual services, which, though originally instituted by God, were now no more acceptable to him, when placed in opposition to the gospel, than the rites of pagan superstition.

Ver. 21. Do ue not hear the law?-i. e. hear it read in your public assem-

blies.

V r. 24.-Which things are an allegory.-Doddridge, "may be allegorized;" but Macknight prefers the common version. There is some difficulty however, in the translation of this and the next verse. Doddridse, to avoid the absurdity of saying (as our version does.) "This Sinai is Asar-for this Agar is Sinai," would render the illative particle (gar) as an expletive- 1 Mr. Parkhurst (Lex. in Agar, 2d edit.) reads and points this passage sav." thus:— The one ... which gendereth to bondage, which is Agar, (for this Agar means monet Sinai in Arabia.) and answereth. '&c. He adds, from Buxching, that Hagar is, in Arabic, a rock. N.B. Hagar and Agar are the same word, as promounced with or without an espirate. "An allegory (says Dr. Macknight) is when persons or events present, or near at hand, with their qualities and circumstances, are considered as types, or representations, of persons and events more remote, to which they have a resemblance. Of this kind, were the histories of some persons and events recorded in the Old Testament. For the qualities and circumstances of these persons were, it seems, so ordered by God, as to be apt representations of such future

persons and events, as God intended should attract the attention of mankind."

Ver. 25. Answereth to Jerusalem-Or, is in the same rank with, says Bp. Fell, in the same order or file, suppose in this manner:

Covenant by Moses. Covenant by Christ. Bondage. Liberty.

Hagar. Sarah. Ishmael Isaac.

Gospel from heaven. Law in Sinai. Jerusalem above. Jerusalem that now is. Christians, baptized. Jews, circumcised.

Ver. 27. Than she which hath a husband - Doddridge, "than her who had," &c. This must be applied to Hagar if the other is to Sarah; lut it can be only as an accommodation.

Ver. 29. He that was born, &c.-i. e. the carnal world persecute the spiritual.

A M. cir. 4056. A. D. cir. 52. Ont the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of t

a Ge.21.R. | freewoman. 31 So then, brethren, we are not children of the bondwoman, but of the free.

CHAPTER V.

CHAP. 5.

I He moveth them to stand in their blerty, 3 and not to observe circum-ision;
I but rather love, which is the sum of the law. 19 He reckoneth up the
wriss of the field, 22 and the fruits of the Spirit, 23 and exhought to walk in
the Spirit.

P. 5.5. 14. CULLAND a feet, therefore in the hilberty, where with

a Ep.6.14. STAND a fast therefore in the b liberty wherewith b Ins. 33.35 Christ hath made us free, and be not entangled again with the yoke of bondage.

Ac. 15.10. 2 Behold, I Paul say unto you, that if ye be circum-

c Ro.9.31, cised, Christ shall profit you nothing.

3 For I testify again to every man that is circum-

d He.12.15. cised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

grace.
5 For we through the Spirit wait e for the hope of
grace.
10 For we through the Spirit wait e for the hope of
grace.
11 Tighteousness f by faith.

6 For in Jesus Christ leither 5 circumcision availla_2.15. eth any thing, nor uncircumcision; but faith which 22. h worketh by love.

7 Ye did run well; who did i hinder you that yo

you beek. should not obey the truth?

Mat 13.33

8 This persuasion cometh not of him that calletn you.

Ver. 30. Cast out the bondwoman—i. e. in the allegorical sense, the law,

as a covenant, &c. See Gen. xxi. 10.

CHAP. V. Ver. 2. Behold, I Paul.—"This place (says Martin Luther) is, as it were, a touch-stone, whereby we may most certainly and freely judge of all doctrines, works, religious, and ceremonies of all men. Whosoever

all doctrines, works, religious, and ceremonies of all men. Whosoever teacheth that there is any thing necessary to salvation (whether they be Papists, Turks, Jews, or sectaries) besides faith in Christ; or shall devise any work or religion, or observe any rule, tradition, or ceremony vhatsoever, with this opinion, that by such things they shall obtain forew ness of sms, rather consumes, and everlasting life; they shall their in this place the sentence of the Holy Ghost pronounced against them by the apostle, that Christ prafitch them nothings. Seeing Paul durist give this sentence against the baw and circumcision, which were ordained of God himself, what durist he not do against the chalf and the dross of men's traditions?

Ver. 4. Christ is become of no effect.—Dr. P. Smith, "Ye are nullified from Christ; i. e. he is to you as if he had not existed; ye are totally separated from him."

Ver 6. But faith which worketh by love.—" The faith (saith Robert Hall) to which the Scriptures attach such momenturs consequences, and ascenbe such alrious exploits, is a practical habit, which, like every other, is strengthened and increased by continual exercise. It is mourished by medication, by prayer, and by the devont perusal of the Scriptures; and the light which it diffuses becomes stronger and clearer by an uninterrupted converse with its object, and a faithful compliance with its dictates; as, on the contrary, it is measure I and observed by whatever wounds the conscience, or impairs the purity and spiriturality of the mind."

Ver 7. Who did hinder you.—The original expression, according to Doddridge, is O'yanpie, in reference to the mees, and alludes to some one "coming across the course while a person is running," and so "stopping," or "driving bim back," as the Margin is.

hum dack," as the Margin 18. Ver. 8. Him that calleth yon.—If this expression he referred to "effectual calling," which is the work of God, it must be ascepted to the Author of all good, as Rom. vin. 30. But if it be understood of the rainisterial instrument,

then it must refer to Paul only, as in chap i. 6.

GALATIANS, V.	513
10 I have confidence in you through the I ord, that ye will be none otherwise minded: bt. he that troubleth you shall bear k his judgment, whosoever he be.	A. D. cir. 52.
11 And I, brethren, if I yet preach circumcision, why do I yet suffer 1 persecution? then is the offence m cit the cross ceased.	k 2 Co.10.6 1 c 6.12.
12 I would they were even cut off which trouble you. 13 For, brethren, ve have been called unto liberty:	
only use not " liberty for an occasion to the flesh, but by love o serve one another.	n 1 Co.9.9. 1 Pa.2.16.
14 For all the law is fulfilled in one word, even in this; P Thou shalt love thy neighbour as thyself. 15 But if ye bite and devour one another, take heed	o 1 Jn.\$.18 p Le 19.13. Mat 22.
that ye be not consumed one of another. 16 This I say then, Walk ain the Spirit, and r ye	39,40. Ja. 2.8.
shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the	q Ro.8.1,4, 13-
one to the other: so that " ye cannot do the things that ve would.	r or, fulfil not.
18 But if vye be led of the Spirit, ye are not under the law.	s Ro.7.21 23.
19 Now the works of the flesh ware manifest, which are these; Adultery, fornication, uncleanness, las- civiousness.	t Ro.S.6,7.
20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresics,	19. v Ro.6.14.
21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have	w Met.15.19 Ep 5.36.
also told you in time past, that they which do such things shall not inherit the kingdom of God. 22 But the fruit * of the Spirit is love, joy, peace,	Col.3.5,6. Re.22.15.
tong-suffering, gentleness, goodness, faith, 23 Meekness, temperance: against y such there is no	x Jn. 15.5. Ep.5.9.
1 av. 24 And they that are Christ's have crucified the flesh with the z affections and lusts.	y 1 Ti.1.9.
25 If a we live in the Spirit, let us also walk in the Spirit.	sions.
Ver. 10. Shall bear his judgment-i. e. receive his just punishr	nent. Sce
verse 12. Ver. 11. If I yet preach circumcision.—This is supposed to be a of one of his opponents, who perhaps had heard him assert the di of circumcision, which he certainly did not deny; but if they thoug advocate for circumcision, why persecute him?	vine origin

Ver. 12. I would they were even cut off-That is, from the church. Ver. 13. For an occasion to the flesh-That is, as an excuse for sin. See

ver. 16; also I Peter ii. 16.

Ver. 14. All the law is fulfilled in one word.—See Mat. vii. 12.

Ver. 16. Ye shall not fulfil.—See Rom. viii. 5. But the Margin reads imperatively—"Fulfil ye not," which is to the same effect.

ratively—Finnity et not. Winches to has same easer.

Ver. 17. The flesh lusteth, &c.—Duddridge, "Hath desires contrary to,"
&c. Compare Rom. vii. 11. &c.

Ver. 18. If us be led of the Spirit.—Compare II m. viii. 14.

Ver. 20. Witchcraft.—Macknight, "Sorcery."—Heresies.—See Titus

iii. 10.

Ver. 21. Rerellings.—(Gr. Konol.) i. e. festive or convivial meetings, in honour of Connis.—I tell you before, &c.—Macknight, "forewarm you," &c. Ver. 2. If we like in the Spirit—i. e. "If we are spiritually alive." See rer. 16.

GALATIANS, VI. 514 26 Let bus not be desirous of vain glory, provoking A. M. eir. 3075 one another, envying one another. D. cir. 52 CHAPTER VI. 1 He moveth them to deal mildly with a brother that hath slipped, 2 and to bear one another's burden; 6 to be liberal to their teachers, 9 and not weary of well doing. 12 He showeth what they intend that preach circumcision. b Phi.2.3. 14 He glorieth in nothing, save in the cross of Christ. RETHREN, a if a man be overtaken in a fault. ye which are spiritual, restore b such a one in the CHAP. 6. spirit of meekness; considering thyself, lest thou also a or. albe tempted. Liough. 2 Bear c ve one another's burdens, and so fulfil the law of Christ. b Ja.5.19,20 3 For if a man think himself to be something, when he is nothing, he deceiveth himself. c Ro.15.1. 4 But let every man prove d his own work, and then shall he have rejoicing in himself e alone, and not in d 2 Co. 13.5. another. e Pr.14.14. 5 For every man shall bear his own burden. 6 Let f him that is taught in the word communicate f 1 Co.9.11 unto him that teacheth in all good things. ..14. 7 Be not deceived: God is not mocked: for whatsog Job 4.8 ever a man soweth, that shall he also reap. Pr.22.8 8 For he that so weth to his flesh shall of the flesh 11o.8.7. reap corruption; but he that soweth to the h Spirit h Pr.11.13. shall of the Spirit reap life everlasting. Ja.3.18. 9 And let ius not be weary in well doing: for in due season we shall reap, if we faint not. i 1 Co.15.53 10 As we have therefore kopportunity, let us do good unto all 1 men, especially unto them m who are of the i He.10.36. Re. 2.10. household of faith. 11 Ye see how large a letter I have written unto you k Ec.9.10. with mine own hand. 12 As many as desire to make a fair show in the Mat. 5, 43. flesh, they constrain you to be circumcised; only Tit.3.8. lest they should suffer persecution for the cross of ma 1 Jn. 3.14. Christ. 13 For neither they themselves who are circumcised n Phi.3.3,7, keep the law; but desire to have you circumcised.

that they may glory in your flesh. o or, where-14 But a God forbid that I should glory, save in the

by.

cross of our Lord Jesus Christ, o by whom the world p c.2.20. is crucified F unto me, and I unto the world. Chap. VI. Ver. 1. Brethren if.-Marg. "Although." But Doddridge and Macknight adlere to the text.—Ye which are spiritual.—Those who live

and walk in the Spirit; as in verse 25 of the preceding chapter.—Restore such a one.—The allusion, according to Doddridge, is to restoring to its ngirt place a dislocated limb. Ver. 5. For every man shall bear his oven burden-That is, every one shall be answerable for his own conduct. -Doddridge and Macknight.

Ver. 7. Whatsoever a man sovetth, &c.—See 2 Cor, ix.
Ver. 7. Whatsoever a man sovetth, &c.—See 2 Cor, ix.
Ver. 11. Ye see how large a letter.—Whitby, Doddridge, and others, render it, "With what large letters"—alluding to the size of the characters: but the sense of our authorized version is adopted and justified by Bezel.
Lardner, Paley, and Mackingth; for his writing in large and ingly characters Paul was in the habit of emcould afford no proof of his affection to them. ploying an amanuensis, (see Rom. xvi. 22.) only himself adding the salutation, as we see in the close of his first epistle to the Corinthians and the account to the Thes-alonians; but in this case he evidently wrote the whole, and meant this to be considered as a mark of his attention and respect for them.

15 For 9 in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a r new creature. 16 And as many as walk according to this rule, peace * be on them, and mercy, and upon the Israel of

A. M. cir. 4056 A D. cir. 52 n c.5.6.

r 2 Co.5.17. 17 From henceforth let no man trouble me: for t I bear in my body the marks of the Lord Jesus. 18 Brethren, the " grace of our Lord Jesus Christ be 1 Col 1.21.

s Γs.125.5. u 2 Ti.4 22 Phil.25.

with your spirit. Amen. TUnto the Galatians written from Rome.

Ver. 15. Neither circumcision, &c.—See 1 Cor. vii. 19; Gal. v. 6. Ver. 17. The marks of the Lord Jesus—That is, the scars of the wounds which he had received in Christ's cause.

Subscription-Written from Rome.-It is generally agreed that these words were not written by St. Paul. See Paley's Hor. Paul. ch. xv.

CONCLUDING REMARKS ON GALATIANS.

GALATIA was situated between Phrygia on the south. Pamphylia and Bithynia on the north, and Pontus on the east.

St. Paul had heard, that since his departure from Galatia, corrupt opinions St. Paul had neard, that since his departure from datara, corrupt opinions had got in amongst them about the necessary observations of the legal rites, induced by several impostors who had crept into that church, and who endeat yoursel to undermine the doctrine St. Paul had there established, by villiying his person, slighting him as an apostle, and as not to be compared with Peter, James, and John, who had familiarly conversed with the Lord Jesus Christ in the days of his flesh, and been immediately deputed by Him. In this crips that the local than the content has with courter that they had here seemed hed. tle, therefore, he reproves them with severity, that they had been so soon led out of the right way wherein he had instructed them, and had so easily suffered themselves to be imposed upon by the crafty artifices of seducers. He vindicates the honour of the apostolic office, and shows that he bad received his commission immediately from Christ, and that he came not behind the very chief of those apostles .- Cave, Antiq. Apos. 1676.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

["ALTHOUGH," says Dr. Paley, "it does not appear to have been ever distouted, that the Epistle before us was written by St. Paul, yet it is well known that a doubt has long been entertained concerning the persons to whom it was addressed. The question is founded on some ambiguity in the external evience. Marcion, a heretic of the second century, as quoted by Tertultian. father in the beginning of the third, calls it the Epistle to the Laodiceans. From what we know of Marcion, his judgment is little to be relied on; nor is it perfeetly clear that Marcion was rightly understood by Tertullian . . . The name, in Ephesia, in the first verse, upon which word snelly depends the proof that the Episile was written to the Ephesians, in or read in all the manuscripts extant. Lalmit, however, that the external evidence preponderates with a manifest excess on the side of the received reading." The same learned writer then proceeds to argue, from internal evidence, that the Episte could hardly be written to a people with whom the Apostle resided three years; there being be written to a people with whom the Aposte resided three years; dieter using to allision or appeal, as in other crisitles, to what had passed when he resided among them.— It has been said." says Macketight. "that if this Fishile was directed to the Ephesians, it is difficult to understand how the Apostle contented himself with giving them a general salutation, without mentioning any of his numerous friends and acquaintance, with whom he had been intimate during his long residence at Ephesus. But the answer is, there are no particular salutations in the epistles to the Galatians, the Philippians, the Thesadonians, and to Titus, because to have sent particular salutations to individuals, in churches where the Apostle was so generally and intimately acquainted . . . might have offended those who were neglected, . . . and to have mentioned every of note in those churches, would have taken up too much room. In writing to the Romans, the case was different. The Apostle was personally unknown to most of them . . . and therefore he could, . . . without offence to the

rest, take particular notice of all his acquaintance." As, therefore, "the external evidence preponderates with a mainfest excess in tayour of the received If reading," which is not contradicted by its internal evidence; and as itr. Pelcy appears to be mistaken in supposing that the word Endesn's was wanting in any man iscript extant, (see Bishop Middleton on the Greck article, p. 510.) we are fully justified in regarding this Epistle as written to the Eph sians gospel was first preached in the celebrated but beentious city of Ephesus by St. Paul, with the most abundant success; and such was the Apostle's concom for their spiritual welfare, that he did not leave them till three years afterwards; and on his return from Macedonia and Achaia to Jerusalem, he sent for the chiers of the church to meet him at Miletus, where he took an affectionate leave of them, and delivered to them a most solemn charge. (Acts viii. 19-21 xix; xx, 17-33.) Some years after, he wrote this Enistle from It mue, as stated in the subscription, during his first imprisonment in that city, adap, in. 1; iv. 1; vi. 20.) and, from his not expressing any hopes of a speedy release, probably in the early part of it, about A. D. 61; -to establish them in the great doctrines of the Gospel, to guard them against errors, to excite them to a holy conversation, and to animate them in their Christian warfare.]- Bagster.

Grotius has remarked of this Epistle, that it expresses the grand matters of which it treats, in words more sublime than are to be found in any human

tongue.

CHAPTER I.

A. M. cir. 4065. A. D. cir. 61.

1 After the salutation, 3 and thankegiving for the Ephesians, 4 he treateth of our election, 6 and adoption by grace, 11 which is the true and proper fountain of man's salvation. 13 And because the height of this mystery cannot be easily attained unto, 16 he projeth that they may come 15 to the full knowledge, and 20 possession thereof in Christ.

CBAP L a Ro.1.7.

DAUL, an apostle of Jesus Christ by the will of God, to the a saints which are at b Ephesus, and to b Ac.c.19. the faithful oin Christ Jesus:

90 c. Col.1.2

2 Grace 4 be to you, and peace, from God our Father, and from the Lord Jesus Christ.

d Ga.1.3. Tit.1.4.

3 Blessed ebe the God and Father of our Lord Jesus e 2 Co 1 3. I Pc.1.3. Christ, who hath blessed us with all spiritual blessings onthings.

in heavenly I places in Christ: He.9 23.

4 According as he hath chosen gus in him before the g I Pe.1.2. foundation of the world, that we should be h holy and h Lu 1.75. Colliss without blame before him in love:

CHAP. I. Ver. 1. To the saints which are at Ephesus .- Of the authenticity of this Epistle there is no doubt: but, so early as the second century, Marcion, a well known heretic, asserted, that some copies for Ephesus, read Laudicea; and some such copies still exist, though the great majority, both of copies and versions, read Ephesus. This doubt has been revived in modern times by Grotius and Mill, and the arguments on that side are collected and enforced by Paley. (Horæ Paul, chap, vi. No. 1.) On the other hand, Lardner and Macknight have no less ably defended the present reading. An abstract of the evidence on both sides may be seen in Horne's invaluable Introduction; where it is also remarked, that some ancient copies left a blank for the name, as if it had been a circular intended to be sent to different churches; and as Paul was in prison when he wrote this, it is not impossible that he might have a copy taken with a blank inscription, to be sent to Laodicea also. One thing strikes us forcibly, that though here is no allusion to the circumstances which somes as torony, that make the most of anison to the treatment of the coordinate which he was at Ephesias, the affectionate language in which he speaks of the Ephesians well agrees with his known attachment to them, and with the pious character; whereas of that in Landicca, we know lattle to its See Col. ii. 1; iv. 16. Rev. iii. 14. - And to the faithful. - Some understand this as implying, that this Epistle was uddressed, not to the church at Ephesus only, but to all believers, and favours the idea of copies having heen sent to Laodicca, and perhaps other churches; and this also will account for the Epistle having no allusion in it to any circumstances peculiar to the

for the Gaissic many second of the Gaissic many places.—Margin and Doddridge, "heavenly (things;") but Macknight preserves "places;" understanding thereby the Christian church, which our Lord repeatedly calls "the kingdom of heaven." (Mat xii. 24, 34, 33, &c) Beza understands it, however, of heaven itself, and the black many ballow is in Col. 15.

Ver. 1. According as he hath chosen.—We do not think it necessary here to

-	EPHESIANS, I.	51 7
THE REST OF THE PERSON NAMED IN	5 Having predestinated ous unto the adoption of Jehildren by Jesus Christ to himself, according to the good *pleasure of his will,	A M car. 4665. A. D. car. 61.
	6 To the praise tof the glory of his grace, wherein he hath made us accepted in "the beloved.	1 Ro.5.25,
	7 In whom a we have redemption through his blood, the forgiveness of sins, according to the riches of his	Jn.1.12
	grace; 8 Wherein he hath abounded toward us in all wisdom	E Lu 12 32
	and prudence; • 9 Having made known unto us the mystery of his	1 1 Pe 2 9.
	will, according to his good pleasure which he hath	m 1 Pe.2 5.
	purposed in himself: 10 That in the dispensation of the fulness of times he	n He.C.12 1 Pc L.18, 19
	might gather together in one all things in Christ, both which are in Pheaven, and which are on earth; even	o 2 Ti.1.9.
	in him: 11 In whom also we have obtained an linheritance,	p the hea- vens.
	being predestinated according to the purpose of him who worketh all things after the counsel of his own	q Ac. 20.3L
	will:	r or, hoped.
	12 That we should be to the praise of his glory, who first rusted in Christ.	s Ro.10.17.
	13 In whom ye also trusted, after that ye heard *the word of truth, the gospel of your salvation: in whom	t 2 Co.1.22.
The second	also after that ye believed, ye were sealed with that	u 2 (°o.5.5.
i	holy Spirit of promise,	

14 Which is the earnest "of our inheritance until the redemption v of the purchased w possession, unto the x praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints.

w Ac. 20.23. x ver 5.12.

enter into the doctrine of divine decrees; thus far appears to us obvious, both from the Scriptures and common sense: if God is that infinite, eternal, and unchangeable Being we are accustomed to believe, whatever he does in the course of infinite duration, he must always have intended to do; and if he constituted his only becotten Son to be the Head and Saviour of his 1 corle before the foundation of the world, he must also have then chosen and appointed them to be the members of his church (or mystical body) and the subjects of his kingdom. But it is important for us always to bear in mind the great end and object of this appointment; namely, that they should "be holy and without blame before him in love." It is, therefore, a contradiction in terms, as well as an error in fact, to pretend that the doctrine, that men are predestimated

to holiness, has in itself a tendency to lead them to licentiousness.

Ver. 9. The mystery of his will—Seems to refer to the calling of the Gentiles-a mystery long kept secret, and, when revealed, but slowly understood.

See Rom. xi. 25; xvi. 25.

Yer. 10. In the dispensation of the fulness of times.—Namely, in the gostel. Gal. iv. 4.—In heaven (Gr. 'the heaven') ... and on earth—By this, Locke, and others, understand the Jews and Gentiles, (See Mat. xxi. 43.) Whitby, Doddridge, &c., "Angels and men." We understand the expression to mean, that all persons or things chosen in Christ, should be brought into actual union and communion with him. See Col. i. 20.

Ver. 12. Who first trusted .- This is generally explained of the Jews, and,

we presume, justly. See Luke ii. 25, 38

Vet 13. Sealed with that Holy Spirit .- See Rom. viii. 1-16, also 2 Co.

Ver. 11. Redemption of the purchased possession.-The "purchased posaession" is the church, Acts xx. 92; and the redemption here spoken of, that final one of "the redemption of the body." Rom. viii. 23.

Ver. 15. After I heard.—St. Paul not having been at Ephesus for five or six

years, had made anxious inquiries after their welfare, and rejoiced in the reports which he received.

24.

CHAP. 2.

16 Cease not to give thanks for you, making mention A. M. cir. 30.75 of you in my prayers;

A. D. cir. 17 That the God y of our Lord Jesus Christ, the Fa-61

ther of glory, may give unto you the spirit of wisdom v Jn. 20.17. and revelation ain the knowledge of him:

z Col. 1.9. 18 The eyes b of your understanding being enlightena or, for ed; that ye may know what is the hope of his call-

the ocknowing, and what the riches dof the glory of his inheritledgme it. ance in the saints,

5 .e.42.7. 19 And what is the exceeding greatness of his pow-3.4.4. or to us-ward who believe, according to the working d + 3.16. f of his mighty power,

20 Which he wrought in Christ, when he graised him Ps. 110.3. from the dead, and set him at his own right hand in f the might of his the heavenly places,

power. 21 Far habove all principality, and power, and might, g Ac.2.21. and dominion, and every name that is named, not only 33.

in this world, but also in that which is to come: h Phi.29 22 And hath put i all things under his feet, and gave Col.2.10.

him to be the head over all things to the church, i Ps.S.6. Mat.24.13 23 Which is his i body, the fulness of him that filleth

all in all. 1 Co.12.12 Col.1.13, CHAPTER II.

1 By comparing what we were by 3 nature, with what we are 5 by grace, 10 he declareth that we are made for good works, and 13 being brought near

by Christ, should not live as 11 Gentiles, and 12 foreigners in time past, but as 19 citizens with the saints, and the family of God. ND you a hath he quickened, who were dead in

trespasses and sins: 1 Jn.5.24. 2 Wherein b in time past ye walked according to the Col.2.13. b Ac.19.35. course of this world, according to the prince of the

power of the air, the spirit that now worketh in the c c.6.12 children d of disobedience: d Col.3.6. 3 Among whom also we call had our conversation in

e 1 Pe.4.3. times past in the lusts of our flesh, fulfilling the t def wills. sires of the flesh and of the mind; and were by gnag Ps.51.5. ture the children of wrath, even as others.

Ver. 18. The eyes of your understanding being enlightened. - Doddridge. fand that he would give you to have! "the eyes of your understanding enlightened."

Ver. 19. The exceeding greatness, &c -Bishop Pearson notices the great beauty and emphasis of this passage. - Mighty power. - Doddridge, " Power of his might.

Ver. 23. That filleth all in all.—Doddridge, "all [persons] in all places." See Col. ii. 9. Chandler thinks here is an allusion to the famous statue of Diana; who, according to St. Jerome, was considered as the nurse, supporter.

and life of all living creatures. CHAP. II. Ver. 1. And you hath he quickened .- By the words, "bath he

quickened," being put by our translators in Italic, we are warned that they are quest near, being painty our manistators in Parce, we are wanteen once arey are not in the orizinal of this passage, but supplied from some other view, which in this case may be from the preceding claspic, wherewith, no doubt, it is intimately convected; as from verse 20. God raised Christ from the dead, and set him at his own right hand; so also "hath he quickened you," who were spiritually dead—"dead in trespasses and sins;" and, ngon the whole, we think with Doddridge, that this is the most natural supplement, corresponding, as it does with verses 6 and 7 following. Chandler and Macknight, however, take the supplement from the verse immediately preceding:
"And you hath he filled;" namely, from the fulness which is in Christ.
John i. 11, 16. This also is a good and pertinent sense, though we prefer the

former. Ver. 2. Prince of the power of the air.-Satan, who is a captive prince and reigns within his prison. See Jude 6.

Ver 3 Desires .- Gr. "Wills."

EPHESIANS, II.	EI
4 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even hwhen we were dead in sins, hath quickened	4065.
us together with Christ; (by i grace jye are saved;) 6 And hath raised * us up together, and made us sit together in heavenly places in Christ Jesus:	h Re.5.5,5
7 That in the ages to come he might show the exceeding riches of his grace in his kindness I toward us	1
through Christ Jesus. S For by grace mare ye saved through maith; and that not of yourselves: it is the gift of God:	l Ro.3.24.
9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Je-	1 Tit.3.4.
sus unto good works, which P God hath before wordained that we should walk in them.	m 2 Ti.1.9.
11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision	1
by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being	65.
aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope.	q or, pre-
and without God in the world: 13 But now in Christ Jesus ye who sometimes were	parea.
far off are made nigh by the blood of Christ. 11 For he is our peace, who hath made both one, and hath broken down the middle wall of partition	s Mi.5.5.
between us; 15 Having abolished uin his flesh the enmity, even	t Jn.10.16 Ga.3.18.
the law of commandments contained in ordinances; for to make in himself of twain one new man, so	u Col.2.14.
making peace; 16 And that he might reconcile both unto God in one body by the areas begins also better the control of the cont	v Col.1.20 22
body by the cross, having slain the ennity wthereby:	wor, in

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through y him we both have access by one x Ac.2.39.

Spirit unto the Father. 19 Now therefore ye are no more strangers and fo-

Ver. 8. And that not, &c.—The gift of God here spoken of is salvation.

Ver. 10. God hath before ordained.—" Ordained to good works." and new-created, expressly to-enable us to perform them! Will any man after this say

that the doctrines of grace are unfinently to good works? Marg and Dodd-ridge, "prepared us." The former sense, if not here, is plainly expressed in verse to chap, i.; and the latter is thus expressed in the 10th article of the Church of England: "We have no moral power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing Li. e. and acceptance of God, without the grace of God by Gods specified with us when we have that good will." That want of ability to do right, which springs from a deprayed will, or bad disposition, does not excuse men from their obligations to do right; because, the more disinclined men are to do their duty, the more culpable they are.

Ver. 12. Having no hope-i. e. no well-grounded hope. - Without God. -Gr. Atheists.

Ver. 14. He is our peace, &c.—That is, who hath reconciled both Jews and Gentiles to himself and to each other; "and hath broken down the middle wall of partition;" alluding to the wall that separated the two courts of the Jews and Gentiles in the temple. "Having abolished in (or by) his flesh, the law of the commandments contained in (the Mosaic) ordinances; to make in himself of twain, one new man; that is, to form by the union of Jews and Genthes, one mystic body, even the Christian church.

A. M. cir. (reigners, but fellow-citizens with the saints, and of the household a of God: A. D. car.

20 And are built bupon the coundation of the apos-61. tles and prophets, Jesus Christ himself being the chief z He.12.22.

d corner stone: 21 In whom all the building fitly framed together a c.3 15. groweth unto a holy e temple in the Lord :

b 1 Co.5.9. 22 In whom ye also are builded together for a habi-

tation of God through the Spirit. e Mat.16 18 Re. 21. 4. CHAPTER III.

d Is.23 16. 5 The hidden mystery, 6 that the Gentiles should be saved, 3 was made known to Paul by revelation : 8 and to him was that grace given, that 9 he should : 1 Co.3.17. reach it. 13 He desireth them not to faint for his tribulation, 14 and prayeth 2 Co.6.16. 19 that they may perceive the great love of Christ toward them. f 1 Pe.2.4.5.

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If we have heard of the dispensation a of the grace CHAP. 3. b of God which is given me to you-ward: a Col.1.25.

3 How that by revelation che made known unto me the mystery; (as I wrote d afore in few words; b Ro.12.3.

4 Whereby, when we read, we may understand my c Ga.1.12. knowledge in the emystery of Christ)

d or, a lit-5 Which in other ages was not f made known unto tle before. the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit;

e c.1.9. 6 That the Gentiles should be fellow-heirs, and of the f Mat.13.17 same body, and partakers of his promise in Christ by Ro. 16, 25,

1 Pe.1.10 the Gospel: ..12 7 Whereof I was made a minister, according to the g Is. 43.13. gift of the grace of God given unto me by the effectual

c. 1.19 working of his power. 8 Unto me, who am less h than the least of all saints, h 1 Co.15.9.

Ver. 19. Strangers and foreigners.-The strangers were probably proselytes, who resided with them.

Ver. 20. Corner stone.—Builders tell us, this corner stone (akrogoniaiou) as the key-stone of an arch. "It is a chief stone, and in the most constiwas the key-stone of an arch. "It is a chief stone, and in the most consistention—the highest place. It is precious, or valuable; generally a picked jece, and richly sculptured. It is exactly in the centre of the arch; or, as the idea of the apostle expresses, the very point where the prophets and the apostles, the Old and New Dispensations, need; and it is the foundation or security of the whole; for if the key-stone were removed, the whole building would fall in ruins."

Ver. 21. Fitly framed.-'This may allude to Solomon's temple, of which all the stones were shaped and fitted before they were brought together. A Kings vi. 7. So all the stones of the heavenly temple are fitted by the Holy Spirit on earth, before they are raised to Heaven.

Chap. Ill. Ver. 1. For you Gentiles.—There is no doubt but the persecu-

ting spirit of the Jews, which led to all Paul's sufferings, was kept up chiefly

by his zeal for the conversion of the Gentiles. See Acts xxi. 28.

Many commentators include verses 2 to 13 within a parenthesis, and read. "For this cause, &c. I bow my knees;" lint we see no necessity for this, if, with Doddridge and Macknight, we supply the verb an thus—"I Paul [am] the prisoner of Jesus Christ," &c.

Ver. 2. If.—Doddridge, "since." Macknight, "seeing."

Ver. 3. By rerelation—See Acts ix. 15, 18; xxii. 21, &c.—I verote afore.
—This some think, refers to what Paul land said in the preceding paits of this epistle—"I have written alore," namely, chap. i. 9, 10; ii. 11, &c.

Ver. 5. Which in other ages was not, &c.—"It was known long before, that the Gentiles should be added to the church; that it was not known that they should be "heirs of the same inlavitance," &c. Doddridge.

Ver. 6. That the Gentiles should be fellow heirs, &c.—Macknight renders this more literally, "Joint heirs, and a joint body, and joint partakers," &c.—that is, the Gentiles are united with the Jews in all their privileges.

Ver. 8. Less than the least.—Gr. Etachistoteros.) Dr. Goodioin thinks by his zeal for the conversion of the Gentiles. See Acts xxi. 28.

Dr. Goodwin thinks Ver. 8. Less than the least.—(Gr. Elachistoteros.)

is this grace given, that I should preach among the A. M. cir. Gentiles the unsearchable riches i of Christ:

9 And to make all men see what is the fellowship of the Imystery, which from the beginning of the world hath been hid in God, who created all things by & Je-

sus Christ.

10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifeld wisdom | of God.

11 According to the eternal mpurpose which he purposed in Christ Jesus our Lord:

12 In whom we have "boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribun He.4.16. lations for you, which ois your glery.

14 For this cause I bow my knees unto the Father of 2 Co.1.6. our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named.

16 That he would grant you, according to the riches P of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell sin your hearts by faith; that ye, being trooted and grounded in love.

4:165 A. D. cir. 61.

i Col.1.27. j ver.4,5.

1 Ta.3.16. k Ps.33.6. Jn. 1. 3. Cel.1.16

He 1.2. Ro.11.33.

I Co.2.7. m c. 1.9.

p Phi. 1.19 q c.6.10.

Col.1.11. r Ro 7 22 s Jn. 14.23.

c.2.22. t Col.2.7.

he might here have some reference to his Roman name, Paulus, which signifies little: as also to the smallness of his person. "How different (says the pious Dr. Watts) is our common behaviour from that of holy Paul! When we think of self, we are ready to raise our thoughts beyond all measure, and ag randize our ideas to a vast and shameful degree, as though we stood as fair, and as large, and as high, in the eyes of our fellow worms, as we do in our own eyes. Vain imaginations I—wretched self-flattery—and foolish bride! We take the least of syllables, the least of letters, [1.] and swell and amplify it, (if I may so speak.) to fill a page, or to spread over a whole leaf, and we scarcely leave a seasty margin for all other names to stand in."—Unsearchable riches.-Literally, untraceable.

Ver. 9. And to nextee all men see.—Literally, "to enlighten all men that they may see."—The felionestip of the mystery—That is, of God's mercy to the Gentiles; and instead of revealing these doctrines to a select few only, as in the Pagan mystories, they were to be revealed to all nations, and to all classes of mankind; even though hitherto kept secret, and hidden, as it were, in the bosom of the Almighty, from the foundation of the worki; i. e. from eternity, for thus ancient are all the purposes of God, (see ver. 1;) even of him who created all things by Jesus Christ. Some critics, indeed, interpret this, not of the creation of our system, but of the regeneration of mankind by the gospel. But this agrees not with the context; for to say the mystery immediately referred to had been kept secret from the first promulgation of the gospel, is directly contrary both to the fact and the design of the apostle.

Ver. 10. The manifold wisdom.-The multifarious or greatly diversified wisdom of God.

Ver. 12. In-hy, or through-whom we have boldness.-Doddridge, " freedom of speech." - By the faith of him-i. e. by faith in Christ.

Ver. 11. Of our Lord Jesus Christ. - These words are wanting in some

ancient MSS, and versions; but neither their insertion nor their omission at all affects the sense.

Ver. 15. Of whom-i. e. of God the Father.—Is named.—Maclinight, "denominated." The Jewish writers call heaven the upper, and earth the lower family of God

Ver. 16. Riches of his glory, &c.-Riches of grace are called riches of glory in scripture. In this verse, *mercy* is intended by the phrase riches of his glory, for it is that which God bestows and for which the aposile prays. Compare Rom ix. 22, 23. In these verses the apostle speaks of God's making known the power of his wrath on the vessels of wrath, and of making known

the riches of his glory on the vessels of mercy.

Ver. 17. Kooted and grounded.—Macknight, "Firmly rooted and founded."

122 EPHESIANS, IV. 18 May be able to comprehend with all saints what A. M. cir. 4065 is the breadth, and length, and depth, and height; A. D. eir. 19 And to know the love of Christ, which passeth 61 knowledge, that we might be filled with all the fulness u of God. u Jn. l. 16. 20 Now yunto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. ▼ Ra.16.25. He. 13.20. 21 Unto him be glory in the church by Christ Jesus 21. throughout all ages, world without end. Amen, Ju le 24. CHAPTER IV. 1 He exhorteth to unity, 7 and declareth that God therefore giveth divers If gitts unto men, that his church might be 13 edified and 16 grows, up in Christ. 18 He calleth them from the impurity of the Gentiles, 21 to put on the new man, 25 to cast off lying, and 29 corrupt communication. THEREFORE, the prisoner a of the Lord, beseech THAP, 4. you that ye walk b worthy of the vocation wherewith ve are called. 2 With all clowliness and meekness, with long-suffera or. in. ing, forbearing one another in love; 3 Endeavouring to keep the unity of the Spirit in the bond of peace. b Col.1.10. 4 There is one body, and one Spirit, even as ye are called in one hope of your calling; 5 One Lord, one faith, one baptism. c Mat.11.29 6 One God and Father of all, who is above all, and through all, and in you all. 7 But unto every one of us is given grace according to d Ro.12.3. the 4 measure of the gift of Christ. 8 Wherefore he saith, "When he ascended up on high, e Ps.68.18. he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? f or, a mul-10 He that descended is the same also that ascendtitude of ed up far above all heavens, that he might # fill all cuptives. things.) 11 And hhe gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachca, fulfer ers: 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Ver. 19. Filled with all.-Hammond, "Unto all." "Suggesting," says Pue Smith, "the sublime conception of an approximation to the supreme perfection which is begun by religion now, and shall be ever growing in the holiness and blass of the future state."

CHAP. IV Ver. 5. One baptism.-It has been disputed whether this be intended of water haptism, or the baptism of the Spirit; but we see no reason to

separate what our Lord Jesus has joined together, John iii. 5. " Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.' Ver. 8. He led captivity captive. - It may mean, he led captive those who

Fad carried others captive. See Col. ii. 15; and compare Judges v. 12 — Gare zifts.—The Psalm just quoted says, "received;" but they were received only to bestow.

Ver. 9. Lower parts of the earth—i. e. the grave. Ps. Niii. 9. Ver. 19. Far above all heavens.—Not only the material beavens which we behold, but also above the celestial beings which reside in God's immediate presence. See clap. i. 20, 21. Phil. ii. 10.—That he might fill all things i. e. with his presence; as chap. i 23. Ver. 11. He gave some, apostles-i. e. he gave gifts suited to all the differ-

eut classes as in ver. 8. Ver. 12. For the perfecting—i. e. for the furnishing, or fitting up of holy men for the work of the ministry. See Doddridge.

l	EPHESIANS, IV.	52 3
	13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect kman, unto the measure of the stature of the fulness	A. M. cir. 4065. A. D. cir. 61.
ı	of Christ:	i or, into.
	14 That we henceforth be no more children, tossed to and fro, and carried malout with every wind of doctrine, by the sleight of men, and curving craftiness,	j Col.2.2.
	whereby they lie in wait to deceive; 15 But aspeaking the truth in love, may grow up	k 1 Co.14 20
	into him in all things, which is the Phead, even	l or, age.
	16 From q whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of	m Ja.1.6.
	every part, maketh increase of the body unto the edi-	n or, being sincere.
	fying of itself in love.	o 2 Co.4.2.
	17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind.	p Col.1.18, 19.
I	18 Having the understanding darkened, being alien-	q Jn.15.5.
	ated from the life of God through the ignorance that	r Ac.26.18.
	is in them, because of the sblindness of their heart: 19 Who being past feeling have t given themselves	s or, hard- ness.
	over unto lasciviousness, to work all uncleanness with greediness. 20 But ye have not so learned Christ;	t Ro.1.24, 26.
	21 If so be that ye have heard him, and have been	u Col.3.8,9.
	taught by him, as the truth is in Jesus:	v Ro.6.6.
ı	22 That ye put "off concerning the former conver- sation the old "man, which is corrupt according to	w Ro.12.2.
	the deceitful lusts; 23 And be renewed win the spirit of your mind;	x Ga.6.15. c.2.10.
	24 And that we put on the new man, which after God is created in righteousness and r true holiness.	ness of truth.
	25 Wherefore putting away lying, speak every man	Jn.17.17.
	truth z with his neighbour: for we a are members one of another.	z Zec.9.16.
	26 Be ye angry, and sin not: let bnot the sun go	a Ro.12.5.

d∋wn upon your wrath: b Ec.7.9.

27 Neither egive place to the devil.

28 Let him that stole steal no more: but rather let c Ja. 1.7.

Ver. 13. Till we all come in—Doddridge, "till we all arrive at"—the unity, c. The perfection of the Christian character consists in its resemblance to that of Christ: and, as we learn from verse 16th, the perfection of the church,

as a body, consists in the unity and harmony of all its members. Ver. 14. By the s'eight of men .- Doddridge thinks this refers to the dishonest practices of gamblers; or perhaps it may refer to the tricks of jugglers.

Ver. 16. Fitly joined, &c.—See Col. ii. 19. Ver. 18. Blindness.—Margin, "hardness;" because blindness is often oc-

casioned by a hard skin growing over the sight of the eye.

Ver. 21. If so be that—Doddridge, "Forasmuch as"—ye have heard him

Namely, Christ, in his word. Ver. 26. Be ye angry, and sin not—i. e. refrain from all sinful passions : be angry rather at the sin than at the sinner; and let not your anger be unduly protracted. Ward informs us, that "one of the apartments in the houses of some rich men [in India] is appropriated to a curious purpose, viz. when any of the members of the family are angry, they shut themselves up in this room, called the room of anxer; ... and the master of the family goes and per-buddes him to come out."

Ver. 27. To the devil.-Greck, diabolos.

dhim labour, working with his hands the thing which A. M. cir. 4055. is good, that he may have to give to him that need-A. D. cir. eth. 61.

d Ac. 20.35. e or, distribute.

29 Let (no corrupt communication proceed out of your mouth, but that which is good g to the use of edifying, that it may minister grace unto the hearers. 30 And grieve b not the holy Spirit of God, whereby

ye are scaled innto the day of redemption.

f. Cal. 1.5. g or, to edify profit-ably.

31 Let all Ibitterness and wrath, and anger, and clampur, and kevil speaking, be put away from you, with all malice: h In.63.13.

i c.1.13 14 Col.3.8.

32 And be ve kind one to another, tender-hearted, forgiving tone another, even as God for Christ's sake hath forgiven you.

CHAPTER V.

k Tit.3.2. 1 Ma.11.25, 26.

2 After reneral exhortations, to love, 3 to the fornication, 4 and all nucles mass, 5 not to converse with the wickel, 15 to walk wardy, and to be 15 fined with the Spirit, 92 he descended to the particular duties, how wives ordiff to obey their husbands, 25 and husbands ought to love their wives, 32 even as Christ doth his cleareb.

BE ye therefore followers of God, as dear child-ren; 2 And walk in a love, as Christ also hath loved us, and hath given himself for us an offering and a sacri-

CHAP. 5. a Jn.13.34. b Le.1.9.

fice to God for a b sweet-smelling sayour. 3 But 6 fornication, and all uncleanness, or covetousness, let it not be once d named among you, as becometh saints:

c 1 Co.6.13. 1 Th.4.3. d ver.12.

4 Neither filthiness, nor foolish talking, nor jesting, which eare not convenient; but rather giving of 5 For this ye know, that f no whoremonger, nor un-

e Ro. 1.23. f He 13.4. Re.22.15.

clean person, nor covetous man, who s is an idolater, hath any inheritance in the kingdom of Christ and of God. 6 Let no man deceive by you with vain words: for be-

g Col.3.5. h Je.29.5.9. i or. un-

eause of these things cometh the wrath of God upon the children of i disobedience.

belief.

å:c.

7 Be not ye therefore partakers with them.

8 For ive were sometimes darkness, but now are ye i e.2.11.12. light kin the Lord: walk as children tof light: k 1 Th.5.5. 9 (For the fruit mof the Spirit is in all goodness and

 Ju.12 36. righteousness and truth;) n. G., 5 22,

10 Proving a what is acceptable unto the Lord.

11 And have one fellowship with the unfruitful works r. Ro.12.2.

of darkness, but rather reprove p them. € 1 Co 5.9. 12 For it is a shame even to speak of those things 11.

which are done of them in secret. p 1 Ti.5.26

13 But all things that are are proved are made maniq or, disfest by the light: for whatsoever doth make manicore ed. r Jn 3 20.21 fest is light.

Ver. 32. As God for Christ's sake.-Gr. "As God in Christ hath freely forgiven," &c.

. Ver. 1. Followers.-Gr. "Imitators." So Doddridge. CHAP. V Ver. 2. An offering and a surprise. Bates thinks that these terms refer to the peace-offerings and sin offerings of the Jews.

Ver. 3. All uncleanness.—In the English isliom, "Every kind of uncleanness."—Or coretowness.—Doddridge, "insatiable desire;" which may include not only the avaricious, but tile lustfial

d Tit.3.5.

-	14 Wherefore s he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light	A. M. cir. 4065. A. D. cir. 61.
I	15 See then that ye walk " circumspectly, not as fools, but as wise.	a or, it.
	16 Redeeming the time, because the days are vevil. 17 Wherefore be ye not unwise, but understanding	t ls 60.1.
	what withe will of the Lord is. 18 And be not drunk with wine, wherein is excess;	u Col.4 5.
	but he filled with the Spirit; 19 Speaking to yourselves in psalms and hymns	v Ps 37.19.
	and spiritual songs, z singing and making melody in your theart to the Lord;	w Jn.7.17.
	20 Giving thanks balways for all things unto God and the Father in the name of our Lord Jesus Christ;	x Lu.21.34
	21 Submitting yourselves one to another in the fear of God.	y Col.3.16.
i	22 c Wives, submit yourselves unto your own husbands, as unto the Lord.	z Ps.147.7.
	23 For the husband is the head of the wife, even as	a Ps.57.7,9
	Christ is the head of the church: and he is the saviour of the body.	b ls.63.7.
	24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.	c 1 Pe.3.1,
ŧ	25 Husbands, love your wives, even as Christ also	Col.3.13,

church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish of Ca.4.7. Ver. 15. Walk circumspectly.-This has been aptly illustrated by the fol-

26 That he might sanctify and cleanse it with the

27 That he might present "it to himself a glorious

lowing familiar allusion: "Did you ever see a cat walk upon a wall covered with broken glass bottles?" Nothing can be more wary or more circumspect. Ver. 16. Redeeming the time.—An Italian philosopher chose a motto, importing that time was his estate; but alas! like other estates, time may be lost, and require redemption; but the redemption of it is precious, and it demands many sacrifices to redeem it; we must sacrifice our ease, our comfort, and our pleasure: and this, if not accomplished in the present life, is hopeless, and "ceaseth for ever!" We have to redeem the time that has been lost in

the vanity of childhood, in the follies of youth, and in the sins of riper years. Yer. 17. Univise.—Literally, "Insane." See Macknight.

loved the church, and gave himself for it;

washing d of water by the word,

Ver. 18. Wherein is excess.—Not only of intoxication, but also riot. 1 Peter iv. 4.

Ver. 19. Psalms, -{Psalms, from psallo, to touch, or play on a musical instrument, properly denotes such sucred sorgs or poons, as are sung to stringed instruments, and may here refer to those of David; hymns, from udo, to sing celebrate, praise, signifies sorgs in honour of God; and sorgs, from arido, to sing, denotes any regular poetic composition adapted to singing, and is here restricted to those which are spiritual. - Bagster

Ver. 20. Unto God-Doddridge, " Even"-the Father

Ver. 22-33. The last verses of the chapter relate to the conjugal relation, and its domestic duties; and the apostle lays it down as an incontestable duty, that every Christian husband should love his wife, "even as Christ loved the church, and gave himself for it:" and wherever such a husband can be found, who loves his wife well enough to die for her, surely such a man must be recremced, and there can be no hardship in submitting to him.

Ver. 23. He is the sariour of the body.—This, we apprehend, refers to the husband as well as to Christ. He is the head of the wife, and the saviour of Integrand as well as to Cirist. He is the fineau of the wine, and the second of the body; i. e. it is the duty of the husband not only to govern, but to protect the wife, even at the risk of his own life; and if it be the duty of hustards to "lay down their lives for the brethren," (as St. John says.) surely it is the duty of the husband to lay down his tife for his wife, in a similar case.

EPHESIANS, VI. 526 28 So ought men to love their wives as their own A. M. cir. 4065. He that loveth his wife loveth himself. A. D. cir. 29 For no man ever yet hated his own flesh; but 61. nourisheth and cherislieth it, even as the Lord the e 1Co.12.27 ehurch: 30 For we are members 5 of his body, of his flesh. and of his bones. 31 For h this cause shall a man leave his father and h Ge.2.24. mother, and shall be joined unto his wife, and they two i shall be one flesh. 32 This is a great mystery; but I speak concerning Christ and the church. 1 Co.6.16. 33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. CHAPTER VI. 1 The duty of children towards their parents, 5 of servants towards their masters. 10 Our life is a warfare, 12 not only against flesh and blood, but also spiritual 13 The complete armour of a Christian, 18 and how it ought to be used. 21 Tychicus is commended. CHAP. 6. HILDREN, a obey your parents in the Lord: for this is right. 2 Honour b thy father and mother; which is the first a Pr.23.22. commandment with promise; Col. 3, 20, 3 That it may be well with thee, and thou mayest &c. live long on the earth. 4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. b Ex.20.12. 5 c Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; c 1 Pe.2.13, 6 Not with eve-service, as men-pleasers; but as the &c. servants of Christ, doing the will of God from the 7 With good will doing service, as to the Lord, and d or, modenot to men: rating. 8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. e Some 9 And, ye masters, do the same things unto them, real, both d forbearing threatening: knowing that e your Master your and their. also is in heaven; neither is there respect f of persons with him. 10 Finally, my brethren, be strong in the Lord, and in the power of his might f Ro.2.11. Ver. 32. Christ and the church.—The relation between Christ and his church is in perfect analogy to that between Jehovah and his recople Israel: "Thy Maker is thy husband, the Lord of host, is his name; and thy Redeemer, the Holy One of Israel." (Isa. liv. 5.) Hence the sin of apostacy, under both dispensations, is considered and punished as adultory. CHAP. VI. Ver. 2. The first commandment with promise-i. e. with a special and peculiar promise. Ver. 4. Nurture and admonition—According to Doddridge, mean "Discipline and instruction," which should always go together. Ver. 6. Eye-service—i. (. while the master's eye is upon them. Ver. 9. Forbearing—Margin, "moderating"—threatening.—Some masters who are moderate, and perhaps backward, in punishing, are yet violent

and outrageous in their threatenings; which, while it is very unbecoming, at

the same time often exposes them to contempt.

11 Put on the whole armour g of God, that we may be able to stand against the wiles of the devil. A D. cir. 12 For we wrestle not against h flesh and blood, but

against : principalities, against powers, against the rulers of the darkness of this world, against I spiritual wickedness in k high places.

13 Wherefore take unto you the whole armour of in blood and God, that ye may be able to withstand in the evil day, and having I done all, to stand.

14 Stand therefore, having your loins girt mabout or wicked with truth, and having on the breast-plate of righteousness: a cr. hea-

15 And your feet " shod with the preparation of the gospel of peace;

16 Above all, taking the shield of o faith, wherewith 1 or, overye shall be able to quench all the fiery darts of the

wicked. 17 And take the helmet p of salvation, and the sword

9 of the Spirit, which is the word of God: 18 Praying r always with all prayer and supplication

in the Spirit, and watching sthereunto with all perseverance and supplication for all saints;

19 And for tme, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.

20 For which I am an ambassador in "bonds: that v therein I may speak boldly, as I ought w to speak.

21 But that ye also may know my affairs, and how I do, x Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

A. M. eir. 4065.

63 g Ro.13.12

fiesh. i Ro.8.35.

venly, Es

m Is.11.5.

n Ca.7.1. o l Jn.5.4.

p Is-59.17.

q He.4.12. r Lu.18.1.

a Mat.26.41 t 2 Th.3.1. u or, a

chain. v or thereof

w Is.59.1. x Ac. 20.4.

Ver. 11. The whole armour-(Gr. panoplia) or panoply-of God-i. e. the complete suit of Christian armour.

Ver. 12. Spiritual wickedness in high places.—Margin, "Wicked spirits in the heavenlies." Doddridge explains it of the apostate spirits who former-Doddridge explains it of the apostate spirits who formerly resided there. See Jude ver. 6.

Ver. 13. Whole armour.-Complete suit of armour, both offensive and de-

Ver. 14. Breast-plate.-[The breast-plate consisted of two parts; one of which covered the whole region of the thorax or breast, and the other the back, as far down as the front part extended. |- Bagster.

Ver. 15. Having your feet shot.—The Greenn soldiers were greaves and shoes of brass, to preserve their legs and feet: Macknight explains this of the virtues necessary for those who first prepared the way for the gospel, particularly fortitude and perseverance.

Ver. 16. Above (or over) all, taking the shield of faith.-This seems to refer to those large shields which the ancients used to cover their whole bodies; and the fiery darts, to the fire-bearing darts and arrows described by Thuey-

dides and Livy, the lower parts of which were surrounded with tow and other combustible matter, and which, when set on fire, were darted against the energy. See Orient. Customs, No. 544.—Of the wicked.—Deddridge, "wicked one"

Ver. 17. Sword of the Spirit.-Comp. Heb. iv. 12.

Ver. 13. With all prayer—Social and private, studied and extemporary, supplicatory and deprecatory, &c. Bp. Wilkins, in his treatise of prayer, explains this of improving the gift of prayer by continual exercise, and gathering hit materials by reading, conversation, meditation. &c.
Ver. 20. Ambassador in bonds.—Gr. "In a chain." See Acts xxviii. 20;

by which it appears that Paul, as was not unusual, was suffered to dwell in his own lifted house, under the charge of a Roman soldier, to whom he was

fastened by a single chain. See Paley's Horæ Paul, chap. vi. No. 5. Ver. 21. Tychicus—Was "one of Paul's friends and fellow-labourers, and

tion.

A.M. cic. 22 Whom y I have sent unto you for the same pur-105. D. cic. pose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace 2 be to the brethren, and love with faith,

y Col.1.7,8. From God the Father and the Lord Jesus Christ.

1 Pc.5.14. 24 Grace be with all them that love our Lord Jesus

or, with Christ a in sincerity. Amen.

of the street with the Ephesians by Tythin.

Written from Rome unto the Ephesians by Tythin.

had been his companion in the last interview he had with the elders of Ephesus." Acts xx. 4. See also 2 Tim. iv. 12. Titus in. 12. CONCLUDING REMARKS ON THE EPHESIANS.

EPHESUS was the capital of Proconsular Asia; and the gospel was first preached in this celebrated but licentious city, by St. Paul. with the most abundant success: and such was the Apostle's concern for their spiritual welfare, that he did not leave them till three years afterwards. On his return from Macedonia and Achais to Jerusalem, he sent for the elders of the church to meet him at Miletus, where he took an affectionate leave of them, and delivered a most solemn charge. (Acts xviii. 19—21; xix. xix. 17—55.) Some years after, he wrote this epistle from Rome, as stated in the subscription, during his first imprisonment in that city, (ch. in. 1; iv. 1; v. 20) and from his not expressing any hopes of a speedy release, probably in the early part of it, about A. D. 61; to establish them in the great doctrines of the gospel, to guard them against errors, to exete them to a holy conversation, and to animate them in their Christian warfare.

THE EPISTLE OF PAUL THE APOSTLE TO THE

[The Church at Philippi in Macedonia was planted by the Apostle Faul about A. D. 53, (Acts xv. 9—40;) and it appears he visited them again, A. D. 60, though no particulars are recorded concerning that visit, (Acts xv. 6.) The Philippians were greatly attached to St. Paul, and testified their affection by sending him supplies, even when labouring for other churches; and when they heard that he was under confinement at Rome, they sent Epaphrodius, one of their pastors, to him with a present, lest he should want necessaries during his imprisonment. The more immediate occasion of the Epistle was the return of Epaphrodius, by whom the Apostle sent it as grateful seknowledgment of their kindness; which occurred towards the close of his first imprisonment, about the end of A. D. 62, or the commencement of 63, as is evident from the expectation he discovers of his being soon released and restored to them, as well as from intimations that he had been a considerable time at Rome.]—Bagster.

CHAP. 1. Ac.16.12. Ac.16.12. Local the saints in Christ, Jesus which are at a Phi-

lippi, with the bishops and deacons:

2 Grace b be unto you, and peace, from God our

b Ro.1.7. 2 Grace b be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

3 I thank my God upon every cremembrance of

CHAP. I. Ver. 1. The bishaps.—[The word Bishap properly denotes an overseer; and, except its being once applied to Christ, (1 Pe. 2, 25) is every where spoken of men who have the oversight of Christ's flock.]—Bagster.

4 Always in every prayer d of mine for you all making A. M. cir. 4066. request with joy, A. D. cir.

5 For your fellowship in the gospel from the first day

until now; 6 Being confident of this very thing, that he f which hath begun a good work in you will be perform it until the day 1 of Jesus Christ:

7 Even as it is meet for me to think this of you all, because iI have you in my heart; inasmuch as both in my bonds, and in the k defence and confirmation of the gospel, ye all are partakers 1 of my grace.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound m yet more and more in knowledge and in all n judgment:

10 That ove may papprove things that are q excellent; that ye may be sincere and without offence till the

day of Christ: 11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God

12 But I would ve should understand, brethren, that p or, try. the things which happened unto me have fallen out

rather unto the furtherance of the gospel; 13 So that my bonds in Christ are manifest in all

u the palace, and v in all other places; 14 And many of the brethren in the Lord, waxing s Jn.15.8. confident by my bonds, are much more bold to speak

the word without fear. 15 Some indeed preach Christ even of envy and strife;

and some also of good will: 16 The one preach Christ of contention, not sincerely,

supposing to add affliction to my bonds: 17 But the other of love, knowing that I am set for the defence of the gospel.

Ver. 5. For your fellowship-- That is, the Christian communion which ha had at different times enjoyed with them

Ver. 6. He which hath legun, &c. will perform.—This may be understood either of the church or of individual believers. The objection, that confidence of success has a tendency to produce carelessness and indifference, is so conof success has a tensency to produce carecissness and indifference, is so contrary to the general experience of mank ind, that we cannot but wonder when we see it mentioned. What so much animates and encourages any person in the progress of a great work, as the persuasion that he shall be enabled to complete it!—The day of Jesus Christ—i. e. of death and judgment.

Ver. 7. I have you in my heart—i. e. you have a deep interest in my affections. See Margin. The phrase is equivocal, and no doubt but the regard of the contraction of the contra

was mutual.-Ye all are partakers of my grace-i. e. partakers of the same

grace that I am. yer. 9. In knowledge.—Rather, perhaps, with knowledge; meaning that their love might be guided by knowledge and discretion.—And in all judgment.—Doddridge, "perception." Macknight, "feeling," or "sensibility." Vor. 10. Things that are excellent.—Paul intimates that a knowledge of men and things, and a delicate sensibility, or "moral feeling," was necessary

to guard the Philippians against heing imposed upon. See ver. 15.—Sincere-[Gr. "eilikrineis," from eile, the splendour of the sun, and krino, I judge, discern, properly pure and unsullied to such a degree as to bear examination in the full splendour of the solar rays.]-Bagster.

Ver. 16. Not sincerely—i. e. as Doddridge explains it, not with a pure and simple aim for the salvation of souls. Have modern times produced no instances of preachers pretending to be highly evangelical, out of an envious desire to rival and supplant their brethren?

62 d Ep.1.14. &c. 1 Th.1.2 e 11e.10.35

f Ps.138.8 z Jn.6.29. h or, finish i 2 Fe.3.10

j or, ve Lare me in your k ver.17.

i or, with me of grace.

m 1 Th.3.12. 2 Pe.3.18. n or, sense. o Ro.2.18.

q or, differ. r Ep.5.27.

t or, for. u or, Ce-

court. c. 4.:23 v or, to all

53 0	PHILIPPIANS, I.
A. M. cir.	18 Wha' then? notwithstanding, every way, whether
A. D. cir. 62.	in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice
v Ro.8.28.	through x your prayer, and the supply of the Spirit of
x 2 Co.1.11.	Jesus Christ, 20 According to my earnest expectation and my hope,
у Rэ.5.5.	that in nothing I shall be rashamed, but that with all boldness, as always, so now also Christ shall be
r Ep.6.19,	magnified in my body, a whether it be by life, or by death.
	21 For to me to live is Christ, and to die b is gain. 22 But if I live in the flesh, this is the fruit of my
a Ro.14.7,3	labour: yet what I shall choose I wot not.
b Rc.14.13.	23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far detter:
c 2 Co.5.8.	24 Nevertheless to abide in the flesh is more needful for you.
d Ps.16.11.	25 And having this confidence, I know that I shall abide and continue with you all for your furtherance
e Ep.4.1. c.3.20.	and joy of faith; 26 That your rejoicing may be more abundant in
f c.4.1.	Jesus Christ for me by my coming to you again. 27 Only e let your conversation be as it becometh
g Jule 3.	the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that
h 1s.51.7,12. Mat.10.25	
2 Th.1.5.	28 And in nothing terrified he by your adversaries: which i is to them an evident token of perdition, but
) Ro.8.17.	to you of salvation, and that of God. 29 For unto you it is given k in the behalf of Christ, not only to believe on him, but also to suffer for his
k Ac.5.41.	sake;

Ver. 13. I therein do rejoice.—A good man should rejoice in the spread of the gospel, even though his own popularity, or even his congregation, should be diminished thereby.

Ver. 21. For me to line is Christ, and to die is gain.—Some render this, "thist is gain to me, living or dying;" but this is rather a paraphrase than a translation; and, as Doddridge remarks, destroys the beautiful antithesis

between the members of the sentence.

Ver. 22. What I shall choose, &c.—Boddridge, "Which I should choose

I know not."

Ver. 23. I am in a strait betivist two.—Doddridge, "I am borne two different ways." He adds, "the original seems to be an allusion to a ship riding at anchor, and at the same time likely to be forced to sca by the violence of the winds.—Desire to depart.—"From what the apostle saith here, (says Dr. Macknight.) we may infer that he kad no knowledge nor expectation of a middle state of insensibility between death and the resurce-tolive, and promote the cause of Christ and religion, than, by dying, to fall into a state of absolute insensibility. Besides, how could he say that he had a desire to be with Christ, if he knew that he was not to be with him till after the resurrection?" It is clear that his object was not merely rest, but enjoy!

ment—an enjoyment very far better than he could expect or hope on earth.—
Which is far better.—Macknight, "By much far better." This, he adds,
"is the highest superlative which it is possible to form in any language."
Ver. 25. Iknow, &c.—Most probably St. Paul had received a divine intima-

tion to that effect. Ver. 27. Let your conversation.—[Act suitably to the high honours and privileges which you sustain as citizens of the heavenly Jerusalem, and seek the honour of the gospel, and the welfare of the caurch in all your actions.]—B.

4066.

A. D. cir. 62.

Ac. 16.19. 1 Th.2.2.

Ja.3.14.

Pe.2.21.

30 Having the same conflict which we saw in me, and now hear to be in me.

CHAPTER II.

He solorite their to unity, and a all handleness of nire, by the example of Circles's must by and exclusions: 12 has careful processing in the way of sixty on that they be as lights to the wicket world, if any conforts to him their speaks, who is now ready to be officed up to Gol. 19 He looped to send Timothy to them, whom he greatly commendeth, 25 as Epaphroditus also, whom he presently sendeth to them.

CHAP. Q. F there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any 4 Col.3.12 a bowels and mercics.

h Jn 3.29. 2 Fulfil bye my joy, that ye be clike minded, having c 2 Co 13.11 I Pe.3.5.

the same love, being of one accord, of one mind, d Ga.5.26. 3 Let nothing & be done through strife or vain glory; but in lowliness of mind let each esteem other better

e 1 Pe.5.5. than themselves. 4 Look not every man on his fown things, but every f 1 Co.13.5.

man also on the things of others. g Jn.13.14.

5 Let this & mind be in you, which was also in Christ h Jn.1.1.2.

Col. 1, 15. 6 Who, being hin the form of God, thought it not i Jn.5.13. robbery to be equal i with God:

7 But I made himself of no reputation, and took upon j Ps. 22.5. him the form of a & servant, and was made in the ! likek Lu. 22.27. ness of men: 1 or, habit.

CHAP. II. Ver. 1. Bowels and mercies .- This, in the Hebrew idiom, would

be "bowels of mercies," as in Col. iii. 12.

Ver. 2. Like-minded.—Doddridge, "unanimous."—Of one accord, of one mind.—Doddridge, "Having your souls joined together in attending to the one (great) thing;" namely, practical holiness. Guise understands the first expression (like-minded) as a general term, and the following as particu-

lars of it; having the same love, the same designs, the same principles.

It is a sum of the same love, the same designs, the same principles.

It is a sum of the same love, the same mind be in you which was in Christ Jesus; who being in the condition of God did not regard his cauchtry. with God as an object of solicitous desire, but humbled himself, (assumed an inferior or humble station,) taking the condition of a servant, being made after the similitude of men, and being found in fashion as a man, he exhibited his humility by obedience, even to the death of the cross."-Stuart.

Ver. 6. The form of God.—The term seems most naturally to mean, "existing in the glory and majesty of Delty," as in Heb. 1.3. Some light may be thrown on this passage, from a parallel expression of Clement, Bishop of Rome, in the close of the first century:—"The sceptre of the majesty of God, Rome, in the close of the first century:—"The sceptre of the majesty of God, our Lord Jesus Christ, came not in the show of pride, though he could have done so, but with humility." &c. (Wake's Epis. ch. xvi.) Here "the sceptre of God's majesty" seems to explain the "form of God," and the opposition between the members of the sentence is very similar: Christ is also here preposed as a pattern of humility.—Thought it not robbery—Or injustice—to bz, or represent himself as, EQUAL with God.—We have not room, nor would it be consistent with our plan, to introduce long verbal criticisms; but justice requires us to remark, that some very able scholars, and at the same nosice reputes as of lentars, that some every one scanars, and are estimate zealous defenders of the divinity of Christ, give a very different version of this expression. Waterland says, "I am persuaded that the words may very justly be translated," He did not very lightly value—did not insist upon his equality with God," &c. Pye Smith also renders it—" Did not esteem it an object to be eaught at, to be on a parity with God; but empired himself," Wardlaw, however, and other able critics, contend in favour of the common version.— Praud votte feed.—Some contend that the Greek (say) should be rendered "like;" but in the scriptures, the terms like and equal are often used; as equivalent—"To whom will ye liken me, or shall be equal?

suith the Holy One!" Isa. xl. 25; xlvi. 5.

Ver. T. But made himself of no reputation—Gr. "emptied himself," so

Daddridge; but Mackingit, "divested himself," i. e. of his honours and his
glory.—And took [Gr. "taking"] "upon him the form—the character, the
station—of a serrant—i bondman, or slave, as the word usually signifies, (so Macknight:) but this does not mean literally that he was in any servile capam He.12.2.

10.

8 And being found in fashion as a man, he humbled A. M. cir. 4U66. himself, and became mobedient unto death, even the A. D. cir. death of the cross. 62.

9 Wherefore a God also hath highly exalted him, and

given nun a name which is above every name:

n He 2.9. 10 That at the name of Jesus cevery knee should bow, Re.3.21. o Is.45.23. of things in heaven, and things in earth, and things un-Re.5.13. der the earth:

p Jn.13.13. 11 And that every tongue should confess that Jesus

Ro.14.9. Christ is F Lord, to the glory of God the Father. q Pr 10.16. Ju. 6.27... 12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my He.4.11.

2 Fe.1 5.. absence, work qout your own salvation with r fear and trembling.

r Ep.6.5. 13 For it is God s which worketh in you both to will s He.13.21. and to do of his good pleasure. t I Co. 10.10

14 Do all things without t murmurings and udispuu Ro 14.1. v or, sintings:

cere. 15 That we may be blameless and v harmless, the sons w Mat. 5 45. w of God, without rebuke, in the midst of a x crooked Ep.5.1. x De.32.5. and perverse nation, among whom y ye skine as lights

y or, shine z in the world: ye. Mat.5.14, 16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in a vain, neia 1 Co.9.25.

ther laboured in vain. b noured 17 Yea, and if I be b offered cupon the sacrifice and forth. service of your faith, I joy, and rejoice with you all. c 2 Ti. 1.6.

city, but treated as such-scourged, erucified, &c .- And was made [Gt. their made" In the likeness of men—Means, he became as a common or-dinary man. See Isa. hii. 2. Ver. S. Even the death of the cross—That is, the most degrading, exem-

ciating, and accursed, of all the forms of death.

Ver. 9. Given him.-Macknight, "bestowed on him."

Ver. 10. At (Gr. "in") the name of Jesus-i. c. to him, as the Saviour of men-every knee should bore-i. e. all creatures should worship him. See Rev. v. 13, 14; and compare Rom. wt. 11.— Things in heaven.— Things in heaven, earth, or under the earth, is a common periphrasis of the Herward Row Testament writers, for the animers. What can be meant, by things in heaven, i. e. beings in Leaven, bowing the Roce to Jesus, if stirring trings in the property of the same transfer. worship be not meant? What other worship can heaven render? And if the worship of Christ in heaven be spiritual, should not that of others, who ought to be in temper united with them, be spiritual also? And when it is added, this worship shall be 'to the elory of Gol the Fuller,' I understand the sentiment to be, that Jesus in his mediatorial character is the proper object of universal adoration; but as this character has a peculiar connexion with, and relation to, God the Father, so the worship paid to Christ the Mediator, should

reducint to the glory of the Father as well as of himself."—Prof. Starr. Ver. 12. Work out.—Mackinght, "Strongly work." The word katergate zesthe) is emphalic, and seems to imply diligence, labour, and pers verance.—(Pool.) Doddridge says—"The original (of this passage) is very emphatic, and these heauthfully observes; for it asserts, on the one hand, that God is actually or continually operating, and, on the other, that thus to work in the heart for such noble purposes, is the prerogative of God, and an effect worthy his divine attributes and perfections." Pres. Edwards says-"I question if any word can be found in all the Greek language more expressive." When it is added, that we are to work out our salvation "with fear and trembling," the words imply a great degree of humility and reverence, and are in this sense

applied by Chrysostom to the holy angels, as is observed by Hammond.

Ver. 13. Which noorbeth.—Macknight, "Who inwardly worketh."

Ver. 15. Yeshine.—Margin, "Shine ye." So Theophylact. Compare Mat. v. 14, 16. But Saurin explains this in reference to light-nouses, and particularly rie famous tower of Pharos, in which lights were always kept burning, as a guide to mariners.

V.r. 17. Offered upon.-Margin, "poured forth;"-i. e. if my blood should

ness; and k hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, I to supply your lack of a 1Th.5.16. service toward me. CHAPTER III. b 2 Pa.1.12.

1 He warneth them to beware of the false teachers of the circumcision, 4 showing that himself hath greater cause than they to trust in the righteousness of the law: 7 which notwithstairling he counteth as dung and loss, to gain Christ and his righteousness, 12 therein acknowledging his own imperfection. 15 He exhorteth them to be thus minded, 17 and to imitate him, 18 and to decline c 1s.56.10, the ways of carnal Christians.

FINALLY, my brethren, rejoice a in the Lord. write the same b things to you, to me indeed is not grievous, but for you it is safe. 2 Beware of c dogs, beware of d evil-workers, beware

of the e concision.

3 For we fare the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no Ro.22. confidence in the flesh.

be poured forth in martyrdom. [Parkhurst well remarks, that the Apostle compares the faith of the Philippians to the sacrificial virum, and his own blood shed in martyrdom to the libation-i. e. the wine poured out, on cecasion of the sacrifice. |-Bagster.

Rc.22.15.

Ps.119.

e Ga.5.1..3.

son or too sarmice. The same in the state of the church and of the cause.

Ver. 18, Your state—i. e. the state of the church and of the cause.

Ver. 25, Messenger.—Gr. "apostle." The pastors were the apostles' messengers, or angels of the churches: St. Paul and the eleven were apostles of

Jesus Christ. Ver. 1. To write the same things .- To repeat what he had CHAP. III.

said in the preceding chapter, verses 17, 18.

Ver. 2. Beware of dogs.—L'Enfant states, that the Romans used to chain their does at their house-doors, and write over a caution to strangers to be-ueare of them; to which he thinks the apostle here alludes.—Of the con-Cision.—Macknight. "excision." a term framed and used saturally for the higoted advocates of circumcision.

PHILIPPIANS, III. 534 A. M. cir.

4 Though I might also have confidence in the flesh. ANO: If any other man thinkerh that he hath whereof he A. D. cir. might trust in the flesh. I more: 62

5 Circumcised the eighth day, of the stock of Israel, g Ac.23.6. of the tribe of Benjamin, a Hebrew of the Hebrews;

as touching the law, a & Pharisee; lı Ac.22.3,4. 6 Concerning 1 zeal, persecuting the church; touch-Ga. 1.13, 14.

ing the righteousness which is in the law, i blameless. 7 But what things were gain to me, those I counted

i Lu.1.6. loss J for Christ. 8 Yea doubtless, and I count all things but loss for

i Mat.13.44 k the excellency of the knowledge of Christ Jesus my Lord: for whom I have ! suffered the loss of all k 1s.53,11.

fe.9.23,21 things, and do count them but dung, that I may win Jo 17 3 Christ 1 Co.22

9 And be found in him, not having mine own m righteousness, which is of the law, but that which is I 2 Co.11. 25,27. through the faith of Christ, the righteousness n which

is of God by faith: m Ro.10.3,5 10 That I may know him, and the power of his re-

surrection, and the ofellowship of his sufferings, being n Ro.1.17. made conformable unto his death: 3.21,22.

11 If by any means I might P attain unto the recurreco 1 Pe.4.13. tion of the dead.

12 Not as though I had already attained, e it ar were p Ac.26.7. already q perfect : but I follow after, if ip at 1 may apprehend that for which also I am arguet ended of

a 11e.12.23. Christ Jesus. 13 Brethren, I count not myself to have apprehended: r Ps.45.10.

He.6.1. but this one thing I do, forgetting those things which are behind, and reaching forth unto .tiske things which s 1 Co.9.21. are before, He.12.1.

14 I press s toward the mark for the prize of the high calling of God in Christ Jesus. t 1fe.3.1.

Ver. 7. I counted loss-i. c. "I threw them away, as mariners (often) do their goods, lest they should endanger their lives. See Acts axvii. 21."-Doddridze.

Ver. 8. The loss of all things .- Doddridge thinks it not improbable (we think it almost certain) that Paul had been laid, by his unbelieving brethren. under the great excommunication, which forfeited all his property

Ver 10. The power of his resurrection.-See Rom. vi. 4, 5. 5-7, &c.

5—7, &c. Ver. 11. Resurrection of the dead.—Macknight, "from the dead;" i. e. the first resurrection, which is of believers only; 1 Co. xv. 23. 1 Thess. iv. 16. Ver. 12. Already perfect.—Some think this may refer to the initiated in the heathen mysteries, who were so called; others, with more probability, refer it to the public games here aliaded to. Those who obtained a prize were said thereby to be made perfect; that is, to leave rained their object.—Apprehended of Jesus Christ.—Some think this may refer to those who were ta-

Ken by the hand, and introduced to the enmes by persons of repute and credit.

Ver. 13. Forgetting those thinsy which are behind.—This is commonly understood as releting to the ground passed over in the course; but Hammond. quotes from *Horace* a striking passage, which, speaking of a competitor in the chariot races, says—" He presses to overtake those horses which are before his, but contemns and looks not back after any that Le has left hebind."—

And reaching forth.—Macknight, "Exceedingly stretching myself forward." Forgetting the things that were behind, namely, the attainments he had already made, he was still eagerly reaching forward, still pressing toward the goal, eager to "lay hold on eternal life," which is "the prize of four) high calling of God in Christ Jesus."

Ver. 14. I press toward-Macknight, "I follow slong"-the mark-i. e.

the whi e line chalked out to guide their course.

PHILIPPIANS, IV. 15 Let us therefore, as many as be uperfect, be thus. A. M. cir. minded: and if in any thing ye be otherwise minded, A. D. cir. God shall reveal even this unto you. 62. 16 Nevertheless, whereto we have already attained, a 1 Co.2.6. let us walk by the same wrule, let us mind the same thanz v Ga.5.10. 17 Brethren, be followers x together of me, and mark them which walk so as ye have us y for an en- w Ga.6 16. sample. 18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the env 1 Pe.5. 3. emies 2 of the cross of Christ: 19 Whose a end is destruction, whose b God is their z Ga.1.7. belly, and whose c glory is in their shame, who mind earthly things.) a 2Co.11.15 2 Pe.2.1. 20 For our d conversation is in heaven; from whence also we look e for the Saviour, the Lord Jesus b 1 Ti.6.5. Christ: 21 Who shall change four vile body, that it may be c Ho.4.7. fashioned like unto his glorious body, according to the d En.26.19 working & whereby he is able even h to subdue all e He.9.28. things unto himself. CHAPTER IV. 1 From particular a monitions 4 he proceeded to general exhortations, 10 showing how he rejoiced at their liberality towards him lying in prison, not so much for the employ of hie own wants, as for the grace of God in tiem. 19 And so he concluded with prayer and salutations. f 1 Co.15. 43, & c. 1 Jn.3.2. g Ep.1.19. THEREFORE, my brethren dearly beloved and longed for, a my joy and crown, so stand fast in the Lord, my dearly beloved. h 1 Co.15. 26.27. 2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. 3 And I entreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with CHAP. 4. Clement also, and with other my fellow-labourers, a 2 Co.1.14.

whose names are in the book of life.

Ver. 15, 16. Let us therefore, as many as who have attained to any proficiency in the Christian life, "be thus minded" who have attained to any proficiency are to gain the prize. "Nevertheless for however) whereto we have already attained, let us walk by the same rule, till we complete our race, and seize the prize of immortality, the resurrection of the dead."

Ver. 19. Whose God is their belly—Or "the belly;" for the pronoun is un-cessary. These were evidently gluttons and drunkards, and gloried in their vices, of which they ought to be ashamed.

Ver. 20. Our conversation, &c .- Doddridge, "We converse as citizens of heaven."

Ver. 21 Who shall change our vile body.-Literally, "Who shall transform

the body of our humiliation."-Doddridge, CHAP. IV. Ver. 2. I beseech Euodias, and beseech Syntyche, that they be

of the same mind.-These appear to have been two Christian females (per-

hats deaconesses) who seem to make manifer when Paul wished by all means to reconcile.

We apply the term processes to reconstitute the processes to reconstitute the processes to reconstitute the processes to reconstitute the processes to reconstitute the processes to reconstitute the processes to reconstitute the processes to reconstitute the processes to reconstitute the processes to be processed to be proces Ver. 3. True yoke-fellow—Doddridge, "Associate." We apply the term exclusively to the conjugal relation; but Paul, we are to recollect, was not married, and the word is masculine. —With Ciepent also.—The same Clement, probably, whose Epistle to the Romans we have referred to in the se-cond chapter of this Epistle.—Whose names are in the book of life.—It is hardly to be supposed that Paul meant to reveal the decree of God respecting

these individuals by name; Doddridge therefore softens the expression: "Whose names (as I have reason in charity to hope) are written," &c. See Mat. iii. 16. Rev. iii. 5. But And. Falter gives a somewhat different explanation in his discourses on the Apocalypse. "The blessed God (says he) is

PHILIPPIANS, IV. 4 Rejoice a in the Lord alway : and again I say, Re-A. M. cir.

4066. A. D. cir. 62.

joice. 5 Let your moderation b be known unto all men. The

Lord is at hand.

6 Be careful d for nothing; but in every thing by prayer and supplication with thanksgiving let your b 1 Co.9.25.

c Re.22.7. 20 d M.c.6.25.

a c.3.1.

requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through

1 Pe.5.7. Christ Jesus. e 1s.26.3.

& Finally, brethren, whatsoever things are f true, what-Jn.14.27. soever things are gh honest, whatsoever things are f Ep.4.25. i just, whatsoever things are I pure, whatsoever things g or, veneare klovely, whatsoever things are of good I report; if there be any m virtue, and if there be any praise,

Table. h 2 Co.8.21. De.16.20. Is.26.7.

think on these things. 9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God o of peace shall be with you.

Ja.3 17. 1 Jn. 3.3. k 1 Co.c.13.

10 But I rejoiced in the Lord greatly, that now at the last your care of me p hath flourished again; wherein ve were also careful, but we lacked q opportunity.

1 Col.4.5. He.11.2.

11 Not that I speak in respect of want : for I have learned, in whatsoever state I am, therewith to be r content. m 2 Pe.1.3,4

n Ro.13.3. o He.13.20.

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound p or, is reand to suffer need. 13 I can do all things through Christ which strength-

vived q 2 Co.6.7. r He 13.5.

eneth me. 14 Netwithstanding ye have well done, that ye did communicate with my affliction.

2 Co.12.9.

represented as keeping a register of his servants, not as elect, or as redeemed, or as called, but as his professed followers. When any turn back, their names are blotted out. Hence, at the last judgment, it is made the rule of condemnation: 'Whosoever was not found written in the book of life was cast into the lake of fire.' (Rev. xx. 15.) Some were never there, never having prefessed to be the followers of Jesus; while others, who had been there, were blotted out: in either case, their names would not be found there. Hence also (chap. xxi. 27) it is the rule of admission into the New Jerusalem."

unp. Aat. 2(1) it is the time of admission into the New Jethsaneth."
Ver. 5. The Lord is at hand.—See 2 Thess. it. 2.
Ver. 6. Be careful—Doddridge, "anxious —for nothing.
Ver. 7. The peace of God—Is that of which he alone is the author, and

which he alone can give. John xiv. 27.

Ver. 8. Honest.—Doddridge and Macknight, "venerable," or "grave." The true idea seems to be as expressed by Lardner: "Without levity in word, action, habit, and behaviour;" which (levity) often renders persons de-

spicable.

Ver. 16. Hath flourished again .- " in this figurative expression (says Macknight) the apostle likened the Philippi ms' care of him to a plant, which withers and dies in winter, but groweth again in the following year; or to trees, which, after their leaves drop in autumn, put them forth again next spring. Lest, however, the Philippians might think this expression insignated a complaint that they had been negligent latterly, the apostle immediately added, that they had always been careful to supply his wants, but had not had an opportunity till now."

Ver. 12. I am instructed.-The word commonly used for those who were initiated into the ancient mysteries, and perhaps intimating that these practical instructions are the best initiation into the Christian mysteries, as they teach both humility and gratitude.

Ver. 13. I can do.-Macknight, "I am able to bear." Doddridge, "I am

sufficient for"-all things.

w Pe 93 1

x Ep.3.16.

15 Now, ye Philippians, know also, that in the be- | A. M. cir. ginning of the gospel, when I departed from Macedo-A. D. cir. nia, no t church communicated with me as concerning 62 giving and receiving, but ye only. t 2 Co.11.8. 16 For even in Thessalonica ve sert once and again unto my necessity. 17 Not because I desire a gift : but I desire fruit that may abound to your account. a or, have 18 But " I have all, and abound : I am full, having rereceived. ceived of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice vacceptable, well-pleasing to God. v He 13.15. 19 But my God shall supply wall your need accord-

ing to his riches x in glory by Christ Jesus.

20 Now yunto God and our Father be glory for ever and ever.

Amen. 21 Salute every saint in Christ Jesus. The brethren

which are with me greet you. 22 All the saints salute you, chiefly they that are of Cesar's househeld.

23 The grace of our Lord Jesus Christ be with you

It was written to the Philippians from Rome by y Ro.16.27. Epaphroditus.

Ver. 15. When I departed from Macedonia. - Doddridge, "was departing." He must have received these sums before he left Macedonia, and the last, perhaps, just as he was departing; about twelve years before this Epistle was

written. Ver. 16. Even in Thessalonica.-A famous city in Macedonia. See Acts xvii. 1. &cc

Ver. 22. Cesar's household .- [The cruel, worthless, and diabolic Nero, was at this time emperor of Rome; but it is not improbable that the emperess Poppea was favourably inclined to Christianity, as Josephus relates that "she was a worshipper of the true God." Jerome states, (in Philem.) that St.

was a worsimper of the true tiga." Jerome states, (in Pritem.) that St. Paul had converted many in Cesar's family; for "heing by the emperor cast into prison, he became more known to his family, and turned the house of Christ's persecutor into a church.]—Bagster.

The sulgeription of this Episile "from Rome, by Epaphroditus," seems correct. Compare chap, iii. 25. We have before mentioned that none of these are of any divine authority, being added by some transcriber, and chiefly upon conjecture. Paley particularly rejects those appended to the first Epistle to the Cognitions the Chaptering the Statistics.

the Corinthians, the Galatians, the first to the Thessalonians, &c.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

[Colosse was a large and populous city of Phrygia Pacatiana, in Asia Minor, seated on an eminence to the south of the river Meander, near to the nor, search on an emmence to the south of the river Lycus enters the earth, place, says Herodotra, (d. vi. c. 30.) where the river Lycus enters the earth, which course it continues for five furlongs, before it emerges and falls into the Meander. It was situated, according to ancient authorities, between Loudicea and Hierapolis, nearly equi-distant from each; all which rities, according to Eusebius, were destroyed by an earthquake, in the tenth year of the emperor Nero, and about a year after the writing of this Erisile. Colosse, however, the state of the service of the doubtless rose again, like her sister cities, from her ruins; and Constantine Porphyrogennetus states that it was called in his time Chona. supposed to have occupied a site now covered with ruins, near the village of Konous, or Khonas, about three hours from Laodicea, but on the other side of the river which is supposed to be the Lycus, and about twenty miles N. W.

of Degnizlu. By whom, or at what time, the church at Colosse was founded is wholly uncertain; but it would appear from the Apostle's declaration, ch. ii, i, that he was not the honoured instrument. It appears from the tenor of this Epistle to have been, upon the whole, in a very flourishing state; but some difficulties having arisen among them, they seat Epaphras to Rome, where the Apostle was now imprisoned, (ch. iv. 3.) to acquaint him with the state of their affairs. This was the immediate occasion of the Epistle to which we may add the letter sent him by the Laodiceans, (ch. iv. 16.) concerning certain false teachers. This Epistle appears to have been written about the same time with that to the Philippians, (compare chap. i. 1. with Ph. ii. 19.) that is, towards the end of A. D. 62, and in the ninth of the emperor Nero. 1 Bagster.

A. M. cir. 4066.

CHAPTER L

I After salutation he thanketh God for their faith, 7 confirmeth the doctrine of A. D. cir. Epaphras, 9 prayeth farther for their increase in grace, 14 described the true Christ, 21 encourageth them to receive Jesus Christ, and commendeth his own 62. ministry.

CHAP. 1.

PAUL, a an apostle of Jesus Christ by the will of God, and Timotheus our brother.

a Ep.1.1. b Ps.16.3.

2 To the saints b and faithful brethren in Christ which are at Colosse: c Grace be unto you, and peace,

c Ga.1.3.

from God our Father and the Lord Jesus Christ. 3 We agive thanks to God and the Father of 64.

d Ep.1.15,

Lord Jesus Christ, praying always for you,

e 2 Ti.4.3. 1 Pe.1.4.

4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,

f ver.23. g Jn.15.16.

5 For the hope which is laid up e for you in heaven, whereof ye heard before in the word of the truth of the gospel;

h Ro.10.17.

6 Which is come unto you, as it is in all the world; Tit-2.11, and bringeth g forth fruit, as it doth also in you, since the day we heard hof it, and knew the i grace of God

Jn.4.23. k Phil 23.

in i truth: 7 As we also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

1 Ro.15 30. m Ro.12.2. Ep.5.10,

8 Who also declared unto us your love 1 in the Spirit. 9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye

n Ps.119.99. o 1 Jp.5.20.

might be filled with the knowledge of his m will in all wisdom and spiritual ounderstanding;

p Phi.1.27.

10 That ye might walk p worthy of the Lord unto

CHAP. I. Ver. 2. Saints.—[The term saint, properly denotes a holy person, separated from sin, and consecrated to God, probably from agos, a thing sacred, purity; and such the gospel requires every man to be, and such every true believer is. To restrict it here to those who adhered to the purity of the Christian faith in opposition to the Judaizing Christians, greatly impoverishes

and dehases the sense, as Doddridge well remarks. |- Bagster. Ver. 3. God and the Father. - Doddridge and Macknight, "The God and Father."

Ver. 4. Since we heard of your faith.—It by no means follows from this, that Paul knew of their conversion by hearsny only: it is very consistent will this to suppose, that Paul might have preached to them, in the first instance, though his stay was too short to see much of the fruit of his labour, but after which he would very naturally inquire of Epaphras, their stated minister. Ver. 7.

Ver. 6. In all the world-i. e. the Roman empire, which then comprehended

nearly all the civilized world.

Ver. 8. Your love in the Spirit.—" In the bonds of that one Spirit who units all our hearts."—Doddridge.

Ver. 9. Knowledge-wisdom-understanding.—It is not easy, perhaps, to affix distinct and determinate ideas to each of these words. St. Paul, in his usual rapid style, accumulates words on words to express the fulness of his ideas.

all apleasing, being fruitful in every good work, and A. M. cir. increasing sin the knowledge of God; A. D. cir. 62

11 Strengthened with all might, according to his glorious power, unto all "patience and long-suffering a 1 Th.4.1 with v joyfulness;

r Jn. 15.8.16 12 Giving thanks unto the Father, which hath s 2 Pe.3.18. made us meet w to be partakers of the inheritance

of the saints in light : t Is 45.24. 13 Who hath delivered us from the power of 7 darku Ja.14. ness, and hath translated us into the kingdom of v Ro.5.3. z his dear Son :

14 In a whom we have redemption through his blood, even the forgiveness of sins :

15 Who is the image b of the invisible God, the firstborn of every creature:

16 For by chim were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by dhim, and for c Jn.1.3. d Ro.11.36. him:

w Re.22.14. x Ac.20 32 v 1 Pe.2.9. z the son of his love.

a F.p.1.7. b He.1.3.

Ver. 10. Unto all pleasing. - Macknight, "so as to please him in all things;"

which is undoubtedly the sense, though the expression is elliptical.

Ver. 12. To be partakers of the inheritance—i. e. the heavenly Canaan, Hcb vi. 16, which is allotted to them by divine grace, as the land of promise

to the Israelites.

Ver. 15. The image of the invisible God .- Compare Heb. i. 3 .- The firstborn of every creature.—Doddridge and Macknight, "Of the whole creation." "According to the Arians, (says Mocknight,) the first-born of the whole creation is the first made creature; but the reason advanced to prove the Son the first-born of the whole creation, overturns that sense of this passage. For surely the Son's creating all things does not prove him to be the first made creature." Burgess says, it should be "born before every creature;" and quotes the Pastor of Hermas, and Schmidius, as authorities. Gill says, "The sense either is, that he was begotten of the Father... before any creatures were in being [as above stated;] or that he is the first Parent, or Bringer forth of every creature juto being, as the word (he says) will bear to be rendered," by changing the place of the accent: and to this Burgess seems to incline; but this is merely a conjectural alteration, and will not agree with the use of the same word in verse 18.

On these considerations, Doddridge and Mac'night understand the expression in the sense of "Heir and Lord of all things," as the term implies, and as it is applied to our Lord in Heb. i. 3, which we consider as a parallel text. So Pye Smith understands it to mean, "the Lord and Chief of all the creation." John Edwards has also well instified this some of the constant refers for examples of this use of the term "first-born," for the Lord and Chief, to Jer. xxxi. 9. Job xxiii. 13. Isa. xiv. 30. Ps. lxxxix. 23. Rom. viii. 29. Rev. i.

 James i. 18.
 Yer 16. That are in heaven and that are in earth.—Hammond and others, by the "things in heaven," understand the Jews; and by the "things in earth," the Gentiles; but for this, we confess, we can find no authority in scripture usage, or example. Calvin. and the great body of expositors, by these terms understand the inhabitants of heaven and earth—angels and men. But good angels have never been at variance with God, and consequently requir, not reconciliation; and evil angels do not reside in heaven, nor are they ever mentioned as the subjects of reconciliation. There are, however, inever mentioned as the subjects of reconciliation. There are, however, in-numerable beings in heaven that have been reconciled, namely, the departed saints; and there are also many nations upon the earth to whom the word of reconciliation is still sent: these beings, then, both in heaven and earth, are ablest divines and commentators are so much divided; but we confess ourselves strongly inclined to the latter interpretation, as least exceptionable.—
Thrones, or dominions, &c.—This seems to indicate different ranks and
orders in these heavenly bodies, though it would be presumption in us to attempt to distinguish and arrange them systematically. But see chap. ii. 15.

COLOSSIANS, I. 17 And he is before e all things, and by him all things A. M. cir. 4065. consist. Λ. D cir. 18 And he is the head of the body, the church: who is the beginning, a the first-born from the dead; e Jud.1. that hin all things he might have the pre-eminence. 19 For it pleased the Father that in him i should all f Ep. 5.23. fulness dwell; g 1 Co.15.20 20 And, thaving made k peace through the blood of his cross, by him to reconcile all things unto himself. : among by him, I say, whether they be things in earth, or 12. things in heaven. 5n.1.16 21 And you, that were sometime alienated and onemies in your mind mby wicked works, yet now hath meking he reconciled 22 In the body of his flesh through death, to present k Ep.2.14.. n you holy and unblameable and unreproveable in his sight: or, by. 23 If we continue oin the faith grounded and settled. and be not moved away from the hope of the gospel, m or, in. which ye have heard, and which was preached to n Jude 24. every p creature which is under heaven; whereof I o He.10.33. Paul am made a minister: 24 Who now rejoice in my sufferings for you, and p Mat.24.14 Ma. 16.15. fill up that which is behind of the afflictions 9 of Christ in my flesh for his body's sake, which is the q Phi.3.10. church: r or, fully 25 Whereof I am made a minister, according to the to preach. dispensation of God which is given to me for you, 8 Ep.3.9. to fulfil the word of God; 26 Even the mystery swhich hath been hid from t 2 Ti.1.10. ages and from generations, but now t is made maniu or,among fest to his saints: v 1 35.1.1. 27 To whom God would make known what is the w A & 20.23, riches of the glory of this mystery among the Gentiles; which is Christ "in you, the " hope of glory: 28 Whom we preach, warning wevery man, and x 2 Ti.2.21, teaching xevery man in all wisdom; that ywe may 25. present every man perfect in Christ Jesus: v 2 Co.11.2. 29 Whereunto 2 I also labour, striving according to 1 1Co.15.10, his working, which worketh in me mightily.

Ver. 17. He is before all things-Both in date and rank. Compare Rev. iii.

ver. 11. He is before all things—Both in date and rank. Compare Rev. iii. 14.—By him all things consist.—Doddridge, "subsist."

Ver. 18. The first-born from the dead.—Not only the first that was raised "to die no more." Rem. vi 9; but also the chief, the "Lord, both of the dead and of the living," Rora, xiv 9. Compare Rev. i. 5.

Ver. 19. For it pleased the Father that in him should all fulness dueelt.—Macknight, "all the funess"—manely, of the Godhead. See chap. ii. 9. But here we think, with Pye Smith, it rather intends "the rich abundance, the perfection of all those blessings which the context represents as bestowed by

Christ upon those who believe in him." Ver. 20. By him-[Christ] it hath pleased the Father-to reconcile all things unto himself.-By him [Christ] whether, &c. "Though I have translated the word (apokatallazai,) to reconcile, which is its ordinary meaning, I am clearly of opinion that it signifies here, to unite all things to Christ, as their head and governor. See Ephes. i. 18. But though I think this the aposile's meaning, I have not ventured to alter the translation."—Macknight. Compare Ephes. i. 10; ii. 14-16.

Ver. 21. In your mind by wicked works.-Davenant, "By a mind intent on wicked works.'

Ver. 29. Striving, &c.—Macknight, "Striving vigorously, according to the effectual working of him who worketh effectually in me with power."

COLOSSIANS, II.	541
CHAPTER II He still exhorteth them to be pointaint in Christ, S to beware of philosophy, and vain traditions, 18 worshipping of angels, 20 and legal ceremonies, which are entited in Christ.	A. M. cir. 4066, A. D. cir. 62
FOR I would that ye knew what great a conflict I have for you, and for them at b Laodicea, and for	CHAP. 2
as many as have not seen my face in the flesh; 2 That their hearts might be comforted, being knit	a or. fear, or, care.
together in clove, and unto all riches of the full das- surance of understanding, to the acknowledgment of	b Re.3.14, &c.
the mystery of God, and of the Father, and of Christ; 3 In whom are hid all the treasures of wisdom and	c c 3.14.
knowledge. 4 And this I say, lest any man should beguile syou	d Is 32.17. He 6.11.
with enticing words. 5 For though I be absent in the flesh, yet am I with	e 1 Jn.5.7.
you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.	f or where in.
6 As ye have therefore received Christ Jesus the	g Ma. 13.22.
Lord, so walk by e in him: 7 Rooted and built up in thim, and established in	h 1 Jn.2.6.
the faith, as we have been taught, abounding therein with thanksgiving.	i Ep.3.17.
8 Beware klest any man spoil you through phi-	j Jn.15.4,5. k Ro.16.17.
tosophy and vain deceit, after the tradition of men, after the 1 rudiments of the world, and not after	Ep.5.6. 11e.13.9.
Christ. 9 For in him mdwelleth all the fulness of the God-	l or, ele- ments.
head bodily. 10 And ye are complete n in him, which is the head	nı c.1.19.
of all principality and power:	n He.5.9
11 In whom also ye are circumcised with the circumcision p made without hands, in putting off the	o 1 Pe.3.22
body of the sins of the flesh by the circumcision of Christ:	p Je.4.4. Thi.3.3.
12 Buried with him in bantism, wherein also ye	q Ro.6.4,5.

are risen with him through the faith of the operation r Ep.1.19. r of God, who hath raised him from the dead. 13 And s you, being dead in your sins and the uncir-

cumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; t Ep.2.15. 14 Blotting cont the handwriting of ordinances that

CHAP. II. Ver. 1. What great conflict.—Doddridge, "contention:" and so the word is rendered, I thes. ii. 2. The Greek implies a kind of agony, which the apostle suffered from hearing of their circumstances, without being able to visit them himself .- And for as many as have not seen my face in the flesh-That is, he had a like anxiety to visit all who embraced and adorned

the gospel, as did these Colossians. ver. 2. Fill assurance of understanding.—The fullest conviction of the mind. Doddridge says the phrase is Hebrew, and very emphatical.—Of God, and of the Father.—"Even of the Father." Ver. 3. In vehom.—Margin, "wherein;" but we think Christ himself particularly referred to, as in verse § . So Chysostom.

Ver. 4. Lest any man should beguile you .- See Ephes. iv. 14; v. 6. Ver. 7. Built up in him. - See Ephes. ii. 19-22.

Ver. 9. All the fulness, &c.-Compare on chap. i. 19. Ver. 11. Circumcision made without hands.-See Ephes. ii. 11.

Ver. 12. Buried with him in baptism.-See on Rom. vi. 3, 4.

Ver. 13. Hath he quickened .- See Ephes. ii. 1, 5. Ver. 14. Blotting out .- This refers to the most ancient method of cancelling bligations, and is frequently alluded to in the Old Testament. See Ps. li. 1. A. M. c'r. 4066 D. cir. 62

iοu. c being a

16

monte

was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

n Ps.68.18. ls.53.12.

15 And having uspoiled principalities and powers, he made a show of them openly, triumphing over them in v it.

La.10.18. 16 Let no man therefore judge wyou x in meat, or in 11.22 Jn.12.31. or, himnelf.

drink, or in y respect of a holy day, or of the new mcon, or of the sabbath days:

17 Which are a shadow z of things to come; but Il e w Ro.14.10, 13. body is of Christ.

x or, for 18 Let a no man o beguile you of your reward oin a eating voluntary humility and worshipping of angels, intruand drinking. ding dinto those things which he hath not seen, vainy or, rart. z He.S.5

ly puffed up by his fleshly mind, a Re.3.11. 19 And not holding the e Head, from which all the b or, judge against

body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. voluntary

20 Wherefore if ve be dead with Christ from the in humili frudiments of the world, why, as though living in d De.29.29.

commandments and doctrines of men?

the world, are ye subject to ordinances, Job 33.2. e Ep.4.15, 21 (Touch not; taste not; handle not; 22 Which all are to perish with the using;) after the f or, ele-

tsa. xhii. 25 : xliv. 22. The Jewish ritual law is here referred to, which was not only obliterated by Christ, but nailed in triumph to his cross, when he said, "It is finished." The types, when they were fulfilled, expired. When the apostle speaks of Christ's blotting out the handwriting, taking it away, and naiting it to his cross, he alludes, by a beautiful gradation, to the various ways of cancelling a debt-bond; one of which was striking a nail through it

on a post, in a public place.

On a post, in a public place.

Ver. 15. Having spoiled principalities, &c.—Compare Ephes. iv. 8; vi. 12.

—Triumphinis over them in it.—Doddridge, "by it;" i. e, by the cross.

Ver. 16. In meat.-As to the use of animal food, which is here alluded to, since it was expressly allowed by God to Noah, and practised by our Saviour, we regard no reproach which can possibly be attached to it; nevertheless, we believe that many indulge themselves in far too much of it; and it there be any persons (as there may be) to whom all animal food is injurious, they doubtless do well in refraining from its use. At the same time, the modern philoso-phy sufficiently proves, that we can neither drink nor breathe without the swallowing of living creatures with the air: a fact which has been strongly illustrated by an incident of recent date, related in Forbes's Oriental Memoirs. A learned Brahmin, who prided himself on never having swallowed animal food, received from Europe a valuable microscope, which convinced him that he had been in the habit of swallowing insects and animalcular with all his fruit and vegetables; and he was rendered thereby so unbuppy, that he totally distroyed the instrument, that it might not have the same effect on others.

—Or in respect of (or to) a holy day, —Macknight, "a lestwal" yer. 17. The body is of Christ. —Macknight, "is Christs." The sense appears to us to be, that all the types were but shadows of Christ, and of the

Ver. 18. Let no man bequile you .- Margin, "Judge against you." This is another reference to the Grecian games, in which illegal methods were sometimes taken to deprive the successful candidates of their prize. Orient, Lit. No. 119:—In a voluntary humility:—Doddridge, *By [an affected] limility: which we conceive to be the time sense.—And nearshipping of angels.—"It evidently appears, from several passages in Philo. to have been the opinion of that learned Jew, that angels were messengers who presented our prayers to God, as well as brought down his favours to us. He represents this view of the matter as most humble and reverential, and there is no doubt

but it prevailed among other Jews. Compare Tobit xi. 14; xii. 12, 15.
Ver. 19. Not holding the Head, from which, &c.—Comp. Ephes. iv. 15, 16.
Ver. 22. Which all are to perish with the using.—Doddridge, "All which things tend to coruption," Macknight, "Whalever, things tend to destruction," which Dr. M. applied to the Pythagorean prohibition of animal food.

23 Which things have indeed a show of wisdom in il will-worship, and humility, and a neglecting of the body; not in any boneur to the satisfying of the flesh.

1006 A. D cir. 62

CHAPTER III.

ine surwer, where we should seek Christ. 5 He exhortest to mortification, to to put off the old man, and to put on Christ, 12 exhorting to charity, humility, and other several duties.

g or, punishing, cr, ****** sparing.

F ve then be risen a with Christ, seek those things which are above, where Christ b sitteth on the right hand of God.

CHAP. 3.

2 Set your caffection on things above, not don things on the earth.

3 For eye are dead, and your life is hid with Christ in God.

b Ro.S.34. c or, mind.

4 When f Christ, who is gour life, shall appear, then shall ve also appear with him in glory. 5 Mortify h therefore your members which are upon

the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is e Ro.6.2. idolatry:

f 1 Jn.3.2 g Jn.11.25.

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which we also walked some time, when ye

h Ro.8.13.

lived in them. 8 But now ve also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your Ep. 5.3..6.

9 Lie not one to another, seeing that ye have put off i Tic.3.3. the old man with his deeds: 10 And have put on the new man, which is renewed j Ep. 4.23,

in knowledge after the image of him that created him: 11 Where k there is neither Greek nor Jew, circum- k Ro.10.12

cision nor uncircumcision, Barbarian, Scythian, bond 1 Ma.11 25. nor free: but Christ is all, and in all. Ep.4.2,32 12 Put on therefore, as the elect of God, holy and

beloved, bowels of mercies, kindness, humbleness of m Mat. 6.14, mind, meekness, long-suffering;

13 Forbearing 1 one another, and forgiving mone another, if any man have a n quarrel against any:

even as Christ forgave you, so also do ye. 14 And above all these things put on o charity, which of Pe48.

is p the bond of perfectness.

15 And let the peace 4 of God rule in your hearts, to p 1 Co.13.2,

the which also ye are called in one body; and be ye thankful.

Ver. 23. Neglecting.-Margin, "punishing," or not sparing-which last is literal.

CHAP. III. Ver. 2. Set your offection.—Fix your mind and heart, "on things above," where Christ is, and where your [eternal] life is hidden with "him, in the bosom of God," beyond the reach of fear or danger. But fix not your heart on things below, where you "have no continuing city," and from whence you

are liable to be summoned without an hour's notice.

Yet. 5. Mortify—That is, "kill." Mackinght, "put to death." Not the members of the animal body, but the body of sin and death. See Rom. vii. 24. -Members which are upon the earth-and earthly, as fornication, uncleanness, inordinate affection.-Macknight, "unnatural lust."

Ver. 10. Put on the new man .- Compare Ephes. ii. 15.

Ver. 14. Put on charity [or love]-Which, as a capacious robe, "covers a multitude of faults," or sins. James iv. 20.

544	COLOSSIANS, IV.
A. M. cir. 4066. A. D. cir. 62.	16 Let the word r of Christ dwell in you richly in all wisdom; teaching and admonishing one another in spealins and hymns and spiritual songs, singing with
r Ps.11211.	grace in your hearts to the Lord. 17 And whatsoever tye do in word or deed, do all in the lord.
s Ep. 5.19.	in the name of the Lord Jesus, giving thanks to God and the Father by him. 18 "Wives, submit yourselves unto your own hus- bands, as it is fit in the Lord.
1 Co.10.31	
u Ep.5.22, &c. Tit.2.4.5. I Pe.3.1. &c.	20 v Children, obey your parents in all things: for this is well pleasing unto the Lord. 21 Fathers, provoke not your children to anger, lest they be discouraged.
v Ep.6.1. &c.	22 * Servants, obeyin all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God: 23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;
w t Pe.2.18.	
-	Christ. 25 But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect
CHAP. 4.	of persons.
a Ep.6.9	I He exhorteth them to be fervent in prayer, 5 to walk wisely toward them that are not yet come to the true knowledge of Christ. 10 He saluteth them, and wishely them all respective.

& c. b Lu.18.1.

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wisheth them all prosperity. ASTERS, a give unto your servants that which

is just and equal; knowing that we also have a

Master in heaven. 2 Continue b in prayer, and watch c in the same with

c Ma.13.33.

thanksgiving: 3 Withal praying also for us, that God would open d unto us a door of utterance, to speak the mystery of

d 2 Th. 3.1. Christ, for which I am also in bonds :

Ver. 16. In psalms and humns and spiritual songs. - So in Ephes. v. 19. As David's sacred compositions are differently inscribed, psalms, hymns (tehilin) and (shurim.) sacred odes or songs. Calvin, and others of our old divines, think none but the inspired compositions of the Old Testament can be here referred to. But Doddridge, Mecknight, and our modern divines in general, extend the latter terms to those extemporaneous (and often inspired). compositions common among the first Christians; who, according to a well-known passage in *Pliny*, used to "meet before daylight, and sing hymns to Christ as to a God." Nor does this absolutely require inspiration, since Burney (the musical historian) mentions it as a common practice among the gondoliers (or bargemen of Venice) to address and challenge one another in extemporaneous stanzas

Ver. 17. To God and the Father. - Doddridge, "Even the Father." Chap. IV. Ver. 1. Masters, give, &c. - J. Edwards justly remarks, that this verse should have been attached to the preceding chapter.

Ver. 2. Continue in prayer.-Prayer is certainly one of the most important of Christian duties, and one of the most estimable of Christian privileges. It opens a communication between earth and heaven; drawing up the soul to God, and drawing down the blessings of his grace.

Ver. 3. A door of utterance.—See 1 Co. xvi. 9, and the references there.— [The term door is used metaphorically for an entrance to any lusiness, or occasion or opportunity of doing any thing; and consequently, "a door of utterance" is an opportunity of preaching the gospel successfully. So Cicero

4 That I may make it manifest, as I ought to speak. A. M. cir. 4086. 5 Walk in wisdom e toward them that are without, A. D. cir. redeeming the time. 62 6 Let your speech be alway with grace, seasoned e Ps 90.12. f with salt, that ye may know how ye ought to answer Ep.5.15, every man. 7 All s my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord : f Ma.9.50. 8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your g Ep.6.21, hearts: 9 With h Onesimus, a faithful and beloved brother, who is on: of you. They shall make known unto you h Phil 10. all things which are done here. 10 i Aristarchus my fellow-prisoner saluteth you, and i Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him:) j Ac.15.37. 2 Ti.4.11. 11 And Jesus, which is called Justus, who are of the circumcision. These only are my fellow-workers unto the kingdom of God, which have been a comfort unto k or, striving. 12 Epaphras, who is one of you, a servant of Christ,

saluteth you, always klabouring I fervently for you 1 Ja.5.16. in prayers, that we may stand in perfect and in complete in all the will of God. m Mat. 5.48

13 For I bear him record, that he hath a great zeal He.6.1. for you, and them that are in Laodicea, and them in

Hierapolis. n or, filled. "the doors of friendship are opened;" there is now an opportunity of recon-

ciliation. |-Bagster.

Ver. 5. Redeeming the time.—Compare Ephes. v. 15, 16. Ver. 6. Let your speech, &c.—Our speech also should be always with grace. "seasoned with salt," by which the heathen meant wit; but our speech is to be seasoned with wisdom, prudence, and the unction of the Saviour's name; for "his name is as ointment poured forth." Thus may Christians put to silence the ignorance and reproaches of the world.

Ver. 7. Tychicus.—See Ephes. vi. 2t. 22. From comparing these passages, and the many parallel places between this Epistle and that to the Ephesians, it has been inferred that they were written about the same time, and probably

sent together. See Doddridge.

Ver. 10. Marcus, &c. - Marcus, or Mark, here mentioned, should be distinguish ed from Mark the Evangelist; but Jesus, called Justus, is believed to be the same as Joseph Barsabas, one of the seventy disciples, and whom Peter proposed as a candidate for the vacant apostle-ship after the death of Judas. Acts 1, 23. The name Justus was doubtless added, in respect to the remarkable uprightness of his character.

Ver. 12. Perfect and complete in all the will of God.—Which expression seems equivalent to that in 2 Tim. iii. 17; "Thoroughly furnished to every

good work." Ver. 13. Landicea and them in Hierapolis.-[Landicea and Hierapolis were both cries of Phrygia in Asia Minor, between which, and equi-distant from each, was situated Colosse. Landicea was situated near the Lycus, about 63 miles east of Ephesus; and became one of the largest and richest towns in Phrygia, vying in power with the maritime cities. It is now called Esti-hissar, the old castle; and besides the whole surface within the city wall being strewed with pedestais and fragments, the ruins of an amphitheatre, a magnificent odeum, and other public buildings, attest its former splendom and magnificence. But, when visited by Chand'er, all was silence and solitude: and a fox, first discovered by his ears necoing over a brow, was the only inhabitant of Laodicea. Hierapolis, now Pambouk-Kalesi, was situated, according to the Diperary, six miles N. of Landicea; and its ruins are now about a mile and a half in circumference. \-Bagster.

A. M. cir. 140 ° Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the p church which is in his house.

16 And when q this epistle is read among you, p Ro.16.5.
1 Co.16.19 ceans; and that ye likewise read the epistle from La-

1 Co. 6. 19 ceans; and that ye likewise read the *epistle* from Laq1 Th.5.27 odicea. 17 And say to TArchippus, Take heed to the ministry

which thou hast received in the Lord, that thou fulfillit.

18 The t salutation by the hand of me Paul. Remem-

u He 13.3, 25.

If Written from Rome to the Colossians by Tychicus and Onesimus.

Ver. 16. From Laodicea.—Those who contend that Paul wrote to the Laodiceans, understand this of that Epistle, to be received from them, which seems an immatural construction: J. Edwards therefore suggests, that it was the first Epistle to Timothy to which the aposte refers, and which, by the superscription, appears to have been written from that city. This we consider as much the most easy and natural solution of the difficulty.

CONCLUDING REMARKS ON THE EPISTLE TO THE COLOSSIANS.

THE Epistle to the Colossians, and the two preceding Epistles, which were written during the imprisonment of St. Paul, and about the same time, ar vemarkable for a peculiar pathos and ardour, or rapture, as some have termed it, which is generally ascribed to the extraordinary consolations enjoyed by the Apostle during his sufferings for the sake of Christ. Critics have justly remarked, that the style of the Epistle to the Ephesians is exceedingly elevated, marker, mat the style of the Lepistle to the Lepiscouns is exceedingly elevated, and corresponds with the state of the Apostle's mind at the time of witting. Overgoed with the account which their messager brought him of the steadastness of their fath, and the ard-nov of their love to all the stanfs, and transported with the consideration of the unsearchable wisdom of God displayed in the work of man's redemotion, and of his amazing love towards the Gentiles, in introducing them, as fellow heirs with the Jews, into the kingdom of Christ, he soars into the most exalted contemplation of these subline tories, and gives utterance to his thoughts in language at once rich and varied. Grotius affirms. that "it expresses the most sublime matters contained in it, in terms more spidime than are to be found in any human language." This character, adds Macknight, "is so just, that no real Christian can read the doctrical part of the Epistle to the Ephesians, without being impressed and roused by it, as by the sound of a trumpet." The style of the Epistle to the Philippians is very animated, pleasing, and easy; every where bearing evidence of that contented state of mind in which the Apostle then was, and of his great affection for the people. I has been observed as remarkable, that the Epistle to the Church of Philippo is the only one, of all St. Pau's letters to the churches, in which not one censure is expressed or implied against any of its members; but, on the contrary, sentiments of unqualified commendation and confidence pervade every part of this Epistle. The language of the Epistle to the Colossians is bold and energetic; the sentiments grand; and the conceptions vicorous and majestic. Whoever, says Michartis, would understand the Epistles to the Ephesians and Colossians must read them together. The one is in most places a com-mentary on the other; the meaning of single passages in one epistle, which, if considered alone, might be variously interpreted, being determined by the parallel passages in the other Epistles. Yet, though there is a great similarity, the Epistle to the Colossians contains many things which are not to be found in that to the Ephesians. 1-Bagster.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

[The Gospel was first preached at Thessalonica by St. Paul, accompanied by Silas and Timothy, with such success, that it excited the envy and indepartion of the unbelieving Jews, who having stirred up a violent persecution against them, they were forced to flee to Berea, and thence to Athens, (Ac.

xvii. 2-t5.) from which city he proceeded to Corinth. Having thus been prevented from again visiting the Thessalonians as be had intended, (ch. ii. 17, 13,) he sent Silas and Timothy to Thessalonica in his stead, (ch. ni. 6;) who having, on their return to hun at Corinth, given such a favourable account of their state as filled him with joy and gratitude, (Ac. xvii. 14, 15; xviii. 5,) he wrote this Epistle to them from that city, (and not from Athens, as stated in the spurious postscript,) A. D. 52, to confirm them in their faith, and to excite them to a holy conversation becoming the dignity of their high and holy calling . | Bagster.

CHAPTER L

I The Thessalonians are given to understand both how mindful of them Saint Paul was at all times in thanksgiving, and prayer: 5 and also how well be was persuaded of the truth and smeerity of their faith, and conversion to God.

A. M. cir. 4056 A. D. cir. 52

DAUL, and a Silvanus, and Timotheus, unto the Paul, and Shands, and Shands, and church of the b Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace c be unto you, and peace, from God our Father, and the b Ac. 17.1,

CHAP. 1. a 1 Pe.5.12. åc.

Lord Jesus Christ. 2 We give thanks to God always for you all, making

c Ep.1.2 d Jn.6.29 2 Th.I.II.

mention of you in our prayers; 3 Remembering without ceasing your work dof faith, and labour of love, and patience of hope in our Lord

e Ile.6.10. f Ro.12.12.

Jesus Christ, in the sight of God and our Father: 4 Knowing, brethren g beloved, your election of God. 5 For our gospel came h not unto you in word only, but also in power, and in the Holy Ghost, and in

g or, beloved of God, nour elec. tion.

much k assurance; as ye know what manner of men we were among you for your sake. 6 And ye became I followers of us, and of the Lord, having received the word in much affliction, with joy

l: Is.55.11. Ma. 16, 20, 1 Co. 2.4.

m of the Holy Ghost. 7 So that we were ensamples to all that believe in

2 Co.6.6.

Macedonia and Achaia. k 11e.2.3. 8 For from you sounded nout the word of the Lord not only in Macedonia and Achaia, but also in every place o your faith to God-ward is spread abroad; so

1 2 Co.8.5. m Ac. 13.52 n Ro.10.18.

that we need not to speak any thing. 9 For they themselves show of us what manner of entering in we had unto you, and how ye turned to God p from idols to serve the living and true God;

o 2 Th.1.1. p 1 Co.12.2. Ga.4.5.

10 And to wait 9 for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

a Phi.3.10. r Mat.3.7.

CHAPTER II.

I In what, manner the gospel was brought and preached to the Thessalonians, and in what sort also they received it. IS A reason is rendered both why Saint Paul was so long absent from them, and also why he was so desirous to see them

Ro.5.9.

OR yourselves, brethren, know a our entrance in unto you, that it was not in vain:

CHAP. 2 a 2 Th.3.1.

CHAP. 1 Ver. 1. Silvanus.- [Silas, or Silvanus, and Timothy, did not come to the Abostle, when driven from Thessalonica and Berea, till after his arrival at Athens, nor did they continue with him in that city, being sent speedily back to Thes-salonica, (ch. iii. 1. Ac. xvii. 10—15;) which shows that this Epistle could not have been written from Athens, but from Corinth, where they alter-

wards rejoined him: Ac. xviii. 1-6.]—Bagster. Ver. 3 Your work of faith, &c.—"All these are plainly Hebraisms for

active faith, lahorious love, and patient hope." Deddridge.
CHAP. II. Ver. 1. Not in vain.—" Not without important consequences and effects."-Doddridge.

	•
5 48	1 THESSALONIANS, II.
A. M. cir. 4056. A. D. cir. 52.	2 But even after that we had suffered before, and were shamefully entreated, as ye know, at 4 Philippi, we were bold in our God to speak unto you the gos-
a Ac.16.12, &c.	pel of God with much contention. 3 For our exhortation was not of deceit, nor of un-
b Ac.17 2,3.	eleanness, nor in guile: 4 But as we were all wed of God to be put in trust
a Jude 3.	e with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.
d 2 Pe.1.16.	5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is
e 1 Ti.1.11, 12.	witness: 6 Nor of men s sought we glory, neither of you, nor
f 2 Co.2.17.	yet of others, when we might have heen i burden- some, as the apostles of Christ.
g Jn.5.41 44. Ga.1.10.	7 But we were gentle among you, even as a nurse cherisheth her children: 8 So being affectionately desirous of you, we were
h or, used authority	willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.
i 2 Co.12. 1315.	9 For ye remember, brethren, our k labour and tra- vail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto
j Ro l.11.	you the gospel of God. 10 Ye are witnesses, and God also, how holily and
k Ac.2031, 35. 2Th.3.7,8.	justly and unblameably we behaved ourselves among you that believe: 11 As yeknow how we exhorted and comforted and
1 Ep.4.1.	charged every one of you, as a father doth his child- ren.

12 That we would walk I worthy of God, who mhath m I Co. 1.9.

called you unto his kingdom and glory. 13 For this cause also thank we God without cea-10 Max 10,10 sing, because, when ye received the word of God

which ye heard of us, ye received it not n as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. 1 Pc.1.23. 14 For ye, brethren, became followers of the churches

of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: 15 Who both killed the Lord Jesus, and their Pown

prophets, and have spersecuted us; and they please r Ac 17 5, 13 not God, and are contrary to all men:

16 Forbidding tus to speak to the Gentiles that they

Yer. 2. With much contention.—Macknight, "Amidst a great combat." [The word axon properly denotes strift, contention, or subject by widney, such as was used in the Greenan games of running, wrestling, boxing, &c., thence it may mean here pot only a stringerly contest, or thehour, but reposed, to danger, -at the peril of our lives. So in a Greek phrase quoted by Einen-

wuller, "in danger we must not delay."]—Bayster. See note on Cot. ii. 1.
Ver 6. We might have been burdensome.—The Apostle evidently refers to the right he find of being maintain d at their charge. See verse 9, and com-

o Ja.1.18.

Ac. 7.52.

pare I Co. ix, throty hoat.

Ver. 13. Which effectually reorketh.—See Phil, ii, 12, 13.

Ver. 15. And have persecuted us.—Murgin, "Chased us out.;" hunting the preachers of the gospel, like wild heasts. See Mat., xxiii, 34. Acts xii, 52.

Ver. 16. That they might - Mac'; night, (" so that) they might "

1 THESSALONIANS, III.	549
might be saved, to fill "up their sins alway: for the wrath is come upon them to the uttermost. 17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.	A. M. cir. 4056. A. D. cir. 52. s Ge. 15.16. Mat.:23.32
18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.	Re.2211.
19 For what is our hope, or joy, or crown of "rejoi- cing? Are not even ye "in the presence " of our Lord Jesus Christ at his "coming?	u or, glosty-
20 For ye are our glory and joy. CHAPTER III.	v 2 Co.1.14. Pin.4.1.
1 Saint Paul testffleth his great love to the Thessalonians, partly by sending Timothy unto them to strengthen and comfort them: partly by rejoicing in their well doing: 10 and partly by praying for them, and desiring a sate co-	w Jude 24.
WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone;	x Re.1.7.
2 And sent a Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ,	
to establish you, and to comfort you concerning your faith: 3 That b no man should be moved by these afflic-	СНАР. 3.
tions: for yourselves know that we are appointed thereunto.	a Ac.17.15. b Ep.3.13.
4 For verily, when we were with you, we told you be- fore that we should suffer tribulation; even as it came	c Jn.16.2.
to pass, and ye know. 5 For this cause, when 4 I could no longer forbear, I sent to know your faith, lest by some means the tempt-	1 Co.4 9. 2 Ti.3.12. 1 Pe.2.21.
er have tempted you, and our labour be in vain. 6 But now when Timotheus came from you unto us,	d ver.1. e 2 Co.11.2,
and brought us good tidings of your faith and charity, and that ye have good remembrance of us always,	3. i Ga.4.11.
desiring greatly to see us, as we also to see you: 7 Therefore, brethren, we were comforted b over you in all our affliction and distress by your faith:	
8 For now we live, if ye stand fast in the Lord.	lı 2Co.7.5,7.

8 For now we live, if ye stand fast i in the Lord. 9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes

before our God: Phi. 4.1.

i Ep.6.13,

Fill up their sins.—See Mat. xxiii. 32.—For the weath is come.—Dodd-ridge, "But wrath is coming." &c. Compare Mat. xxiii. 32—36.
Ver. 11. Being taken.—Doddridge, "separated from you for a very little season;" literally, "the time of an hour."

Ver. 18. Satan hindered us.—By raising such a storm of persecution against him at Berea and other places, that it was deemed prudent to delay his visit till the storm was somewhat allayed. Some, apparently with less or priety. suppose Satan may mean some adversary or powerful opponent, as the word denotes; others refer it to wicked men, who are the instruments of Satan; and others, by a very usual figure which substitutes the concrete for the abstract, understand wickedness, i. e. the wickedness of his enemies and persecutors. !- Bagster.

Ver. 19 For what. &c .- [Macknight connects this verse with the preceding, by adding. "These things ye may believe; for what," &c. The fervour of affection, and the animation with which it is expressed, in this chapter, are

incomparable. 1-Bagster. CHAP. III. Ver. 1. To be left at Athens alone—That is, having no other fellow-labourer in whom he could so well confide; for it appears Silas was also absent, and, as it should seem from Acts xviii. 5, that he went, or at least caturned, with Timothy.

Ver. 8. Now we live .- To live indeed, is to be useful and happy.

-: 1 THESSALONIANS, IV. 55... A. M 10 Night and day praying exceedingly that we might 4050 see your face, and might perfect I that which is lack-A. D. or. 52. ing in your faith? 11 Now God himself, and our Father, and our Lord 1 2 Co. 13.9. Josus Christ, k direct our way unto you. Col.4.12. 12 And the Lord make you to increase and abound in love 1 one toward another, and toward all men, k or, guide. even as we do toward you: 13 To the end he may establish your hearts munl I Jn.4.7.. 12. blameable in holiness before God, even our Father, m 2Th.2.17. at the coming n of our Lord Jesus Christ with all his 1 Jn.3.20. saints. 91 CHAPTER IV. 1 He exhorteth them to go on forward in all manner of godliness, 6 to live no'ln Zec.11.5. ly and justly, 9 to love one another, 11 and quietly to follow their own buzi-Jude 14. ness: 13 and last of all to sorrow moderately for the dead. 15 And unto this last exhortation is annexed a b ief description of the resurrection, and second coming of Christ to judgment. URTHERMORE then we a besecch you, brethren. I and bexhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to CHAP. 4. please God, so ye would abound a more and more. a or, request. 2 For ye know what commandments we gave you by the Lord Jesus. b or.beseech 3 For this is the will of God, even your sanctification that e ve should abstain from fornication: c Col.1...J. 4 That every one of you should know how to possess his vessel in sanctification and honour: d 1Co.15.58 5 Not in the lust of concupiscence, even as the Gentiles f which know not God: e 1 Co.6.15, 18. 6 That no man go beyond and g defraud his brother in hany matter: because that the Lord is the f Ep.4.17, avenger of all such, as we also have forewarned you and testified. 7 For God hath not called us unto uncleanness, but g or, oppress, or, i unto holiness. overreach 8 He therefore that I despiseth despiseth not man, but God, who hath also given unto us his holy Spih or, in the. i Le.11.44. He.12.14. I Pe.1.14 9 But as touching brotherly love we need not that I write unto you: for ye yourselves are taught k of God to love one another. ..16. 10 And indeed ye do it toward all the brethren which j or, rejectare in all Macedonia: but we beseech you, brethren, that ve increase more and more; 11 And that ye study to be quiet, and to 1 do your k Jn. 15.12, 17. own business, and to work with your own hands, as 1 1 Pc.4.15. lwe commanded you ;

Ver. 11. Nove God himself and—Doddridge, "even," &c. — Direct.—
Doddridge, "Clear." Macknight, "Make straight." See Isaiah xl. 3, 4.

Ver. 13. With all his saints—Or "holy ones." See chap. iv. 14.

CHAP. IV. Ver. 4. Possess his vessel.—(Gr. "his own vessel,") i.e. his body.
The woman being elsewhere called the "weaker vessel," implies that the
man is a vessel also. (I Peter iii. 7.) And our apostle himself speaks of himself and brethren as "earthen vessels." 2 Cor. iv. 7.

Ver. 6. In any matter. Macknight, "In (this) matter."

Ver. 8. Despitsth.—Namely, the testimony of the apostles. A strong assertion of their inspiration.—Doddridge.

sertion of their inspiration .- Doddridge. Ver. 11. Study to be quiet.-Doddridge, "Make it your ambition to live

quietly.'

12 That ye may walk honestly in toward them that A. M. cir. 30156 are without, and that ye may have lack of nothing. 13 But I would not have you to be ignorant, brethren, 52. concerning them which are asleep, that we sorrow

not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so othern also which sleep in Jesus will God

bring with him.

o 1 Co 15 20 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are p Mat 21. asleep.

16 For p the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall q Re. 20.5,5 rise q first:

r Re.11.12 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore t comfort one another with these words.

t He proceedeth in the former description of Christ's coming to judgment,

16 and giveth divers precepts, 23 and so concludeth the epistle.

BUT of the times and the seasons, brethren, ve have no need that I write unto yon.

2 For yourselves know perfectly that the day of the Lord so cometh a as a thief in the night. 3 For when they shall say, Peace and safety; then

sudden destruction cometh upon them, as travail b upon a woman with child; and they shall not escape.

4 But eye, brethren, are not in darkness, that that day should overtake you as a thief. 5 Ye are all the children of light, and the children of

'he day: we are not of the night, nor of darkness.

A. D. cir

m Ro.13.13.

n ot, no

&c. 30,31. Ac.l.!1 2 Th.1.7.

t or,exhort

CHAP. 5.

a Lu.12.39, 2 Pe.3.10.

Re. 16.5. b Je.13.21.

e Ep.5.8.

Ver. 12. Walk honestly.-Doddridge and Macknight, "Decently," or orderly. - Lack of nothing-i. e. have need of no man's assistance.

Ver. 13. Sarrow not even as others, which have no hope.—Death must be terrible indeed to those who have no hope Leyond the grave. Well might they wail and howl over their departed friends. But with the disciples of Jesus the case is far otherwise. Those who die in Jesus, do but sleep; and when he returns in glory, he will bring his departed saints with him.

Ver. 14 Will God bring with him.—Compare chap. iii. 13. Ver. 16. With a shout.—(Keleusma.) The word is used in profane authors

for the short of soldiers in attacking, of rowers, and of charioteers. Elmer and Wetstein. Also, for "the word of command in battle." Smith's Mess. -The trump of God.-Sec 1 Cor. xv. 52 .- Shall rise first .- See note

on 1 Cor. xv. 23.

Ver. 17. We which are alive—That is, "we Christians"—the members of Christ's mystical body. Compare Gen. i. 25. Ps. lxvi. 6. Hosea xii. 4. 1 Cor. xv. 5t. These passages are sufficient to show, that Paul's manner of speaking does not imply that he expected to be awing at the arrival of this great day. But for a full answer to this objection, see Findlay's Vind, of the Sac Books, in reply to Voltaire: also Pres. Edwards' Misc. Observ.

CHAP. V. Ver. 2. As a thief in the night.—Mat. xxiv. 43, 44. "A thief comes upon people (observes Mr. Blackragh) when they are bound in sleep.

and they awake in amazement and confusion-unarmed, and in a helpless posture; pangs come upon a woman when, perhaps, she is eating, drinking, or laughing, and thinking of nothing less than that hour. And here it is said, not that the day of the Lord will come thus, but that it is actually coming,

which increases the awfulness of the representation." Ver. 3. When they say-That is, the men of this world. See Mat. xxiv. A. M. cir. 6 Therefore dlet us not sleep, as do others; but let 4056. us watch and be e sober.

A. D. cir. 7 For they that sleep sleep in the night; and they 52.

that be drunken are drunken in the night. d Mat. 25.5.

8 But let us, who are of the day, be sober, putting Ro. 13.12, 13. on the breast-plate f of faith and love; and for a hele 1 Pe.5.8.

met, the hope of salvation.

f Is. 59, 17. 9 For God hath not appointed gus to wrath, but to g Ro.9.22. obtain salvation by our Lord Jesus Christ,

1 Pe.2.8. 10 Who died for us, that, whether h we wake or sleep, h Ro.11.89

2 Co.5.15. we should live together with him. i or,exhort 11 Wherefore i comfort yourselves together, and edify

one another, even as also ye do. He.13.7.

17. 12 And we beseech you, brethren, to know them k Ma.9.50. Jwhich labour among you, and are over you in the

1 or, be-Lord, and admonish you; seech. 13 And to esteem them very highly in love for their m or, disor-

derly. work's sake. And be k at peace among yourselves. 14 Now we 1 exhort you, brethren, warn them that n He.12.12.

are munruly, n comfort the feeble-minded, support the o Ro.15 1. o weak, be patient p toward all men. p Ep.4.2.

q Pr. 20, 22. 15 See that none render q evil for evil unto any man: 21.29. but ever follow that which is good, both among Mat. 5.39,

yourselves, and to all men. 16 Rejoice s evermore.

I Pe.3.9. r Ga.6.10. 17 Pray t without ceasing.

18 In vevery thing give thanks: for this is the will s Phi.4.4.

of God in Christ Jesus concerning you. t Ro.12.12.

19 Quench v not the Spirit. u Ep.5.20. 20 Despise w not prophesyings.

v Ep.4.30. 21 Prove x all things; hold y fast that which is good. w I Co.11.

22 Abstain 2 from all appearance of evil. 639.

23 And the very God of peace sanctify you wholly; x 1 Jn.4.1. and I pray God your whole spirit and soul and body v Phi.4.8.

be preserved blameless a unto the coming of our Lord z Is.33.15. Jesus Christ. a 1Co.1.8,9.

Ver. 10. Whether we wake or sleep-i. e. are alive, or in the grave. Doddridge and Macknight.

Ver. 12. To know them -- That is, take notice of them; treat them with af-

fection and respect, as in the next verse. - And are over you-i. e. preside over you.

Ver. 14. Unruly.-Doddridge says this is a military term, applied to soldiers who do not keep their proper ranks, &c .- Be patient .- Doddridge,

long-suffering.' Ver. 17. Pray without ceasing-i. e. with perseverance. See Luke xviii.

xxiv. 53. 1; xxiv. 53.

Ver. 19. Quench not the Spirit—i. e. Resist not, nor neglect his influences.

The expression refers to the Holy Spirit having visibly appeared in the form

of flames. Acts ii. 3.

Ver. 20. Despise not prophesyings.—Though this may primarily refer to miraculous gifls, (as in 1 Cor. xiv. 3.) Macknight says, "This precept, in a more general sense, is designed for those who neglect the public worship of God, on pretence that they are so wise, and so well instructed, that they can receive little or no benefit from it."

Ver. 20. And the new God of prace—Doddridge, 'May the God of peace

Ver. 23. And the very God of peace—Doddridge, 'May the God of peace himself'—Sanctify you veholly, &c.—Doddridge, 'Sanctify you veholly, &c.—Doddridge, 'Sanctify you veholly, &c.—White May and Sanctify you whole person spirit.' &c. 'It is (says Doddridge) very evident, that the apostle refers to a notion which prevailed among the Rabbies, as well as the philosophers, (Pythagoreans, P atonists, and Stoics.) that the person of man was constituted of three distinct substances, the rational spirit, the animal soul, and the visible body." See Heb. iv. 12.

24 Faithful is he b that calleth you, who also will do A. M. cir. 40.6. A. D. cir. 25 Brethren, pray for us. 52

26 Greet all the brethren with a holy kiss.

1 Co.10 13 27 I charge you by the Lord that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ be with you. Amen.

The first epistle unto the Thessalonians was written from Athens.

Ver. 24 Who also will do it. - Doddridge. "Do (this:)" that is "snartify you wholly."

Ver 27. I charge you.—Doddridge and Macknight, "I adjute you."— That this Epistic be read, &c.—"This being a command to the presi dents and pastors of the Thessaloman church, it is evident that this I must have been first derivered unto them, by his order, although it was in-scribed to the Thessalomans of general. The same course, no doubt, he fol-lowed with all his other inspired Episties. They were sent to the elders of the churches, for whose use they were desirred, with a direction that they should be read publicly, by some of their number, to the brethren in their assembling to worship; and that, not once or twice, but frequently, that all might have the benefit of the instructions contained in them. If this method bad not been followed, such as were unlearned would have derived no advantage from the apostolical writings The practice, therefore, of the Rounsh clergy, who do not read the Scriptures to the common people in their religious assemblies, or who read them in an unknown tongue, is directly contrary to the apostolical injunction and to the primitive practice."-Macknight in loc.

The subscription to this (as well as to the following Epistle) is jedeed to be Paley remarks, that though dated from Athens, it speaks of "the erroneous cronicolts. Facey ternariss, max mongin daten from Aricus, a speaks on the coming of Timothens from Thessalonica." (Ch. in. 5.) And the history in forms us, Arts xviii, 5, that "Timothy came out of Macedonia to Paul at Cornthe." The same learned writer also rejects the dating at Athens the second Eristle; remarking, that "the history does not allow us to suppose that Paul, after he had reached Cornth, went back to Athens." But the sobseriptions to the Epistles generally are considered of so little authority that they

are altogether omitted by Doddridge, Macknight, and others,

CONCLUDING REMARKS ON 1 THESSALONIANS.

[THE first Epistle to the Thessalonians, it is generally agreed, was the earliest written of all St. Paul's epistles; whence we see the reason and liest written of all St. Paul's emstles; whence we see the reason and pro-priety of his anxiety that it should be read in all the Christian chareless of Mapriety of his anxiety that it should be read in all the Christian charefree of Maccotonia. "I charge you by the Lord, that this Epistle be read into all the holy brethren." (Ch. v. 27.) "The existence of this clause," observes Paley, "is an evidence of its authenticity; because, to produce a letter, reprofuge to have been publicly read in the church at Thessalonica, when no such letter had been read or heard of in that church, would be to produce an imposture destructive of itself. ... Either the Epistle was publicly read in the church of Thessalonica, during St. Paul's lifetime, or it was not. If it was, no publication could be more authentic, no species of notoriety more unquestionable, no method of preserving the integrity of the copy more secure. . . If it was not, the clause would remain a standing condemnation of the forgery, and one would suppose, an invincible impediment to its success. Its genuineness, however, has never been disputed; and it has been universally received in the Christian church, as the inspired production of St. Paul, from the earliest period to the present day. The circumstance of this injunction being given, in the first epistle which the Apostle wrote, also implies a strong and avowed plaim to the character of an inspired writer; as in fact it placed his writings on the same ground with those of Moses and the ancient prophets. It was evidently the chief design of the apostle, in writing to the Thessalomans, to confirm them in the faith, to animate them to a courageous profession of the gospel, and to the practice of all the duties of Christianity; but to suppose, with Macknight, that he intended to prove the divine authority of Christianity by a chain of regular arguments, in which he answered the several objections which the heathen philosophers are supposed to have advanced, seems quite fereign to the nature of the epistle, and to be grounded on a mistaken notion, that the philosophers deigned at so early a period to enter on a regular disputation with the Christians, when in fact they decided them as enthusi-asts, and branded their doctrines as "foolishness." In pursuance of his grand

object, "it is remarkable," says Doddridge, "with how much address he im proves all the influence, which his zeal and fidelity in their service must naturally give him, to inculcate upon them the precents of the gospel, and persuade them to act agreeably to their sacred character. This was the grand point he always kept in view, and to which every thing else was made subservient. Nothing appears, in any part of his writings, like a design to establish his own reputation, or to make use of his ascendancy over his Christian friends to answer any secular purposes of his own. On the contrary, in this and in his other coistles, he discovers a most generous, disinterested regard for their welfare, expressly disclaiming any authority over their consciences, and appealing to them, that he had chosen to maintain himself by the labour of his own hands, rather than prove burdensome to the churches, or give the least colour of suspicion, that, under zeal for the gospel, and concern for their improvement, he was carrying on any private smister view. The discovery of so excellent a temper must be allowed to carry with it a strong presumptive argument in favour of the doctrines he taught . . . And, indeed, whoever reads St. Paul's epistles with attention, and enters into the spirit with which they were written, will discern such intrinsic characters of their genumeness, and the divine authority of the doctrines they contain, as will, perhaps, produce in him a stronger conviction, than all the external evidence with which they are attended." These remarks are exceedingly well grounded and highly important; and to no other Epistle can they apply with greater force than important; and to no once repeate can only apply the present most excellent production of the inspired Apostle. The last two shourtest in particular as Dr. 4. Clarke justly observes, "are certainly chapters, in particular, as Dr. A. Clarke justly observes, "are certainly among the most important, and the most sublime in the New Testament. The general judgment, the resurrection of the body, and the states of the quick and the dead, the unrighteous and the just, are described, concisely indeed, but they are exhibited in the most striking and affecting points of view." - Bagster.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

ITHE second Epistle to the Thessalonians appears, from Silvanus and Timothy being still with St. Paul, (ch. i. 1) to have been written soon after the lifet, A. D. 52, and from the same place, Coninth, and not from Atlens, according to the sparious subscription. It seems that the person who conveyed the Epistle to the Thessalonians speedily returned to Coninth, and gave the Apostle a particular account of the state of the Church; and, among other things, informed him that many were in expectation of the near approach of the advent of Christ, and of the day of judgment, which induced them to neelect their secular affairs, as inconsistent with a die preparation for that important and awful event. This erroneous expectation they grounded partly on a misconstruction of some expressions in his former Epistle, and of what he had spoken when with them; but it was supported also by some person, or persons, making a chaim to inspiration, and claiming to have a revelation upon the subject, and, as some suppose, also by a forged Epistle. As soon as this state of the Thessalonians was made known to St. Paul, he wrote this second Epistle to correct such a misapprehension, and rescue them from an error, which, if appearing to rest on the authority of an Apostle, must have a very injurious tendency, and be ultimately ruinous to the cause of Christianity 1—Bagster.

4056. A. D. eir. 52. CHAPTER 1

Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience: It and therewithal useful divers reasons for the comforting of them in persecution, whereaf the chiefest is taken from the righteous judgment of Go.

CHAP. 1.

£ ;.

PAUL, and Silvanus, and Timotheus, unto a the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace b unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory c in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye dendure:

5 Which is a manifest token of the righteous judgment of God, that we may be counted worthy of the kingdom of God, for which ve also f suffer:

6 Seeing s it is a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled b rest with us, when the Lord Jesus i shall be revealed from heaven with i his mighty angels,

8 In k flaming fire I taking m vengeance on them that n know not God, and o that obey not the gospel of our

Lord Jesus Christ:

9 Who shall be punished with everlasting destruction P from the presence of the Lord, and from the glory

9 of his power;

10 When he shall come to be r glorified in his saints, and to be admired sin all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would teount you worthy " of this calling, and fulfil all the good pleasure of his goodness, and the s Ps.68.35. work of faith with power:

12 That v the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

A. M. cir. 45.56. A. D. cir.

59 c 2 Co.9.2 1 Th.2.19,

20. d Ja.5.11. e Phi.1.29.

f 1 Th.214. He.10.34, 33. g Re. 5.10.

h Re.14.3. 1 Th.4.16 Jude 14. i the angels of his

power. k He. 10.27. 2 Pe.3.7. 1 or, yield-

ing. m De.32.41,

n Ps.79.6. Zep.1.6. o Ro.2.8. p Phi.3.19. 2 Pe.3.7.

q 1s.2.19. r Mat.25.31 t or, rouch-

safe. u Col.1.12 Re.3.4.

v 1 Pe.1.7.

CHAP. I. Ver. 3. Your faith groweth exceedingly .- "This teaches us not to satisfy ourselves with a general belief that the gospel is from God, nor with a superficial view of its doctrines and precepts. Our persuasion of [its] divine origin ought to become more clear and extensive."—Macknight. [The word uperauxano signifies, as Dr. Clarke remarks, to grow luxuriantly, as a good and healthy tree in a good soil; and, if a fruit tree, bearing an abundance of fruit to compensate the labour of the husbandman. Faith is one of the seeds of the kingdom: this the Apostle had sorred and reatered, and God gave an abundant increase. Their faith was multiplied, and their love abounded; and this was not the case with some distinguished character only; it was ca; and this was not the case with some distinguished character only; it was the case with every one of them. For this the apostle felt himself bound to give continual thanks to God on their behalf, as it was "meet" and right.]—B. Ver. 5. A manifest oken.—Doddridge, "Display." Ver. 7. His mighty angels.—Greek, "A needs of his power." Ver. 8. Taking vengeance.—Macknight, "inflicting punishment." Ver. 9. With evertasting destruction.—It seems impossible to reconcile this with the doctrine of Universal Restoration.—From the presence.—Bp.

Hopkins explains this as implying, not only banishment, but positive punishment, as it were, by the lightning of his eye. We think, with Macknight, that it is an allusion to the glory of the Shechinah, from which a flame came out and destroyed Nadab and Abihu, and afterwards 250 of Korah's company.

out ann destroyed status and annual and annual and annual and annual ann - Fulfil all the good pleasure of his goodness. - An expression which the ingenious Mr. Blackwall has noted as "the most charming representation any where to be found, of that infinite goodness which surpasses all expression; but wis never so happily and properly expressed as here. To this quotation, Doddridge adds, 'that the (Greek) word seems a once to express that it is God's) sovereign pleasure; and also that he feels a *acred complacency in the display of it."

Re. 13.6.

A. M. cir. CHAPTER II 4056. 1 He willeth them to continue steadfast in the truth received, 3 showeth that there A. D. cir. shall be a departure from the faith, 9 and a discovery of antichras, before the 52. day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them.

OW we beseech you, brethren, by the coming of CHAP, 2. our Lord Jesus Christ, and by our gathering toa Mat.21.4 gether unto him.

2 That we be not soon shaken in mind, or be tronbled, neither by spirit, nor by word, nor by letter as 5 1 Ti.4.1. from us, as a that the day of Christ is at hand,

3 Let no man deceive you by any means: for that c Da.7.25. day shall not come, except b there come a falling away first, and that man of sin c be revealed, the d son of

d Jp.17.12. perdition : 4 Who opposeth and exalteth chimself above all e Is.14.13. that is called God, or that is worshipped; so that he

as God sitteth in the temple of God, showing himself that he is God. f or, hold-5 Remember ye not, tha', when I was yet with you, eth.

I told you these things? 6 And now ye know what f withholdeth that he g 1 Jn.4.3. might be revealed in his time.

7 For the mystery of iniquity doth already work: h Da.7.10. only he who now letteth will let, until he be taken iı. out of the way.

8 And then shall that Wicked be revealed, whom Is.11.4. Re.19.15, the Lord shall a consume with the spirit of his mouth, and shall destroy i with the brightness of his He.10 27. coming:

CHAP. II. Ver. 1. By the coming, &c. - Bp. Newton, Craf. ct. Diddridge, Macknight, &c. render it, "Concerning the coming," which is far preferable.

—And by our gathering together.—See I Thes. iv. 17. Jude 11.

Ver. 3. Let no man deceive you .- This is supposed to refer to the impositions practised in the first age of Christianity by false prophets, forced epissmons paterised us the miss age of Cartstranny by rises proposes, forest epis-tles, &c. as well as by a misconstruction of Paul's former Epistle. See Macknight.—A falling away.—Doderidze, "an apostacy," Macknight, "The apostacy,"—The son of perdition—Implies apostacy and treachery. Popery, like Jadas, not only deserted, but betrayed Christ and his cause—not, indeed, for thirty pieces of silver; but tempted by the immense wealth which account from any attention and machine and in scanse. accrues from purgatory and pardons, and masses for the dead, as well as from the church's secular usurpations. See John xvii. 12. For a full exposition of this passage, see Bp. Newton, vol. ii. Dissert. 22; and Benson on the Epistles, Diss. 2.

Ver. 4. Above all that is called God .- Macknight, " a God :" the omission of the Greek article, he thinks, requires the insertion of the indefinite article English. But the man of sin personated the true God, and not an idol We therefore with Doddridge, prefer the common translation. Mosleim in-forms us, that in the eleventh century, the Bishops of Rome "carried their pretensions so far as to give themselves out for lords of the universe, arbiters of the fate of kingdoms and empires, and supreme ruless over the kings and princes of the earth." Accordingly, the Pope is no sooner elected, than he is enthroned upon the altar, and the Cardinals who elected him kiss his feet,

which ceremony is very properly called—Advartion.

Ver. 7. Mustery of iniquity.—See note on Mark it. 7.— He who now letteth.—Dubtrity; C. Only there is one that inderent, till be be taken out of the way." Dr. Chandler translates the verse thus:-" For the mystery of iniguity already worketh, only till he who restrains it be taken out of the way. To the same purpose, Macknight. The obsolete word le; in the sense of

miner.
Ver. 8. That wicked.—Macknight, "lawless one." (Gr. gnoma.) — Whom, the Lord shall consume with the Spritt—(Baddridge, "heath")—of his month—"Which (says Doddridge) shall kindle around him a consuming flame," See note on chap, i. 9. Some parts of Daniel's prophecy are very similar to several verses in this chapter.

e 2 Co.7.16.

Sotan with all power and signs and lying wonders, A. D. cir. 10 And with all deceivableness of k unrighteousness in them that perish; because they received not the k He.3.13. love I of the truth, that they might be saved. 11 And for this cause God shall send them strong 1, Co.16.22 " delusion, that they should believe a lie: 12 That " they all might be damned who believed not m Eze. 11.9. Ro. 1.24. the truth, but had pleasure in unrighteousness. 13 But we are bound to give thanks alway to God n De.32.35. for you, brethren beloved of the Lord, because God hath from the beginning chosen pyou to salvation through sanctification of the Spirit and belief of the p Ep.1.4. truth: 1 Th. t. 4. 1 Pe. l.2 14 Whereunto The called you by our gospel, to the obtaining of the glory r of our Lord Jesus Christ. q 1 Pe.5.10. 15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, r Jn.17.22 or our epistle. 16 Now our Lord Jesus Christ himself, and God, s Jn.13.1. even our Father, which shath loved us, and hath Re. 1.5. given us everlasting consolation and good hope through grace, t 1 Pe.1.5. 17 Comfort your hearts, and establish you in every good word and work. CHAPTER III. 1 He graveth their prayers for himself, 3 testifieth what confidence he hath in them, 5 maketh represt to Gol in their behalf, 6 giveth them divers precepts, especially to shun diffeness, and ill company, 16 and last of all concluded. CHAP, 3. with prayer and salutation. 'INALLY, brethren, pray for us, that the word of a run. the Lord may a have free course, and be glorified, even as it is with you: 2 And that we may be delivered from bunreasonable

and wicked men: for all men have not faith. c J Co.1.9.

3 But the Lord c is faithful, who shall establish you. and keep d you from evil.

4 And we have confidence ein the Lord touching a half 15.

you, that ye both do and will do the things which we command you.

Ver. 9. Whose coming is after the working.-Doddridge, "energy." Signs and lying wonders.—Macknight, "Miracles of falsehood; 'i. e. according to the Hebrew idiom, false miracles, for which the church of Rome has been famous, from the commencement of her apostacy down to the present time.

Ver. 11. Strong delusion-Doddridge, "The energy of deceit"—that they should believe a lie.—Doddridge," so that they shall believe the lie;" name-

ly, which themselves have taught.

Ver. 12. That they all might be damned.—Doddridge and Mackwight,

Condemned.

Ver. 13. Chosen you to salvation.—Compare Ephes. i. 4. Ver. 15. Hold the traditions.—Doddridze, "Retain the instructions." "In

the apostle's writings, traditions are those doctrines and precepts which per sons divinely inspired taught. whether by word of mouth, or by writing, as in chap, in 6. "—Macknight. Compare note on 1 Cor. xi. 2.

CHAP, III. Ver. 1. May have free course, and be glorified.—John Edwards

thinks this is another allusion to the Olympic races, in which the runner who gained the prize was said to be glorified; i. e. highly applauded. So the apostle desires that the gospel might run its uninterrupted course, with great success.

Ver. 3. From evil .- Dollridge, "The evil one." See note on Mat. vi. 13.

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52.

A. M. cir. 5 And the Lord direct f your hearts into the love of God, and sinto the patient waiting for Christ. . D. cir.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye h withdraw yourselves f 1 Ch. 29.18 from every brother that walketh disorderly, and not

g or, paafter the tradition which he received of us. tience of 7 For yourselves know how we ought to follow us: Christ. for we behaved not ourselves disorderly

h 1 Ti.6.5. vou; 8 Neither did we eat any man's bread for nought: 1 Co.5.11,

13 but wrought I with labour and travail night and day, that we might not be chargeable to any of you; Ac.18.3 20.31 9 Not because we have not k power, but to make

ourselves an ensample unto you to follow us. k 1 Co.9.6.

10 For even when we were with you, this we commanded you, that if any would not work, neither t Ge.3.19.

should be cat. m 1 Ti-5.13. 11 For we hear that there are some which walk 1 Pe.4.15. among you disorderly, working not at all, but are

m busybodies. n Ep.4.28. 12 Now them that are such we command and exhort

o or, faint by our Lord Jesus Christ, that with quietness they not. n work, and eat their own bread.

p 1 Co.15.58 13 But ye, brethren, obe not p weary in well-doing. 14 And if any man obey not our word 4 by this epistle, q or signify that man note that man, and have r no company with him, that

by an he may be ashamed. epistle 15 Yet count him not as an enemy, but admonish

r Mat.13.17 him as a s brother. ver 6 16 Now the Lord tof peace himself give you peace

always by all means. The Lord be with you all. s Le.19.17. 17 The salutation " of Paul with mme own hand, t Ro.16,20.

which is the token in every epistle: so 1 write.

18 The grace of our Lord Jesus Christ be with you u 1 Co.16.11 all. Amen.

I The second epistle to the Thessalonians was writv Ro.16.24. Iten from Athens.

Ver. 5. The patient waiting for Christ.—Margin. "The patience of Christ:" i. e. the patience which Christ exemplified. So Doddridge. Ver. 19. If any would not took, neither.—Referring to the example of

himself and brethren, who had worked night and day, when necessary, rather-than eat the bread of alleness; and even as to those whose circumstances did not require them to live by daily labour, there was so great a call in the church for active and benevolent exertion, that it was criminal to be idle: and though they had long been thus employed, they were still to persevere, and not to be "weary in well-doing."

not to be "weary in well-doing."

Ver. 16. None the Lord of peace himself—That is, Christ Jesus, who made "peace by the blood of his cross." Col. i. 20.

Ver. 17. The salutation of Paul.—"Paul commonly employed one to write, or at least to make a fair copy of his letters, especially if they were of any length," and to prevent foreery, "wrote the salutation in all his letters with his own hand."—Macknight, in loc. See 1 Cor. xvi. 21. Col. iv. 18. chap. ii. 2, above.

CONCLUDING REMARKS ON 2 THESSALONIANS.

[BESIDES those marks of genuineness and authority which this Epistle possesses in common with the others, it bears the highest evidence of its dipossess in common with content, it reads the increase evaluate of its in-vine inspiration, in the representation which it contains of the panel power, under the characters of the "Man of sin," and the "Mystery of inspirity " The true Christian worship is, the worship of the one only God, through the one only Mediator, the man Christ Jesus; and from this worship the chur \(^1\) of Rome has most notoriously departed, by substituting other mediators, invo cating and adoring saints and angels, worshipping images, adoring the host &c. It follows, therefore, that "the man of sin" is the Pope; not only on account of the displaceful lives of many of them, but by means of their scancalous doctimes and principles; dispensing with the most necessary daties, selfling paralons and indulgences for the most abominable crimes, and perveiting the worship of God to the grossest superstition and idolatry. He also, like the fare arostle Judas, is "the son of perdition;" whether actively, as being the cause of destruction to others, or passively, as being devoted to destruction "He opposeth: " he is the great adversary of God and man; persehimself cuting and destroying, by crusades, inquisitions, and massacres, those Chriscuring and assiroging, by emistics, impusitions, and massacress, mose charges who prefer the worl of God to the authority of rain. "He exalted himself above all that is called God, or is worshipped?" not only above inferior mag strates, but also above bislopes and primates, kings and emperors; nay, not only above kings and emperors, but also above Christ, and God himself; making even the word of God of none effect by his traditions;" forbidding what God has commanded, as marriage, the use of the Scriptures, &c.; and commanding, or allowing, what God has forbidden, as idolatry, persecution, so that he, as God, sitteth in the temple of God, showing himself that he is God. 'His "stitue in the temple of God," implies by any familier disease in the Christian charch; and he sitted there "as God," especially at his imaggration, when he sits upon the high altar in St. Peter's church, and makes the table of the Lord his footstool, and in that position receives adomakes the kame of the Lord his boot-tool, and it that position receives ado-ration. At al, times he exercises driving authority in the chirech: "showing himself fleat he is God;" affecting drivine titles, and asserting that his decrees are of the same, or rea after authority, than the wood of God. The foundation of) operly was had in the Abostles' drys; but several ages passed before the building was completed, and "the main of sin revealed," in full perfection; when that "which hindered," the Romain empire, was dissolved. "His coming is after the energy of Satan, which power, and signs, and I juing worders," &c.; and does it require any particular proof, that the pretensions of the Pope, and the corruptions of the church of Rome, are all supported and authorized by feigned visions and miracles, by pious frands, and impositions of every kind? But, how much seever the man of sin' may be exalted, and boy long seever he may reign, yet, at last, the Lord shall consumbly with the Sport of his mouth, and shall destry him with the bright case. of his coming." |- Basster

THE FIRST EPISTLE OF PAUL THE APOSILE TO TIMOTHY.

[Timothy, to whom this Epistle is addressed, was a native of Lystra, a city of Lycaonia, in Asia Mmor. His father was a Gentile, but his mother Eurice, and his grandmother Lois, were Jewesses, by whom he was brought up in the fear of God, and early instructed in the knowledge of the Holy Scrip-(Acts vvi. 1. 2 Tun. ui. 15.) It is probable that he was converted to the Christian faith duting the first visit made by Paul and Barnahi's to Lystra, (Acts My 2) and when the Apostle came from Antioch in Syria to Lystra the second time, he found him a member of the church, and so highly respected and warmly recommended by the church in that place, that he chose him to be the companion of his travels, having previously circumcised him (Acts xvi. 1-3.) and solemnly or lained him by imposition of hands, (1 Ti. iv. 14. 2 Ti. i. 6) though at that time he was probably not more than twenty years of age, (1 Tu. v. 12). Being thus prepared to be the Apostle's fellow-labourer in the gospel, he accompanied him and Silas in their various journeys, assisting kin. in preaching the gospel, and in conveying instructions to the churches. xvi. 10. 11. &c.; xvii. 13. 14; xviii. 5; xix. 22; xx. 4.) An ecclesiastical tradition states that he suffered martyrdom at Ethesus, being slain with stones and clus, A. D. 97, while preaching against idolatry in the vicinity of the temple of Diana; and his supposed relies were transported to Constantinople with great porns, A. D. 356, in the rejan of Constantino, It is evident that this Epistle was written by the Apostle when on a journey from Ephesus to Macedonia, having left Timothy at Ephesus, in care of the church, teh. i. 3.) This is supposed by many, both ancients and moderns, to have been when St. Paul quitted Ephesus on account of the disturbance raised by Demetrius, and went in o Macedonia, (Acts xx. 1.) about A. D. 56, 57, or 58.1-Bugster.

560	ı TIMOTHY, I.
A. M. eir.	CHAPTER I.
4069. A. D. cir. 65.	1 Timothy is put in mind of the charge which was given unto him by Paul at his going to Macedonia. 5 Of the right use and end of the law. 11 Of Saint Paul's calling to be an apostle, 20 and of Hymeneus and Alexander.
CHAP. 1.	PAUL, an apostle of Jesus Christ a by the commandment of God our Saviour, and Lord Jesus Christ,
a. Ac. 9.15.	which is our b hope; 2 Unto c Timothy, my own son d in the faith: c Grace,
b Col.1.27.	mercy, and peace, from God our Father and Jesus Christ our Lord.
c Ac.16.1.	3 As I besought thee to abide still at Ephesus, when
d Tit.1.4.	I went finto Macedonia, that thou mightest charge some that they teach no other doctrine.
e Ga.1.3. 1 Pe.1.2.	4 Neither give heed s to fables and endless genealogies, which minister questions, rather than godly edifying
f Ac.20.1,3.	which is in faith: so do.
g c.5.3,4,20	5 Now the end h of the commandment is charity out of a pure i heart, and of a good conscience, and of
h Ro.13.8,	faith unfeigned: 6 From which some I having k swerved have turned
Ga.5.14.	aside unto vain jangling; 7 Desiring to be teachers of the law; understanding
i 2 Ti.2.22.	I neither what they say, nor whereof they affirm.
j or, not aiming at	8 But we know that the law is mgood, if a man use it lawfully;
k 2.Ti.4.10.	9 Knowing this, that " the law is not made for a right-
1 Ro.1.22.	eous man, but for the lawless and disobedient, for the
m Ro.7.12.	ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for
n Ga. 5.23.	manslayers,
o 2 Ti.4.3. Tit.1.9.	10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for erjured
р с.6.15.	persons, and if there be any other thing that is contra- ry to sound odoctrine;
q 1 Co.9.17.	11 According to the glorious gospel of the blessed
r 1 Co.15.10	P God, which awas committed to my trust. 12 And I thank Christ Jesus our Lord, who hath
s 1 Co.7.25.	renabled me, for that he counted me s faithful, putting

Chap. I. Ver. 1. Which is—Rather. "who is;" namely, Christ. Ver. 2. My own son.—Doddridge, My genuine son—in the faith.—Mack-

me into the ministry;

night understands it of his having been converted by Paul's ministry. Ver. 4. Neither give heed to fables .- Both Jews and Gentiles abounded with fabulous tales connected with their several superstitions. - And endless genealogies.—Most commentators refer these to those family genealogies of which the Jews were remarkably fond; but a learned German critic (Rosemmutter) refers to the figments of the Platonic school; the disciples of which, he tells us. "took great pains to arrange virtues, as well as faculties and other abstract notions, in genealogical order, to show how one virtue, or one abstract norms, in generated by another, "o snow now one titles, or one abstract idea, was generated by another,"—Orient, Lit. No. 1302.——Izfaith.—Doddridge, "In the faith." Mill affirms, that all the ancient MSS.,
without exception, read here—"rather than the dispensation of God, which is

by Parth."—Mackright be commandment.—See Rom. xiii. 8, 10, Ver. 5. The end of 'the commandment.—See Rom. xiii. 8, 10, Ver. 9. The law is not made for a right-own man.—Doddridge, "a law;" meaning, that laws, in general, are not made to control the righteous, but the wicked .- For manslayers.-Not in the sense which our law uses the term, but in the worst sense. Doddridge, "assussins."

Ver. 30. For men-stealers.—See the law Exod. xxi. 16; and let every man

implicated in the slave trade tremble!--To sound doctrine-That is, to

sound evangelica! principles.

u Ac.3.3.

13 Who was before u a blasphemer, and a persecutor. A. M. cir. 4059. and injurious: but I obtained mercy, because I did it A. D. cir. ignorantly vin unbelief. 65.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This is a faithful w saving, and worthy of all v Lu.23.04. acceptation, that Christ Jesus came x into the world w 2 T. 2.11. to save samers; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern y to them which should hereafter

believe on him to life everlasting. 17 Now unto the King * eternal, a immortal, b invisible, the only wise God, be thonour and glory for ever

and ever. Amen.

18 This charge I commit unto thee, son Timothy, according e to the prophecies which went before on thee, that thou by them mightest war a good warfare;

10 Holding f faith, and a good conscience; which some having put away concerning faith have made

shipwreek:

20 Of whom is Hymeneus and Alexander: whom I have delivered sunto Satan, that they may learn not

CHAPTER II.

1 That it is meet to pray and give thanks for all men, and the reason why, 9 they wenner should be attired. 12 They are not permitted to tack. 15 They should be sayed, no synthamiding the testimentees of God's wrath, in childbirth, if

* EXHORT therefore, that, first of all, supplications. a or.desire prayers, intercessions, and giving of thanks, be b Ro.13.1. made for all men:

2 For bkings, and for all that are in cauthority; that we may lead a quiet and peaceable life in all godliness

and honesty. 3 For this is good and acceptable in the sight of God

our Saviour: 4 Who d will have all men to be saved, and to come

unto the knowledge of the truth. 5 For there is one e God, and one mediator f between

God and men, the man Christ Jesus;

6 Who gave himself a ransom # for all, to hbe testified in due time. 201 17777

v Ro.15.4. z Ps.10.16.

x Mat. 9.13.

a c.6.15.16.

b Jn.1.13. e Ro.16.27.

d 1Ch.29.11 e c.4.14.

c.3.9. a 1 Co.5.5.

CHAP, 2

&c. c or, eminent place

d Ju.3.15,

e Ro 3 30.

f He.9.15.

g Mat. 20.25

Ver. 13. Because I did it ignorantly .- This implies, that had be done this

knowingly, his would have been the unpardonable sin.

10. 17 Now unto the King eternal, &c.—When repeating over this passage. Pros. Educards experienced that birth of which the Saviour speaks. Jalin iii. 3.

Ver. 18 According to the prophecies which went before on thee. - By this? it is evident that some inspired person had predicted the excellence of his

character. - - By them-j. e. encouraged by those predictions. Ver 19. Concerning faith have wade shipwreck-That is, have lost their

principles and character. Of these men, see 2 Tim. ii. 17; iv. 14.

CHAP. II. Ver. 2. In all god iness and hones'y. - Doddridge, "In all piety and gravity." See note on Phil. iv. 8. Ver. 4. Who will have all men to be saved.—Dordridge, "Who wills that all men should be saved." "The meaning seems to be," says that excellent

excositor, "that God has made sufficient provision for the salvation of all." Macknight, "Who commandeth all men to be saved." Parallel to Acts xvii. 30. Ver 6. To be testified .- To have public witness borne of it, by the preaching of the gospel

hospitality, apt to teach; e 2 Ti.2.24.

3 Not a given to wine, no striker, not greedy of filthy f Ps.101.2. lucre; but e patient, not a brawler, not covetous; 4 One that ruleth well this own house, having his g or, one newly children in subjection with all gravity; come to

5 (For if a man know not how to rule his own house. the faith. how shall he take care of the church of God?) h Pr.16.18.

6 Not a g novice, lest being lifted up with pride h he fall into the condemnation of the idevi. i Jude 6.

Ver. 7. I speak the truth .- See Rom. ix. 1, and note. Ver 9. In modest appared, &c.—Doddridge, "In decent apparel, with modesty and sobriety."—Array.—Doddridge, "garments." Paul does not forbid their wegring apparel suited to their rank and circumstances, (which is, indeed, desirable, that it may employ the poor,) but those showy and splendid ornaments, calculated, indeed, to attract the notice of the other sex, and therefore inconsistent with Christian modesty. From the same principle, he forbids the rendering themselves conspicuous in the assemblies for public wor shio, by exercising their gifts before the men.

Ver. 12. Nor to usurp authority.—See Ephes. v. 22. Ver. 13. Adam was first formed.—See 1 Co. ix. 9, and note.

Ver. 14. Adam was not deceived .- Namely, by the serpent, with whom he appears to have held no converse; but probably partook of the forbidden fruit to gratify his wife, and to share her fate. See Parad. Lost, bk. ix. 952, &c .-Some, however, supply the word, first, from the preceding verse—"Adam was not (first) deceived;" but we doubt the propriety of this supplement.

Ver. 15. She shall be saved.—Macknight refers this to the woman in the preceding verse, viz. Eve, who was herself saved through the promised seed.

which eventually sprang from her.

CHAP. III. Ver. 2. The husband of one wife-i. e. of one only: no polygamist. - Apt-Doddridge, "fil"-to teach.

Ver. 3. Not greedy of filthy lucre—Or sordid gain.—Nc: a brawler—i. e. not contentious. Ver. 6. Not a novice.—Macknight, "Not a new convert."—The condemnation of the deril—That is, pride.

7 Moreover he must have a good report of them 1 that [A. M. cir. are without; lest he fall into reproach and the snare * of the devil.

8 Likewise must the deacons 1 be grave, not double tongued, not m given to much wine, not greedy of

filthy lucre: 9 Holding n the mystery of the faith in a pure con-

science. 10 And let these also first be proved; then let them

use the office of a deacon, being found blameless. II Even so must their wives p be grave, not s, ander-

ers, sober, faithful in all things. 12 Let the deacons be the husbands of one wife,

ruling 9 their children and their own houses well.

13 For they that have rused the office of a deacon well purchase to themselves a good degree, and great

boldness in the faith t which is in Christ Jesus. 14 These things write I unto thee, hoping to come wi Co.27.

unto thee shortly : 15 But if I tarry long, that theu mayest know how thou ough est to behave thyself in the house u of God. which is the church of the living God, the pillar and

ground of the truth. 16 And without controversy great is the mystery w of a Mat 4.11. godliness: God was x manifest in y the flesh, justified b Ac. 13.46,

in the 2 Spirit, seen of a angels, preached unto the b Gentiles, believed on c in the world, received up d into d Lu.21.51. gləry.

Ver. 8. Not double tongued-That is, says D. Turner, "not decentful, saying and unsaying."

Ver. 10. Then let them use, &c .- Doddridge, "If they be found blameless. let them use the office of a deacon."

Ver. 11. Even so must their voives be grave.—So the passage is generally understood; Mackright, however, renders it after the Vulgate—"The wo-MEN in like manner must be grave"—referring it to the deconcesses, or female presbyters, who were employed in visiting and instructing their own sex: and so he tells us it was understood by *Chrysostom* and other Greek, as well as Latin fathers; and it is certain the same Greek word is used indifferently for both "women." Not only ministers and deacons, but their wives also ought to be persons of craws, sober, and practical conduct. Aluch of the respectability and usefulness, of a minister, or pastor, depends upon the

Ver. 15, 16. Pillar and ground—Marsin, "stay"—of the truth.—The passage is difficult, and has been variously rendered. We shall give two or three, which appear to us the most probable, interpretations. 1. As by our translators, and many others. 2. Henderson would render the passage—"The pilar and establishment of the truth, and incontrovertibly great is the mystery of godliness: God manifested himself in the fl-sh," &c.; and this, he says, has the sanction of the principal dignitaries of the Greek clurch in Russia. (Frayels in Russia, p. 123.) 3. A third interpretation is that of Pye Smith, (partly borrowed from Dr. Cramer, of Kiel.) "These precepts I write unto thee, (hoping to come to thee very soon, but if I should be longer than I expect.) that thou mayest know how thou oughtest to conduct thyself in the house of God, which is the church of the living God (—the pillar and foundation of the truth, and confessedly great is this mystery of religion !-) who was manifested in human nature, &c. (See Smith's answer to Taylor's Ma-

nifesto, p. 59.) Ver. 16. And without controversy God was manifest (Margin, manifested) in the flesh, &c.—There is confessedly a doubt as to the original reading, whether it should be, "Goo was munifested in the flesh," or, "WHO or which) was manufested;" the difference being small in the original, and unimportant, since the title Goo (or Theos) (though in this text omitted by Griesbach,) is in various other passages applied to Christ, as John i. 1, &c. 1/ The Unitarian version reads, "He who was manifested in the flesh;" and i)

A. D. cir. A - 22.12

k c.6.9. 2 Ti.2.26. m ver.3. Le.10.9. Eze. 11.21.

n Ep.1.9. ver. 16. p Tit.2.3. g ver.4. r or, minia. tered. s Mat.25.21 t 2 Ti.2.1.

u 2 Ti.2.29. v or, stay. x mani-fested. y Jn.1.14. 1 Jn.1.2. z Mat.3.16.

Jn. 16.8,9. Ro.1.1.

Ac.1.9.

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h Ps.S4.11.

A. M. cir. CHAPTER IV.

4069. 1 He foretelleth that in the latter times there shall be a departure from the faith. A. D. cir. 6 And to the end that Timothy might not fail in doing his duty. he families he

65 him with divers precepts belonging thereto. OW the Spirit speaketh expressly, that a in he CHAP, 4. latter times some shall depart from the faith, gi-

ving heed to seducing b spirits, and doctrines of devils; Da.11.35. 2 Speaking lies in hypocrisy; having their conscience Mat.21.5.. seared with a hot iron;

2 Pe.2.1. 3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know b Re.15.14

the truth. 4 For every creature of God is good, and nothing to c Ec.5.18. be refused, if it be received with it anksgiving:

5 For it is sanctified by the word of God and prayer. d Je.15.16. 6 If thou put the brethren in remembrance of these I Pe.2.2. things, thou shalt be a good minister of Jesus Christ, nourished up 4 in the words of faith and of good doc-Tit.1.14.

trine, whereunto thou hast attained. 7 But refuse profane and old wives' efables, and f or, for a little time. exercise thyself rather unto godliness.

9 This is a faithful saving and worthy of all acceptation.

8 For bodily exercise profiteth f little: but godliness s is profitable unto all things, having promise hof the e c.6.6. life that now is, and of that which is to come.

without a masculine pronoun it seems difficult to make any sense of the passage; a nustery might be "manifested," but the term would by no means answer to the other particulars—it could not be "received up into slope," CHAP. IV. Ver. 1. Now the Spirit speaketh expressly—Macknight, Or suth in so many words,"—That in the latter times—Doddridge, "the last times." Macknight, "in aftertimes." Doddridge thinks, that under this term may be included the whole of the gospel dispensation, or any part of it, as in Heb. 1.1.2. I Peter i. 20. Mede explains this expression, of the last times of the Roman Empire. Daniel's tourth Monarchy. — Depart from the faith - Doddridge and Macknight, "Apostatize." Compare 2 Thess. ii. 3. —Doctrines of devils (or demons.)—"Not (says Mede) that demons were the authors of them, (though that be true.) but doctrines concerning demons :" meaning, that the Gentile idolatrons theology of worshipping demons should be revived in the adoration of saints and angels, as thus stated in the Creed of Pope Pius IV.—"I believe, that the saints who reign with Christ are to be worshipped and prayed to." Macknight adopts this explanation; but Grannille Sharp contends in favour of the common version; to which Doddridge

also adheres. See Sharp on the case of Saul. Ver. 1-3. Now the Spirit speaketh, &c.-{This important prediction might be more correctly rendered, "Now the Spirit speaketh expressly, that in the latter times some shall apostatize from the faith, giving heed to erroneous spirits, and doctrines concerning demons, through the hypocrisy of liars, having their consciences seared with a hot iron, forbidding to marry, and commanding to abstain from meats," &c. How applicable these particulars are to the corruptions of the church of Rome need scarcely be insisted on. worship of saints and angels in that church is essentially the same with the worship of demons among the heathen; which has been established in the world by books forged in the name of the Apostles and saints, by lying legends of their lives, by false miracles ascribed to their relies, and by fabulous dreams and relations; while celibacy was enjoined and practised under pretence of chastity, and abstinence under pretence of devotion. None but the Spirit of God could foresee and foretell these remarkable events. J-Begsto ...

Ver. 3. Forbidding to marry, and commanding to assain from meats.— In the orienal of this passage (says Macknight) is the boldest ellipsis found in the New Testament.— Dodgitdge renders it, "Requiring abstince from

marriage, and from (various ki als of meath.

Ver. 8. Goldiness is profitable.—Upon this passage, Robert Hall remarks, that "The happiness which religion confers in the present life, consists of the blessings which it scatters by the way, in its march to immortality."

	1 TIMOTHY, V.	565
-	10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.	A. M. cir. 4069. A. D. eir. 65.
-	11 These things command and teach. 12 Let i no man despise thy youth; but be thou an	i Tit ≥ 7.15
	example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. 13 Till I come, give attendance to reading, to exhort-	; 2Til 6
	ation, to doctrine. 14 Neglect 1 not the gift that is in thee, which was	k c.1.13.
	given thee by k prophecy, with the laying on 1 of the hands of the presbytery.	1 Ac 13.2.
1	15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear m to all. 16 Take heed unto thyself, and unto the doctrine;	mor, in at
ı	continue in them: for in doing this thou shalt both save "thyself, and them that hear thee.	n Ja.5.20.
STATE STATE	CHAPTER V. 1 Rules to be observed in reproving. 3 Of willows. 17 Of elders. 23 A precept for Timothy's health. 24 Some men's sins go before unto judgment, and some men's do follow after.	
	REBUKE not an elder, but entreat him as a father; and the younger men as brethren; 2 The elder women as mothers; the younger as sisters, with all purity.	СНАР. 5.
	3 Honour widows that are widows a indeed, 4 But if any widow have children or nephews, let	a ver 5,16.
	them learn first to show be piety at home, and to requite their parents: for that is good and acceptable before God.	b or, kind- ness.
-	5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.	c or, deli- cately.
i	6 But she that liveth cin pleasure is dead d while she liveth.	d Re.3.1.

Ver. 10. Saviour of all men.-The meaning is, Christ is offered as the Saviour of all-of all classes of men, Gentiles as well as Jews; but he is actually the Saviour of those only who believe and obey his Gospel. This passage is of the same import with that in John iii. 16.

Ver. 12. In Spirit.-This word is wanting in several ancient manuscripts

and versions .- Macknight.

Ver. 13. Give attendance to reading .- Divine inspiration did not supersede the necessity of human means. They are enthusiasts only who pretend to any divine influences, which may set aside the use of learning; for Timothy, though an evangelist, was to give attendance to reading, and (ver. 15) to meditate on what he read, for this purpose especially, that his profiting might appear to all."

Ver. 14. The hands of the presbytery—Who appear to have laid on their hands with Paul; 2 Ti. i. 6. Compare Acts viii. 17, 18.

CHAP. V. Ver. 1. Rebuke not .- Doddridge and Macknight, "Rebuke not severely," nor sharply --- An elder. - This is often used as a term of office; but here, as opposed to younger men, it must be taken literally, with respect to age.

Ver. 5. Widows indeed—That is, says Macknight, "desolate"—unable to maintain themselves, and having no relations to maintain them. With respect to vidous, those who have children, or grand-children, in sufficient circumstances, ought to be maintained by them; but for those who were aged and destitute, the church ought, if possible, to make provision; employing them as deaconesses, to lead the devotions of their own sex in their separate meetings-to visit the sick-and to instruct the young females.--Nephews.-Doddridge and Macknight, "Grand-children." Ver. 5. Night and day-i. e. continually. See Luke ii. 37.

Ver. 6. Liveth in pleasure. - Doddridge, "luxuriously." Whitby says,

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Α.	M. 069	cìr.	

1 TIMOTHY, V.

7 And these things give in charge, that they may be A. M. cir. blameless.

D. cir. 65. 8 But if any provide not for his own, and specially e for those of his own house, he hath denied the faith, and la 59.7. is worse than an infidel.

9 Let not a widow be g taken into the number under

threescore years old, having been the wife of one it an, f or kin-10 Well reported of for good works; if she have brought dred. up children, if she have lodged h strangers, if she have washed the saints' feet, if she have relieved the afflict-

ed, if she have diligently followed every good work. 11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;
12 Having damnation, because they have cast off

their first faith.

b Ac.16 15. 13 And withal they learn to be idle, wandering about from house to house; and i not only idle, but tattlers also and busybodies, speaking things which they ought not. 14 I will therefore that the younger women marry,

i 2 Ch 3.11. bear children, guide the house, give none occasion to the adversary ito speak reproachfully.

15 For some are already turned aside after Satan. for their 16 If any man or woman that believeth have widows, railing. let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let k the elders that rule well be counted worthy of k 1 Th.5.12, double honour, especially they who labour in the word and doctrine.

the original term has a particular reference to the drinking of strong and costly

liquots. Ver. 9. diguots. The wife of one man—That is, having confined herself with strict fidelity to her lawful husband, and was not divorced to marry another. So Doddridge and Mackinght. It appears, however, that the Pagan Romans paid particular respect to those who refused to marry nearin, and on some of their tombs inserthed these words. Universe mylac—she had only one husband. But that Ft. Paul did not consider second marriages unlawful to women is clear free his beginn the Sance Sance. men, is clear, from his advising them. See yer, 14,

Ver. 10. If she have washed the saints' feet.—See Lu. vii. 38—44, and notes. Ver. 11. The younger widows refuse—That is, to receive them on the pension list, as widows to be supported by the church. —To wex wanton against Christ.—Macknight, "When they cannot endure Christ's rein." He says

the original term is a metaphor, taken from high led animals, who cannot bear the reins. Glassius and Le Clerc translate it, "Who do not obey the reins." Ver. 12. Having adamation.—Doddridge, "Exposing themselves to condemnation." Macknisht, "Incurring condemnation."—Cast off their first faith-That is, their fidelity to Christ, plighted when they assumed the office of Constant teachers: so Macknight. But, perhaps, to east oil their first faith, was only to "leave their first love," and lose their zeal. Compare Rev. ii. 4.

Ver. 13. Speaking things which they ought not—That is, revealing family erets. The account here given of idle, gossipping females, may suit others secrets. besides the women of the apostolical age; and should be a warning to the sex against incurring such a severe reproof. In general we may remark, that great talkers on religion, as well as on other subjects, are seldom persons of nuch sense or piety. It is the shallow brook that rattles over the pebbles; the

full stream flows in silent majesty.

Ver. 14. The younger women.—Instead of women, which word is not in the original, Doddridge and Macknight adopt widows, from ver. 11, which therefore warrants, in such cases, second marriages on the female side. - To

speak reproachfully—i. e. concerning Christ, or Christianity.

Ver. 17. The elders that rule well.—Doddridge and Mucknight, "preside well; especially they who labour in the word and destrine—i. e. who are active and laborious preachers. — Worthy of double honour—That is, a proportionate income.

another.

ł	1 TIMOTHY, VI.	567
	18 For the scripture saith, ¹ Thou shalt not muzzle the ox that treadeth out the corn. And, ¹⁰ The labourer is worthy of his reward.	A. D. eir. 65.
	19 Against an elder receive not an accusation, but	1 De.25.4.
	20 Them that sin rebuke P before all, that 9 others also may fear.	ın Lu. 10.7.
ĺ	21 I charge "thee before God, and the Lord Jesus	и ог, under. o De. 19.15.
į	Christ, and the elect sangels, that thou observe these things without preferring one before another, doing	
1	nothing by partiality. 22 Lay hands v suddenly on no man, neither be par-	q De 13!1.
-	taker wof other men's sins: keep thyself pure. 23 Drink no longer water, but use a little wine * for	r 2 l'i. l. l.
-	thy stomach's sake and thine often infirmities.	s Re. 12.79 t oz. preju-
	24 Some men's sins are open y beforeliand, going before to judgment; and some men they follow after.	duc.
	25 Likewise also the good works of same are manifest beforehand; and they that are otherwise cannot be	u De.1.17.
	hid.	w 2 Jn.11
	CHAPTER VI. 1 Of the duty of servants. 3 Not to have fellowship with new-fangled teachers. 6 Go lliness is great gain, 10 and love of money the root of all evil. 11 What	x Pr.31.6.
	Timothy is to fee, and what to follow, 17 and whereof to a linonish the rich. 20 To keep the purity of true doctrine, and to avoid profune junglings.	y Ga.5.19.
	LET as many servants a as are under the yoke count their own masters worthy of all honour, that the	CHAP. 6.
	name of God and his doctrine be not blasphemed.	a Ep.6.5.
	2 And they that have believing masters, let them not despise them, because they are brethren; but rather do	b or, believ
	them service, because they are b faithful and beloved, partakers of the benefit. These things teach and ex-	e 2 Ti.1.13.
	hort.	d Tit.1.1.
	3 If any man teach otherwise, and consent not to wholesome o words, even the words of our Lord Jesus	e or. a fool
	Christ, and to the doctrine which is according a to god- liness;	f 1 Co.8.2 g or, sick.

4 He is e proud, knowing f nothing, but g doting about h or, gall-

questions and strifes of words, whereof cometh envy, ings one strife, railings, evil surmisings, nf

5 h Perverse disputings of men of corrupt minds, and

Ver. 19. But before.—Marsin, "under;" i. e. under the testimony of, &c. Ver. 20. Them that sin—That is, that sin scandalously, so as to bring reproach on the cause, let them be publicly rebuked, to warn others.

Ver. 21. The elect angels.—Those who having kept their stations when Satan and his adherents fell, are now fixed in permanent felicity by the divine decree. So Doddridge.

Ver. 22. Lay hands suddenly on no man-That is, according to Doddridse and Macknight, "Ordain no one to a sacred office hastily, or without due incuity and examination."

Ver. 23. Drink no longer water—That is, water alone; but mix wine with

The Greeks often mingled their wine with water in different proportions.

Orient, I.I. No. 1507.

CHAP, VI. Ver. 1 Under the yoke—i. e. of hondage, or in actual slavery, Ver. 2. Because they are fullyful—i. e. fellow Christians.—Partakers of the benefit-i. e. of Christianity.

Ver. 3. The words of our Lord Jesus .- All the precepts which the apostle delivered by inspiration being the precepts of Christ, there is no occasion to suppose that he here referred to some precepts which he delivered while xi earth.

Ver. 4. Doting .- Macknight, "distempered." Doddridge, "raving."

A. M. cir. destitute of the truth, supposing that gain is godliness:

A. D. cir. from such i withdraw thyself.

65. 65. 68ut godliness i with contentmert is great gain.

7 For we brought nothing into this world, and it is

j Pr.15.16.

8 And having food and raiment let us be therewith leoutent

9 But they that will mbe rich fall into temptation and

m Pr. 23.20. a snare, and into many foolish and hurtful lusts, n Ex. 23.3. which drown men in destruction and perdition.

o or, been 10 For n the love of money is the root of all evil:

which while some coveted after, they have erred from p De 33.t. the faith and pierced themselves through with many

p De.33.1. the faith, and pierced themselves through with many sorrows.

q 2Ti.4.7 Sorrows.

It But thou, O man P of God, flee these things; and follow after righteousness, godliness, faith, love, pa-

s c.5.1. tience, meckness. t Jn 18.35, 12 Fight 4 the good fight of faith, lay hold on eternal st. life, whereunto thou art also called, and hast professed

u or, profession 13 I give thee charge in the sight of God, who quickv Phil 215 eneth all things, and before Christ Jesus, who i before

Pontius Pilate witnessed a good "confession;
14 That thou keep this commandment without spot,

v unrebukable, until the appearing wof our Lord Jesus v Re17.14. Christ:

z Re 1.16, 17. Which in his times he shall show, who is the x blessed and only Potentate, the x King of kings, and Lord

a Ex.33.20. of fords; 16 Who only hath immortality, dwelling in the light which a no man can approach unto; whom a no man

hath seen, nor can see: to whom b be honour and power everlasting. Amen.

1 the uncer.

17 Charge them that are rich in this world, that

they be not high-minded, nor trust cin duncertain e Ec.5.1s, lines to enjoy; things to enjoy;

or, sociable. Is That they do good, that they be rich in good works, ready to distribute, I willing to communicate;

Ver. 1. We brought nothing into this north, &c.—See Eccles. v. 15. Ver. 10. The love of none,—"Money (says the pious Mrs. More) is the most efficient tool with which ambition works; it is the engine of political mischief, and of domestic oppression; the instrument of individual tyranny, and of universal corruption. Money is the elemental principle of pleasure; it is the magnet which, to the lover of flattery, attracts parasites; which the vain man loves for the circle it describes about him, and the train which it draws after him, even more than for the actual enjoyments which it procurs thim. It is the grand spring and fountain of pride and self-sufficiency, more es-

pecially to those who have nothing better to value themselves upon."—
They have erred.—Doddridge, "wandered."
Ver. 12. Professed a good profession.—Doddridge, "Confessed a good confession."

Ver. 13. A good confession.—The word is the same as in the verse preceding. See John xviii. 37.

Ver. 15. Which in his times he shall show.—Doddridge, "manifest." See Acts i. 7. Ver. 16. Light which no man can approach unto.—Doddridge and Mack-

night, "light inaccessible."
Yet 18. Willing to communicate—i. e. communicative; but the context evidently confines the word to charitable communications.

19 Laying up in store for themselves a good foundation against the time to come, that they may lay A. D. cir. & hold on eterna, life.

20 O Timothy, keep that which is committed to thy trust, avoiding a profane and vain babblings, and oppositions of science falsely so called:

21 Which some professing have i erred concerning h Tit.1.1. the faith. Grace be with thee. Amen.

The first to Timothy was written from Laodicea.

which is the chiefest city of Phrygia Pacatiana. | 1 2 Ti.218. | Ver. 19. Laying up in store.—Doddridge, "Treasuring up."—That they

ver. 19. Laying up it store—Boularings, I leading up — I had they may lay hold.—The expression here, as in ver. 12, is evidently agonistic, and refers to grasping the prize which was the reward of victory.

Ver. 20. That which is committed to thy trust.—Namely, the gospel.—
Science falsely so called.—The word here rendered science, (gnoscos.) in the

Ver. 20. That touch is committed to the trust.—Samely, the gospet.—Science falsely so called.—The word here rendered science, (gnoscos,) in the following century gave rise to a sect famous for rather relations; in Ecclesia tical Instory, called Gnostics, or knowing ones, because they pretended to know more than any other Christians; and it has been surmised, from this text, that the sect was now rising to public notice.

Ver. 21. Have erred concerning the faith—It was the desire of being wiser than man was designed to be, that seduced our first mother, Eve, and ruined mankind. (Gen. iii. 6.) And the same principle has led curious minds into danageous errors, in every successive generation. The sect, or rather sects, of the Ghostics, (for they were much divided.) led them into speculations concerning the Aions, or ages.) whom they took for a kind of intelligences emanating from the Deity, which notion was the parent of a thousand foolish fancies.

CONCLUDING REMARKS ON 1 TIMOTHY.

[This Epistle bears the impress of its genuineness and authenticity, which corroborated by the most decisive external evidence: and its divine inspiration as attested by the exact accomplishment of the prediction which it contains respecting the apostacy in the latter days. This prophery is similar in the general subject to that in the second Epistle to the Thessalonians, though it differs in the particular circumstances; and exactly corresponds with that of the prophet Daniel on the same subject: Da. Xi. S3.]—Bagster.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

ITHAT this Epistle was written by St. Paul when a prisoner is sufficiently evident from chap. I. St. 12, 15; ii. 9; and that it was while he was imprisoned at Rome, is universally admitted. That it was not written during his girst confinement, recorded in Acts xxviii, as Hammond, Lightfoot, and Lerdner superosci but during a second imprisonment there, and not long before he suffered martyrdom, as Benson, Macknight, Paley, and Clarke, Bishop Tometre, Michaelis, Rosenmulter, and Horne, contend, is amply proved by the following considerations: in his first imprisonment "he dwell two whole years in bis own hired house, and received all that came to him, treaching the kingdom of God, and teaching those things which concern the Lord Jesus, with all confidence, no man forbidding him," but at the time he wrote his Epistle, he was closely imprisoned as one guilty of a caustial crime, so that Onesiphous, an his arrival at Rome, Linnothy was externely dangerous. At his first confinement at Rome, Timothy was with St. Paul, and is joined with him in writing to the Colossians, Philippiaus, and Philemon; but the present Epistle implies that he was absent. At the former period, Demas was with him; but now he had forsaken him, having loved this present world, and gone to Thessalonica. St. Mark was also then with him but in the proper expect Epistle Timothy is ordered to bring him with him. In the former Epistles, the Apsile confidently looked forward to his liberation, and speedy departure from Rome, (Philip, ii. 24. Philien, 22.) but in the Epistle helofer us he holds extremely different language. (If am now ready to be offered, and the time of my departure is at

■ Jn.5.2t.. 29.

the gospel:

hand: I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day. From these observations, to which others might, and have been added, we may conclude, that this Epistle was written while St. Paul was in imprisonment the second time at Rome, and but a short time before his martyrdom; and, as it is generally agreed that this took place on the 29th of June, A. D. 56, and as the Apostle requests Timothy to come to him before winter, it is probable that it was written in the summer of A. D. 55. It is generally supposed, that Timothy resided at Ephesus when St. Paul wrote this Epistle to him; which appears very probable, though not certain, 1-Bagster.

A. M. cir. CHAPTER 1. 1 Paul's love to Timothy, and the unifergued faith which was in Timothy himself, his mother, and grandmother. 6 He is exhorted to stir up the gift of the which was in him, 8 to be steadfast, and patient in persecution, 13 and to persist in the form and truth of that doct me which he had learned of him. 15 Phyzellus and Hernogenes, and such like, are noted, and Onesphorus is 4069. A. D. cir. 65. CHAP. 1. highly commended. DAUL, an apostle of Jesus Christ by the will of God, a Ep.3.6. according to the a promise of life which is in Christ b 1 Ti.1.2. 2 To Timothy, my dearly beloved b son : Grace, mercy, c Ac.23.1. and peace, from God the Father and Christ Jesus our Lord. d He.13.18. 3 I thank God, whom I serve c from my forefathers e c.4.9.21. with pure a conscience, that without ceasing I have f 1 Ti. 4.6. remembrance of thee in my prayers night and day; 4 Greatly desiring e to see thee, being mindful of thy g Ac.16.1. tears, that I may be filled with joy; 5 When I call to remembrance the unfeigned faith b 1 Ti.4.14. that is in thee, which dwelt first in thy grandmother i Ro.8.15. Lois, and thy mother g Eunice; and I am persuaded 1 Jn.4.18. that in thee also. Lu.21.40. 6 Wherefore I put thee in remembrance that thou stir up the gift of God. h which is in thee by the putting on k Ccl.1.24. of my hands. 7 For God hath not given us the spirit of i fear; but of 1 Mat.1.21. power, and of love, and of a sound mind. m Ro. 8.28, 8 Be not thou therefore ashamed of the testimony of 30. our Lord, nor of me his prisoner : but be thou partaker n Tit.3.5 k of the afflictions of the gospel according to the power of God; De.7.7.8. 9 Who hath saved 1 us, and called mus with a holy Ep.1.9,11. ealling, not according to our works, but according to his own opurpose and grace, which was given us in E Ep.1.4. Christ Jesus before p the world began; q 1 Pc. 1.20. 10 But is now made manifest q by the appearing of r 1 Co.15.54 our Saviour Jesus Christ, who hath abolished death, and hath brought s life and immortality to light through

CHAP. I. Ver. 3. From my forefathers.—Paul was always an upright, conscientious man, even when a persecutor.

Ver. 6. Stir up.—The expression is metaphorical, and may allude to the priests stirring up the embers on the sacred altar: Lord Barrington explains it of blowing the embers.—By the putting on of my hands.—See I Tim. iv.

14. Ver. 7. The spirit of fear, &c.—Doddridge, "Not a spirit of cowardice, but of courage."

Ver. 9. Who hath saved us, &c .- See Rom. viii. 29-30.

Ver. 10. Who hath abolished death.—Death was virtually abolished by bringing life and immortality to light. So the rising sun dispels the darkness:

II Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless t I am not asliamed : for I know whom I have u believed, and am persuaded that he is able to keep that which I have v committed unto him against that day

13 Hold fast wthe form x of y sound words, which thou hast heard of me, in faith and love which is in

Christ Jesus. 14 That 2 good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all a they which are in Asia be turned b away from me; of whom are Phygellus

and Hermogenes. 16 The Lord give mercy unto the house of c Onesipho-

b c.4.10.16. rus: for he oft refreshed me, and was not ashamed of mv d chain:

17 But, when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very

CHAPTER II.

well.

1 He is exhorted again to constancy and perseverance, and to do the duty of a faithful servant of the Lord in dividing the worl aright, and staying profane and vain bubblings. If Of Hymeness and Philettes. 19 The foundation of and white habblings. 17 Of Hymenesis and Philetus. 19 The foundation of the Lord is sure. 22 He is taught whereof to beware, and what to follow after, and in what sort the servant of the Lord ought to behave himself.

HOU therefore, my son, be a strong in the grace

that is in Christ Jesus. 2 And the things that thou hast heard of me b among many witnesses, the same commit c thou to faithful men, who shall be able 4 to teach others also.

3 Thou therefore endure e hardness, as a good soldier of Jesus Christ.

A. M. cir. 4069. A. D. cir. 65

t Ro.1.16. n or, trusterl'

v 1 Pe.4.19. w Re. 2.25.

x Ro.6.17.

▼ 1 Ti.6.3. 1 Ti.6.20.

a Ac.19.10.

c c 4.19.

d Ac.28.20. e Mat.25.34

.. 40. f He, 6, 10.

CHAP. 2.

a Jos. 1 7. Ep.6.10.

b or, by. c I Ti.1 13.

d Ta.1.9.

e c 4.5.

not all at once, but as it increases in strength and glory; for, as to its fina abolition, "the last enemy that shall be destroyed is death." I Cor. xv. 26.——And brought life and immortality to light.—"Life and immortality; as Tillotson remarks, "is a Hebraism for immortal life," It cannot be defined, that not only the Jews, but many of the heathen also, had anticipations of a future state; but they were comparatively defective and obscure; and the latter, at least, may be compared to moonshine-faint and cold; but the gospel throws the full beams of the Sun of righteousness on this doctrine, and renders it resplendent and illustrious. Some, however, translate the Greek word, (aphtharsian,) not immortality, but incorruption-(so Parkhurst)-and refer it to the doctrine of a Resurrection, of which, indeed, the heathen were wholly ignorant, and which was rejected by many of the Jews; but it was clearly revealed in the gospel, and an example of it exhibited in the person of Jesus Christ.

Ver. 13. The form of sound words.—The word properly signifies (as Macknight observes) the first sketch of an artist: and Archbishop Tillotson explains it of the profession of faith then usually made at baptism; but we should rather consider it as referring to the great and essential principles of the gospel. Ver. 15. All they which are in Asia-That is, in the district round Ephe-

sus, where Timothy now resided. The Asiatics, (who were proverbially cowardly,) some of them had probably attended upon Paul at Rome, but had left him at finding themselves in danger with him .- Physettus and Hermogenes.-Of these men we know nothing more than what is here recorded; but

they were, perhaps, well known to Timothy.

they were, perhaps, well known to Timothy.

Mack-mish. "evil." of the hardships which, the Roman soldiers had to endure, see Josephus on the Jewish War, book iii. chap. 5,

A. M. cir. 4 No man that warreth f entangleth himself with the 1069. affairs of this life; that he may please him who hath A. D. cir. 65. chosen him to be a soldier.

5 And if a man also strive for masteries, yet is he no. f 1 Co 9.25. crowned, except he strive lawfully. 26.

6 The husbandman 5 that laboureth must be first g r, lapartaker of the fruits.

Louring 7 Cons.der h what I say; and the i Lord give thee first,must understanding in all things.

taker. 8 Remember that 1 Jesus Christ of the seed of David h i Ti.4.15. was raised from the dead according to my gospel:

i Pr.2.6. 9 Wherein I suffer trouble, as an evil-doer, even unto k bonds; but the word of God is not bound.

i Ro.1.3.4. 10 Therefore I endure all things for the | elect's sakes. k Ep.6.20. that they may also obtain the salvation which is in

Christ Jesus with eternal glory. 1 2 Co. 1.6. If It is a faithful saving: For if in we be dead with him. m Ro.6.5.8. we shall also live with him:

12 If we suffer, we shall also reign with him: if we n Mat. 10.33 deny n him, he also will deny us:

13 If o we believe not, yet he abideth faithful: he e Ro.3.3.

p Nu.23.19. p cannot deny himself.

14 Of these things put 9 them in remembrance, chargq 2 Pe. 1.13. ing them before the Lord that they strive r not about

r Tit.3.9.10. words to no profit, but to the subverting of the hearers. 15 Study s to show thyself approved unto God, a a 2 Pa.1.10.

workman that needeth not to be ashamed, rightly tdit Mat.13.52 viding the word of truth. u or, gan-16 But shun profane and vain babblings: for they

grene. will increase unto more ungodliness. v 1 Ti.6.21. 17 And their word will eat as doth a " canker : of

whom is Hymeneus and Philetus : w ICo 15.12 18 Who concerning the truth have verred, saying

x Pr. 10.25. w that the resurrection is past already; and overthrow the faith of some. y or, steady 19 Nevertheless the foundation x of God standeth

z Na.1.7. y sure, having this seal, The Lord 2 knoweth them that are his. And, Let 2 every one that nameth the Jn.10.14, name of Christ depart from iniquity. a Ps.97.10.

Ver. 6. The husbandman that laboureth, &c - Doddridge. "The husband man must first labour, (and then) partake of the fraits." Macknight translates to the same effect.

Ver. 8. According to my gospel-i. e. the gospel which he preached.

Ver. 9. An evil-doer.—Macknight and Doddridge, "A malefactor."— The word of God is not bound.—On the contrary, persecution often contri-

butes to its propagation. See Philip. i. 12, 13.
Ver. 11. It is a faithful saying.—Compare Rom. vi. 5, 8.

Ver. 15. Rightly dividing the word of truth.-Some think this refers to the duty of the priests in dividing the sacrifices; others, to the husbandman dividing the furrows with his plough; but we should rather refer it to the office of a steward, part of which, in those times, was to give each of the house hold his "portion of meat in due scason." Luke xii. 41.

Ver. 17. Humieneus and Philetus.-The latter is mentioned no where Gee

in Scripture; but of Hymeneus, see I Tun. i. 20.

Ver. 18. The resurrection is past already. - These appear to have been allegorical preachers, who explained the resurrection figuratively of baptism, or perhaps of regeneration, which is the resurrection of the soul; an error afterwards ascribed by Epiphanius to the Gnostics and the Marcionites, and which

Mock night thinks they found slion a misinterpretation of John v. 25.

You 19 Having this scal, The Lord known & Kee—This is thought to be an allusion to Num. xvi. 5. "Even to-morrow the Lord will show who are his." _____

20 But in a gree these there are not only vessels b of gold and of silve, but also of wood and of earth; and

some to honour, and some to dishonour.
21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared a unto every good work.

22 Flee also youthful lusts : but follow righteousness, faith, charity, peace, with them that call g on the f He.1214. Lord out of a pure heart.

23 But foolish and unlearned questions h avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, i patient,

25 In meekness i instructing those that oppose themselves; if God k peradventure will give them repentance to the acknowledging 1 of the truth;

26 And that they may m recover themselves out of the snare n of the devil, who are o taken captive by him at his will.

CHAPTER III.

I He advertiseth him of the times to come, 6 describeth the enemies of the truth, 10 propoundeth unto him his own example, 16 and commendeth the holy

seriptures. PHIS know also, that a in the last days perilous times shall come.

A. M. cir. 4069. A. D. cur. 65.

b Ro.9.21. c Je.15.19.

d c.3.17. e Ec.11.9,10

h ver.16. or, for-

bearing. i Ga.6.1.

k Ac.8.22 1 Tit.1.1. m awake.

n 1 Ti.3.7. o alive.

CHAP. 3. a 1 Ti.4.L.

2 Pe.3.3. 1 Jn.2.18. Jude 17.18

and who is hoty; and will cause him to come near unto him; e in him whom he hath chosen," &c. This passage refers to the priests under the law, and it is in allusion to them, that true Christians are called "a chosen generation, a holy and royal priesthood," 1 Peter ii. 5, 9. Doddridge says, "the expression is here used . . . in allusion to the custom of engraving upon some stones laid in the foundation of buildings the name of the persons by whom, and the pur-poses for which the structure is raised." We have no direct proof to offer; but we strongly suspect this was sometimes done by sealing; and we presume thus seal of a prince was of that authority, that no subject dare remove a stone thus sealed. The late Mr. Taylor, in his fragments to Calmet, No. celvi. 5, has given a copy of a Persian seal, containing not only the name of the king, but three sentences, one of which is, "God is my sufficiency;" another, "He that is not for Huli [Mahomet's son-in-law] is no friend of mine."

Ver. 20. Vessels of earth-Are earthen ware. The vessels of so different materials are intended to represent the different sorts of teachers in the Christian church-some as apostles and evangelists, gold and silver; false

teachers, wood and earthen ware.

Ver. 2t. If a man therefore purge himself from these.—That is, keep himself aloof from the false teachers and their errors, "he shall be a vessel unto

honour," or an honourable vessel, like those of gold or silver.

Ver. 22. Flee youthful lusts.—Timothy is, however, advised to keep him-

self at a distance from false and erroneous teachers, and, at the same time, to guard against those youthful passions to which his age (being only a few years grant digarist these youthelf passions to which its age them, only a few years over thirty might naturally expose him; meaning, by youthful lusts or passions, "not sensual lusts only, (as Mackenight expresses it,) but ambition, pride, love of power, rashness, and obstinacy; vices which some teachers, who are free from sensual lusts, are at little pains to avoid." These he was not only to avoid, but to flee from; and, at the same _ine, in flecing from them, he would pursue after righteousness, faith, charity, (or love.) peace, which he would find in the opposite direction—"with them that call on the Lord out of a pure heart."

Ver. 23. Unlearned questions.-Macknight, "untaught questions;" i. c. questions having no foundation in the Scriptures, and not there resolved; but

curious, idle, and unimportant.

Ver. 26. Recover themselves.—Greek, "awake." Elsner remarks, the original means, to awake from a deep sleep—such as may be the consequence of intoxication; and thinks it refers to an artifice of fowlers, who scatter seeds steeped in intoxicating drugs, intended to stupify the birds. Such a fowler is Sa--Snare of the devil (diabolos)-taken captive.-Greek,

CHAP. III. Ver. 1. In the last days .- See 1 Tim. iv. 1.

4069.

ĜÕ.

31.

A. M. cir. 2 For 5 men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to A. D. cir. parents, unthankful, unholy, 3 Without natural affection, truce-breakers, cfalse b Ro.1.29 accusers, incontinent, fierce, despisers of those that

are good. 4 d'Traitors, heady, high-minded, e lovers of pleasures c or, makebates. more than lovers of God:

5 Having (a form of godliness, but deriving the power d 2 Pa. 2 10, thereof: from such turn away. àu. 6 For of this sort are they g which creep into houses,

and lead captive silly women, laden with sins, led e Phi.3.19. away with divers lusts:

f Tit.1.16. 7 Ever learning, and never able to come to the knowledge of the truth.

g Tit.1.11. 8 Now as Jannes and h Jambres withstood Moses, so do these also resist the truth; men i of corrupt minds. h Ex.7.11. reprobate concerning the faith.

9 But they shall proceed no farther: for their folly i 1 Ti.6 5. shall be manifest unto all men, as theirs also was.

or, of no 10 But thou hast k fully known my doctrine, manner judgment. of life, purpose, faith, long-suffering, charity, patience, 11 Persecutions, afflictions, which came unto me at k or, been a

Antioch, at m Iconium, at Lystra; what persecutions dilinent I endured : but out of them all n the Lord delivered me. follower of. 12 Yea, and all that will live godly in Christ Jesus 1 Ac.13.45, shall suffer persecution.

50. 13 But evil men and seducers shall wax worse and m Ac.14.5. worse, deceiving, and obeing deceived.

6,19. 14 But continue p thou in the things which thou hast learned and hast been assured of, knowing of whom n. Ps 34 19.

thou hast learned them : o 2 Th.2.11. 15 And that from a child thou hast known the holy scriptures, which gare able to make thee wise unto p c.1.13.

salvation through faith which is in Christ Jesus, a Ja.5.39. 16 All r scripture is given by inspiration of God, and sis

r 2 Pe.1.21. profitable for doctrine, for reproof, for correction, for instruction in righteousness: 8 Ro.114

Ver. 3. False accusers. + Margin, "Make bates:" according to Minsheu, a moke-bate, is a make-strife; or, a mischievous, contentious person. The devil himself has his name (Diabolos) from this word, because he is an "accuser of the brethegn."
Ver. 4. Lovers of pleasures more. - Doddridge, "rather than," &c. This applies particularly to those professors who, with little or no hesitation, enter

into all the enjoyments of the world, and frequent its places of fashionable amusements, without appearing to suspect that they renounce Christ by preferring these before him

Ver. ? Janues and Jambres - These are the principal Magicians who with stood Moses - Their names are preserved in Jonathan's Chaldee Parapirase,

in Eusebius, in Plmy, and in an old Pythagorean Philosopher. Ver. H. Persecutions . . . at Antioch, at Iconium, at Lystra .- See Acts

xiii. 50; xiv. 2, 5, 19. Ver. 16. All Scripture—i. e. Holy Scripture, as in the preceding verse, Grotius, Dr. Geddes, and the Unitarian Version, render this "All Scripture given by inspiration of God (is) profitable," &c. changing the place of the verb supplied; and this it appears, has the smellion of the old Syriac, the Vulcate, and most ancient versions. The question, what writings are inspired, must be decided by internal and historical evidence. The sense much depends on the copulative and (Greek kai) which is wanting in the ancient versions generally, but if retained, justifies our authorized translation; to which agree Doddridze, Macknight, and most English commentators; and

17 That the man of God may be perfect, " thoroughly! A. M. cir. furnished unto all good works.

CHAPTER IV.

1 He exhorteth him to do his duty with all care and diligence, 6 certifieth him of the nearness of his death, 9 witheth him to come speedily unto him, and to bring Marcus with him, and certain other times which he wrote for. 14 warneth him to beware of Alexander the smath, 16 informeth him what had befallen him at his first answering, 19 and soon after he concludeth.

CHARGE a thee therefore before God, and the Lord Jesus Christ, who shall judge b the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, c rebuke, exhort with all long-suffering and doctrine.

3 For the time will come when they will not endure 13 sound doctrine; but after their own lusts shall they

heap to themselves teachers, having itching ears; 4 And they shall turn away their ears from the truth. and shall be turned unto I fables.

5 But watch thou in all things, eendure afflictions, do the work of an evangelist, I make full proof g of thy

ministry. 6 For I am now ready to be offered, and the time of my

departure h is at hand. 7 I have fought in good fight, I have finished imy course, I have kept k the faith:

A. D. cir. 65. t Ps.119.98 .. 100.

u or, per-

fected.

CHAP. 4 a 1 Ti.5.21

6 13. b Re.20.12.

c Tit 2.1% d 1 Ti.1.4.

e c.23. f or, fulfil.

g 1 Ti.4.12, 15 h Phi.1.23.

2 Pe.1.11. i 1 Ti.6.12. j Ac.20.24. k Pr.23.23. Re.3.10.

for a full defence of which, in answer to Dr. Geddes, see an Essay "On the Divine Inspiration of the Jewish Scriptures, by Dr. Findlay, of Glasgow," Ver. 17. That the man of God may be perfect.—Margin, "perfected;" i. e.

completely and thoroughly furnished for every good work.

Chap. IV. Ver. 1. The quick and the dead—i. e. those who are alive, as

well as those in their graves. See I Cor. xv. 51, &c. Ver. 2. In season, out of season—i. e. embrace every possible opportunity; whether seasonable or unseasonable to thyself." So Macknight.

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To a person who regretted to Dr. Johnson, that he had not been a clergyman, because he considered the life of a clergyman an easy and comfortable one, the doctor made this memorable reply: "The life of a conscientious clergyman is not easy. I have always considered a clergyman as the father of a larger family than he is able to maintain. No, sit, I do not nearly a clergyman is life as an easy life, nor do I cavy the clergyman who makes it an easy

Ver. 6. I am noto ready to be of ered.—So Doddridge; but Macknight renders it, "I am already poured out;" and others, "I am operation," all plaint to pouring wine, &c. upon the head of the victim, before it was sacri-The sense of both is the same as our version .--The time of my departier is at hand.—Paul fell a marty to the rage of that executable tyrant, who, as is well known, after setting fire to the inperial city, laid the fault moun the Christians. The death of Paul is commonly placed in A. D. 65 and his being a Roman citizen, procured him the honour of decapitation between the general city of the control instead of crucifixion. Milner cites from Chrysostom a tradition, that the immediate cause of his last imprisonment was, that his preaching had converted a cup-bearer and concubine of the emperor; though Bishop Pearson,

verted a cut-hearer and concume of the emperor; unough distonly rearson, and some other learned men, are of opinion that he was not put to death by Nero, but by one of his deputies, while he was himself gone to head the army in Greece. There is no doubt, however, of his marrydom.

Ver. 7. I have fought a good fight, &c.—Macknight, "I have combate the good combat; I have finished the race; I have preserved the faith." These terms are evidently asymietic—that is, they allude to the Olympic games; the former alluding to the boxing or wrestling combats, and the latter to the races. He had completed both: his hattle was fought—his race was run; he had also kept the sacred deposit of the faith intrusted to him.

576	2 TIMOTHY, IV.
A. M. cir. 4069. A. D. cir. 65.	8 Henceforth there is laid up for me a crown lof right- cousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all
1 1 Co.9.25. 1 Pe.5.4. Re.2.10.	them malso that love his appearing. 9 Do thy diligence to come shortly unto me: 10 For Demas hath forsaken me, having loved nth, present world, and is departed unto Thessalonica;
m1 Co.29.	Crescens to Galatia, Titus unto Dalmatia. 11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the
n 1 Jn.2.15.	ministry. 12 And ° Tychicus have I sent to Ephesus. 13 The cloak that I left at Trons with Carpus, when
o Tit.3.12.	thou comest, bring with thee, and the books, but especially the parchiments.
p Ps.23.4.	14 Alexander the coppersmith did me much evil: the Lord Preward him according to his works: 15 Of whom be thou aware also; for he hath greatly
q or,preach- ings.	withstood our 4 words. 16 At my first answer no man stood with me, but all t men forsook me: I pray God that it may not be laid to their charge.
r c.1.15.	17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be
в Ас.7.60.	fully known, and that all the Gentiles might hear: and I was delivered out of the mouth "of the lion. 18 And the Lord "shall deliver me from every evil
Mat.10.19 Ac.23.11.	work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen. 19 Salute Prisca and Aquila, and the household of
A Ps.22.21.	Onesiphorus. 20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.
v Ps.121.7.	21 Do thy diligence to come before winter. Eubulus

Ver. 8. A crown of righteousness-i. e. a reward of righteousness. See 1

Cor. ix. 25, and note. Ver. 10. For Demas.-Paul complains, he "hath forsaken me, having loved the present world." Prom the cautious manner in which Paul speaks of this man in Coloss. iv. 14, it has been inferred that he considered him as a doubtful character, but this is not certain; nor is there any proof that Demas apostatized from Christianity; perhaps his secular interests might induce him to go to Thessalonica, or fear might deter him from staying with the

apostle. Ver. 11. Take Mark—i. e. John Mark: see Acts xii. 25. Paul and Mark had evidently now been reconciled. See Acts xv. 32. Ver. 13. The clook.—Macknight, "Bag;" and others, portmanteau. Il e

word is variously used.

Ver. 11. Alexander.—Alexander is so common a name, that there is no certainty that this Alexander was either of those who had been before mentioned though what is said of him agrees with 1 Tim. i. 20. Both evidently opposed

Paul's preaching. Ver. 17. Fully known.—Macknight, "Fully (and boldly) declared." The word literally signifies, "might be carried with a full sail."

Ver. 19. Salute Prisca-Or "Priscilla," Acts xviii. 2.— The household of Onesiphorus.—From Onesiphorus himself not being here mentioned, it may

be reasonably supposed that he was with St. Paul at Rome.

Ver. 20. Erastus.—1 As Timothy accompanied the apostle from Corinth to Jerusalem, through Macedonia, and probably to Miletus, before his first imprisonment at Rome, it would have been wholly superfluous to have informed him of Erastus, if he had spoken of that voyage; and Trophimus accompanied the apostle to Jerusalem. Acts xx. 4-16; xxi. 29.]-Bagster .phimus.-See Acts xxi. 29.

greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.
22 The Lord Jesus Christ be with thy spirit. Grace

be with you. Amen.

If The second epistle unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before where the second time.

A. M. eir. 4069. A. D. eir. 65.

W Cesar Neto, or, the En petor Nero.

Ver. 21. Claudia.—Dr. Henry, in his Eccles. Hist., supposes this to be the lady celebrated in two of Martial's Epigrams; but Macknight thinks this inconsistent with her age. Tradition states, that she first brought the gispel into Britain.

CONCLUDING REMARKS ON 2 TIMOTHY.

THIS epistle was written to St. Paul's most intimate friend, under the miseries of a jail, and with the near prospect of an ignominious death, which he suffered under the cruel and relentless Nero; and it is peculiarly valuable to the Christian church as exhibiting the best possible evidence of the tuth and reality of our holy religion, and affording a striking contrast between the persecuted, but confident and happy Christian, and the ferocious, abundoned, and profligate Roman. The detestable Nero having set fire to Rome, on the 10th of July, A. D. 64, endeavoured to remove the odium of that nefarious action, which was generally and justly imputed to him, by charging it upon the Christians, who had become the objects of popular natred on account of their religion; and in order to give a more plausible colour to this calumny, he caused them to be sought out, as if they had been the incendiaries, and put great numbers to death in the most barbarous and creel manner. says Tacitus, "were covered over with the skins of wild beasts, that they might be torn to pieces by dogs; some were crucified; while others, having been daubed over with combustible materials, were set up as lights in the night time, and thus burnt to death. For these spectacles, Nero gave his own gardens, and, at the same time, exhibited there the diversions of the circus; sometimes standing in the crowd as a spectator, in the habit of a charioteer, and at other times driving a chariot limself." (See also Suctonius, in Vit. Nero c. 16.) To these dreading scenes Jurenal thus alludes: "Describe a great villain, such as Tigellinus, (a corrupt minister under Nero.) and you shall suffer the same punishment with those who stand burning in their own flame and smoke, their head being held up by a stake fixed to a chain, till they make a long stream (of blood and sulphur) on the ground." So also Martial in an epigram concerning the lamous C. Mucius Secreta, who lost the use of his right hand by burning it in the presence of Porsenna, king of Etruria, whom he had attempted to assassinate: "You have, perhaps, lately seen acted on the theatre, Mucius, who thrust his hand into the fire: if you think such a the theatre, Abellis, who thrust in shand into the fire: if you think such a person patient, valiant, and stout, you are a senscless dotard. For it is a much greater thing, when threatened with the troublesome coat, to say, I do not sacrifice, than to obey the command, Burn the hand." This troublesome coat, or shirt, was made like a sack, of paper or coarse linen cloth, either besneared with pitch, was, or subhar, and similar combustible materials, or dipped in them: which was then put on the Christians, who, in order to kept upriebt, the better to resemble a flaming torch, had their chins severally fastened to stakes fixed in the ground. At the same period, many of the most illustrious senators of Rome were executed for the consuracy of Lucan, Seneca, and Piso; many of whom met death with courage and serenity, though unblest with any certain hope of futurity. With the Christian alone was united purity of manners amidst public licentiousness, and purity of heart amidst universal relaxation of principle: and with him only were found love and good will to all mankind, and a patience, and cheerfulness, and trumph in the hour of death, as infinitely superior to the stoical calmness of a Pagan, as the Christian martyr himself to the hero and the soldier. After such scenes as these was this Eoistle written, probably, the last which St. Paul even wrote; and, standing on the verge of eternity, full of God, and strongly antiwrote; and, standing on the verse of etermity, mit of you, and strongly appropriate an eternal weight of glory, the venerable Apostle expressed the sub-limest language of lype and exultation:—"I am now ready to be offered, and the time of my departure is at hand. I have fought a good light, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at the light of the properties." that day; and not to me only, but to all them also that love his appearing (Chap. iv. 6-8.) Surely every rational being will be ready to exclaim. me die the death of the righteous, and let my latter end be like his!" |- B.

THE EPISTLE OF PAUL THE APOSTLE TO TITUS.

[Or Titus, to whom this Epistle is addressed, and of whom St. Paul speaks in terms of the highest approbation and most cordial affection in his Epistles. we know nothing more with certainty than that he was a Greek by birth, and one of the Apostle's early converts, who frequently attended him in his We have also no certain information when, or by whom, the Goepel was first preached in Crete; though it is probable that it was made known there at an early period, as there were Cretans present on the day of Pentecost, who, on their return home, might be the means of introducing it among their countrymen. Nor have we any account concerning St. Paul's lab mus in that island, except the bare fact which may be inferred from this Epistle; though St. Luke mentions that he touched at the Fair Havens and Lasca in his voyage to Rome. It is therefore inferred, that this event took place, and consequently this Epistle was written, subsequent to his first impriorment at Rome, and previously to his second, shout A. D. 61; which is considerably strengthened by the verbal harmony subsisting between this Epistle and the first Epistle to Timothy. The Apostle seems to have had very great success in his ministry in that island; but, by some means, to have been hurried thence, before he could order the state of the churches in a regular manner. He therefore left Titus there to settle the churches in the several eities of the island, according to the apostolical plan. Titus lived there till he was 91 years of age, and died, and was buried in that island. It was upon the occasion of Titus being thus left at Crete, that \approx t. Paul wrote this Eristle, to direct him in the proper discharge of his vanous and important daties.]—Bagster.

A. M. cir. 4069.	CHAPTER I.
A. D. cir. 65.	1 For what end Tims was left in Crete. 6 How they that are to be chosen ministers ought to be qualified. 11 The mouths of evil teachers to be stopped: 12 and what manner of men they be.
CHAP. 1.	PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and
a 2 Ti.2.25.	the a acknowledging of the truth which bis after god-
b 1 Ti.6.3.	liness; 2 °In hope of eternal life, which God that dcannot
c or, For.	lie, promised before the e world began;
d 1 Sa.15.29 He.6.18.	3 But f hath in due times manifested his word through spreaching, which is committed unto me according to
e Mat.25.34	the commandment of God our Saviour;
f 2 Ti.1.10.	4 To Titus, mine own son hafter the common faith:
g Ro.10.14, 15.	Grace, mercy, and peace, from God the Father and
1 tTi.1.1,2	the Lord Jesus Christ our Saviour.
j 1Co.11.31.	5 For this cause left I thee in Crete, that thou should- est set in order i the things that are i wanting, and
) or, left undone.	ordain * elders in every city, as I had appointed thee: 6 If any be ! blameless, the husband of one wife,
k Ac.14.23. 2 Ti.2.2.	having faithful children, not accused of riot, or un-
1 1 Ti 3.2,	ruly. 7 For a bishop must be blameless, as the steward of God: not self-willed, not soon angry, not given to
m or, things	wine, no striker, not given to filthy lucre;
n 2 Th. 2.15.	8 But a lover of hospitality, a lover of good mmen,
o or, in teaching.	sober, just, holy, temperate; 9 Holding a fast the faithful word as he hath been
Ver. 4.	. Ver. 2. Promised before the world began.—Compare 2 Tim. i. 9. Titus, mine own son.—So he calls Timothy, 1 Tim. i. 2. Of the

respect with which he elsewhere speaks of Titus, see 2 or. ii. 13; vii. 6, 13, 14, &c.
Ver. 7. A bishop must be blameless, &c.—Compare 1 Tim. iii. 2, 3.
Ver. 8. A lover of hospitality.—Doddridge and Macknight, "hospitable."

p Ja.1.26.

q Mat 23.14

r Ac.17.28.

wor, roid of judg-

ment.

CHAP, 2

lant.

c or, holy

women.

taught, that he may be able by sound doctrine both A. M. cir. 4069. to exhert and to convince the gainsayers. A. D. cir. 65

10 For there are many unruly and vain P talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert 9 whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One r of themselves, even a prophet of their own, said. The Cretians are alway liars, evil beasts, slow

s 2 Ti 4.2 bellies. 13 This witness is true. Wherefore rebuke s them t 1 Ti.1.4. sharply, that they may be sound in the faith;

14 Not giving heed to Jewish t fables, and commandn Ro.14.14. ments of men, that turn from the truth.

15 Unto "the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; v 2 Ti.3.5,7. but even their mind and conscience is defiled.

16 They profess v that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work wreprobate.

CHAPTER II.

1 Directions given unto Titus both for his doctrine and life. 9 Of the duty of servants, and in general of all Christians.

BUT speak thou the things which become sound doorline:

a Pr.16.31. 2 That the aged a men be b sober, grave, temperate, b or, rigisound in faith, in charity, in patience.

3 The aged women likewise, that they be in behaviour as becometh choliness, not dfalse accusers, not given to much wine, teachers of good things;

4 That they may teach the eyoung women to be sober, to love their husbands, to love their childd or, makebates.

ren, 5 To be discreet, chaste, keepers at home, good, e 1 ? i.5.14. obedient to their own husbands, that the word of God be not blasphemed. f or, wise.

Ver. 10. Of the circumcision-i. e. those Judaizing teachers who taught the necessity of circumcision to all men.

necessity of errametsion to an inen.

Ver. 14. Whose mouths must be stopped.—"Neither by persecution nor force, (asys Macknight,) but by clear and strong reasoning."

Ver. 12. A prophet of their over—That is, a poet; for their poets were supposed to be inspired by the Muses, if not by the gods. The verse here cited is from Epimenides, and is thus poetically rendered-

False Cretans, savage beasts, with bellies slow."

Macknight remarks, that the words prophet and poet were used as synonymous, both by the Greeks and Romans.—Evil beasts—i. e. wild beasts.—Slow bellies—Laxy gluttons.

Ver. 13. Rebuke them sharply.—Literally, "cuttingly."

Ver. 14. People fables.—See 1Thm. i. 4, and note. A superstitions attention to outward forms quiets their consciences in the neglect of Christian moveds, and the consultation of the consultation of the consistence.

morals; and the commission of immoralities leads them to fly to saints and angels for their intercession, when they dare not approach the Son of God himself, whose "eyes are as a flame of fire."

Ver. 15. Unito the pure all things are pure, &c.—See Mat. xv. 11. Acts x. 15. Rom. xiv. 14, 20—23. CHAP. II. Ver. 2. In Anaity.—Greek, "love."

abroad.

Ver. 3. Holiness.—Doddridge, "saints" Machnight, "sacred persons."

—False accusers.—Margin, "make-bates." See note on 2 Tim. iii. 3.
Ver. 5. Keepers at home—That is, domestic; not seeking their pleasures

İ	580	TITUS, III.
Ì	A. M. cir. 4069.	6 Young men likewise exhort to be 3 sober mind
	A. D. cir. 65. g cr, dis-	ed. 7 In all things showing thyself ha pattern of good works: in doctrine showing uncorruptness, gravity, sincerity,
	h 1 Ti.4.12.	8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed,
-	i 1 Ti.6 3.	having no evil thing to say of you.
	& c. k or, gain-	9 Exhort servants i to be obedient unto their own masters, and to please them well in all things; not
1	saying. 1 Mat.5.16.	kanswering again; 10 Not purloining, but showing all good fidelity;
1	m Ro.5.15.	that they may adorn the doctrine of God our Saviour in all things.
!	men, hath appeared	11 For the grace mof God that bringeth salvation hath appeared to all men,
	o Ro.S.13. p 1 Pe.2.11.	12 Teaching us that, denying oungodliness and worldly plusts, we a should live soberly, righteously,
l	q Lu.1.75. r 2 Pe.3.12.	and godly, in this present world; 13 Looking r for that blessed hope, and the glorious
	s Re.1.7.	appearing sof the great God and our Saviour Jesus Christ;
1	t Ep.5.2.	11 Who gave t himself for us, that he might redeem

14 Who gave thimself for us, that he might redeem | n Pi 130.8 us from all u iniquity, and purify v unto himself a v He.9.14. peculiar w people, zealous x of good works. w De.7.6.

15 These things speak, and exhort, and rebuke with 1 Pe.2.9. all authority. Let y no man despise thee. x Ep.2.10. Than testing is the CHAPTER III.

Titus is yet farther directed by Paul, both concerning the things he should teach, and not teach. 10 He is willed also to reject, obstinate herelics: 12 which done, he appointed him both time and place, wherein he should come y 1 Ti.4.12.

unto him, and so concludeth. OUT them in mind to be subject a to principalities and powers, to obey magistrates, to be ready to a Ro.13.1. | every good work,

Ver. 8. Sound speech.-This term is used only in this Epistle, and in the two to Timothy. - Of the contrary part. - Macknight, " On the opposite side;" i. e. an infidel, or unbeliever.

Ver. 10. Not purloining.-To purloin is to defraud any one, or to keep back

his property

CHAP. 3.

Ver. 11. Hath appeared to all men.—Margin, "That bringeth salvation to all men, hath appeared." Doddridge and Macknight adhere to the text. The word "appeared" is applied to the shining of the sun and stars, Acts xxvii. 20.

Ver. 13. The great God and our Saviour .- Dr. Burgess remarks, that the whole of this title is referred to Christ" by the unanimous judgment of the Greek Fathers, and of all the Latins but one." Smith quotes Wordsworth and Bishop Middleton, on the same side. Doddridge quotes Fleming, as remarking, that we never read in Scripture of Father's appearing. But see Mat. xvi. Luke 1x. 26.

Ver. 14. A peculiar people.—See Exod. xix. 5. Deut. vii. 6. The meaning is, exclusive property; that which belongs to Christ in exclusion of all others. And that which distinguishes them from all other men, is not zeal, but zeal for good works. Other men are zealous for their individual interests; but thristians are as full of zealous labours, to advance the happiness of their fellow

men and the glory of the Redcemer's cause.

Ver. 15. Speak-exhort-rebuke-i. e. inculcate the doctrines-enforce the duties-and rebuke the vices, above enumerated .- With all authority-i. e. as a divinely appointed and divinely instructed teacher. - Let no man despise thee .- Two things are necessary to avoid contempt: to assert nothing without proof, and not to contradict by actions what is taught in words. Compare t Tim. iv. 12.

CHAP. III. Ver. 1. Principalities .- Macknight, "Governments."

i 2 Ti.2.23.

2 To speak evil of no man, to be no brawlers, but | A.M. cir. gentle, showing all b meekness unto all men. A. D. cir. 3 For we courselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleab Ep.4.2 sures, living in malice and envy, hateful, and hating one another.

4 But after that the kindness and dlove of God our Saviour toward man appeared. 2 1 Co.6.11.

1 Pc.4.3. 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost: d or, pity.

6 Which he shed on us fabundantly through Jesus Christ our Saviour;

7 That being justified 5 by his grace, we should be e Ep.24.5.9 made heirs according to the hope of eternal life.

8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful a to maintain good f or, richly. These things are good and profitable unto men.

9 But i avoid foolish questions, and genealogies, and g #0.2.24 contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is a heretic, after the first and h ver.1.14

second admonition ireject; 11 Knowing that he that is such is subverted, and

sinnerh, being condemned of himself. 12 When I shall send Artemas unto thee, or Tychicus,

be diligent to come unto me to Nicopolis: for I have determined there to winter. 13 Bring Zenas the lawyer and Apollos on their Maul 8.17

Ver. 4. God our Saviour .- This expression occurs only here and in the 2d Epistle to Timothy

Ver. 8. A faithful saying .- This phrase also occurs only here, and in Paul's Epistles to Timothy

Ver. 9. Foolish questions, &c.—See 1 Tim. i. 4, and note. Ver. 10. A man that is a heretic.—The term "heretic" is used only in this place throughout the New Testament, though the word "heresy" is used frequentplace throughout the New Festament, mough the word nervey is used requesti-by in the book of Acts, as equivalent to sect. (See Acts v. 17; xv. 5; xxvis. 1; xxvii. 22.) Prior to Christianity, the word was used indifferently for any sect or party, religious or philosophical; but after the erection of the Christian church, it was used for such separations only as were made on the ground of church, it was used for such separations only as were made on the ground of doctrine or principle. What, then, constituted the notion of a hercic in the lirst ages of the church? I. He was supposed to be in an error. 2. That error was thought permicious. "Heresy (says Materiand) lies in espousing permicious doctrines." 3. That error was of sufficient importance to break communion, and to violate the unity of the church. —Admonition reject.—Here is not a word about burning them; no fines, nor imprisonments, nor even curyest, "with bell, book, and candle?" but only admonish them again and again, and if they remain incorrigible, reject them - first as teachers, and finally, from the communion of the church.

Ver. II. Subverted .- Doddridge and Macknight. "perverted," or turned aside.

Nicopolis.—There are several cities of this name, and it is doubtful which is here intended; some rd-ring it to Nicopolis. a city of Epirus; others to a city of the same name in Thrace, on the borders of Macedonia, as in the subscription by the Epistle. [This was probably Nicopolis, a city of Epirus, on the gulf of Ambracia, in the Adriatic sea, near Actiom, which Augustus built in commemoration of his victory there over Mark Antony. |-Bagster.

Ver. 13. Zenas the lawyer.—Probably a professor of the civil, or Roman

65.

A. M. cr. Journey diligently, that nothing be wanting unto

14 And let ours also learn to k maintain good 1 works for necessary uses, that they be not unfruitful.

kor.profess for necessary uses, that they be not unrunting. 15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

If It was written to Titus, ordained the first bishop of the Chapter from Nilson, of Many

the church of the Cretians, from Nic. poles of Maccedonia.

Ver. 14. Maintain good works.—Macknight, "For accessary uses." Doddridge, "purposes;" that is, to support themselves, and to assist others.

Ver. 15. Them that love us in the faith.—i. e. our Christian friends. CONCLUDING REMARKS ON THE EPISTLE TO TITUS.

THE striking affinity which subsists between the Epistle to Titus and the first Epistle to Timothy has been pointed out by several able writers. Both Epistles are addressed to persons left to preside in, and regulate their respective churches during the Apostle's absence. Both are principally occupied in describing the qualifications of those who should be appointed to ecclesiastical offices; and the requisites in this description are nearly the same in both Timothy and Titus are both cautioned against the same prevalent corruptions; the phrases and expressions in both letters are nearly the same; and the writer accests his two disciples with the same salutations; and passes on to the business of the Epistle with the same transition. The most natural mode of accounting for these resemblances and verbal coincidences, is by supposing, as we have already had reason to conclude, that the two Epistles were written about the same time, and while the same ideas and phrases still dwelt in the writer's mind. "Nevertheless," as Macknight justly observes, repetition of these precepts and charges is not without its use to the church still, as it makes us more deeply sensible of their great importance; not to mention, as it makes us more accept sensible of their great importance; not to mention, that in the Epistle to Thus, there are things peculiar to itself, which enhances its value. In short, the Epistles to Timothy and Titus, taken together, containing a full account of the qualifications and dities of the ministers of the gospich, may be considered as a complete body of divinely inspired ecclesiastical canons, to be observed by the Christian chergy, of all communions, to be end of the world." The island of Crete, now Candia, where Titus was a recovered in ancient times for the sabbrity of its climate; for the richness and fertility of its soil; for its bundred cities; for the excellence of its laws, given by its king Minos; for Mount Ida, where Juriter was said to have been preserved from the jealousy of his father Saturn : for the sepulchre of Jupiter; and in fact, for being the cradle of the gods, most of the absurdities that have been embodied into the heather mythology having there had their The Cretans, though at an early period celebrated for their great advances in civilization, and for an admirable system of laws, were notorious for covetousness, piracy, hixury, and especially for lying; insomuch that kretizein, to act like a Cretan, became a proverb for deceiving and telling lies; and a Cretan lie signified one that was remarkable for its magnitude and imand an end of the mations against which the Greena proveil, "lew are of the three K's," in English C.) was directed; i. e. Kappadocia, Kiticia, and Krete; and Polybins (l. iv. c. 8.5, &c.) represents them as disgraced by piracy, robbery, and almost every crime; and the only people in the world who found nothing sordid in money, however acquired. agrees their character given by Epimenides, one of their own poets, as quoted by St. Paul, (ch. i. 12, 13.) from a work of his no longer extant, entitled Concerning Oracles, and which the Apostle declares constituted their true cha-

rater:
The Cretars are always liars, destructive wild beasts, sluggish gluttons.

Over this mass of idolatry and corruption, however, the gossel triumyhed, producinely his benien and heavenly influences, purity, honesty, truth, and every moral and Christian virtue; nor has the successive subjuctation of the people by the Saraceus and Turks been ever able wholly to extinguish, though it has obscured, the light of Christianity which once shone upon them with such splendour. The island is divided into twelve hisboys? sees, under the patriarch of Constantiople; but the execrable Turks, though they profess to allow the Christians the free exercise of their teligion, will not permit them to repair their churches, many of which they have converted into mosques; and it is only by the influence of large sums of gold, and to the pashas, that they can keep their religious houses from total dilapdation [3–Bagster.]

THE EPISTLE OF PAUL THE APOSTLE TO PHILEMON.

PHILEMON appears to have been a person of some consideration at Colosse, and in the church at that place, who lad been converted by the ministry of St. Paul, probably dump his abode at Ephesus; Onesimus, a slave of Philemon, having, as it is generally thought, been guilty of some dishonesty, fled from his master, and came to Rome; where the Apostle was at that time under confinement the first time, as appears by his expectation of being shortly released, about A. D. 62. Having, by some means, attended the practions of the Apostle. "in his own hired house," it pleased God to bless it to his conversion. After he had given satisfactory evidence of a real change, and manifested an excellent and amiable disposition, which greatly endeared him to St. Paul, he was sent back to his master by the Apostle, who wrote this Epistle to reconcile Philemon to his once unfaithful servant.]—Bagster.

	4 He rejoiceth to hear of the faith and love of Philemon, 9 whom he desireth to forgive his servant Onesimus, and lovingly to receive him again.	A. M. 4066. A. D. 62.
	PAUL, a prisoner a of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved,	a Ep.3.1.
	and b fellow-labourer,	b Ph.2.25.
	2 And to our beloved Apphia, and Archippus cour fellow-soldier, and to the church ain thy house:	c Col.4.17.
	3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.	d Ro.16.a
İ	4 I thank f my God, making mention of thee always	e Ep.1.2.
-	in my prayers, 5 Hearing of thy love and faith, which thou hast	í Ep 1.16.
	toward the Lord Jesus, and toward all saints; 6 That s the communication of thy faith may become	g Phi.1.9,11
	effectual h by the acknowledging of every i good thing which is in you in Christ Jesus.	h Ja.2.14,17
	7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed j by thee, brother.	i Phi.4 8 21'e.1.58
	8 Wherefore, though & I might be much bold in Christ to enjoin thee that which is convenient,	j 2 Co.7.13. 2 Ti.1.16.
	9 Yet for love's sake I rather beseech thee, being such a one as Paul the aged, and now also a pri-	k 1 Th.2.6.
	soner of Jesus Christ. 10 I beseech thee for my son 1 Onesimus, whom I	l Col.4.9.
١	have begotten min my bonds:	m 1 Co.4.15.

Ver. 1. Paul, a prisoner.—Macknight, (more literally,) "confined with a chain." See Acts xwiii 20. [The Apostle in this Epistle indulers in some fine paronomasins on the proper names. Thus Philemon, affectionate, or beloved; "our dearly beloved;" "Applin, is, "The beloved sister," as several MSS, Vulente, and others correctly read; Archippus, (the ruler of the horse for managing of which heroes were anciently famous,) is, "our fellow soldier," and (mesimus, (useful or profitable,) once unprofitable, is now profitable.]—Bagster.

Ver. 5. That the communication of thy faith may become effectual — Doddridge, "That thy communion in the faith may be efficacious" in inducing others also to believe in Christ.

Ver. 7. The bowels of the saints are refreshed by thee-i. c. by Philemon's

charities to the poor saints.

Ver. 8. Might be much bold—Rather, "more," or "very bold."
Ver. 9. Paul the aged.—Macknight calculates, that at this time he was sixty years old, and perhaps, through his many sufferings, appeared much older.—And now also a prisoner.—See note on yer. 1.

Ver. 10. Onesimus, whom, &c.—Macknight translates this more literally

\$84	PHILEMON.
A. M. 4066. A. D. 62.	11 Which n in time past was to thee unprofitable,
	but now profitable to thee and to me:
n l Pe.2.10.	12 Whom I have sent again; thou therefore receive
(him, that is, mine own bowels:
1 Co.16.17 Phi. 2.30.	13 Whom I would have retained with me, that oin
1111.2.30.	thy stead he might have ministered unto me in the
p 2 Co.9.	bonds of the gospel: 14 But without thy mind would I do nothing; that
1	thy benefit should not be as it were of necessity, but
q Ge.45.£8	p willingly.
1	15 For aperhaps he therefore departed for a season,
r Mat.23.9.	that thou shouldest receive him for ever:
1 11.0.2.	16 Not now as a servant, but above a servant, a
s Col.3.22.	brother beloved, specially to me, but how much
. Col. 3. 22.	more unto thee, both in the sflesh, and in the Lord?
t 2Co.8.23.	17 If thou count me therefore a t partner, receive him
1 2 00.0.23.	as myself.
u ver.7.	18 If he hath wronged thee, or oweth thee aught, put
u ver. 1.	that on mine account;
▼ 2 Co.7.16.	19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou
1 + 2 00.4.15.	owest unto me even thine own self besides.
w Phi.2.24.	20 Yea, brother, let me have joy of thee in the Lord.)
w 1 111.2.24.	refresh " my bowels in the Lord.
x 2 Co.1.1i.	9) Having confidence vin the chedience I wrote unto
x 2 Co.1.11.	thee, knowing that thou wilt also do more than I say.
y Col.1.7.	22 Bat withal prepare me also a lodging : for I w trust
y Col.1.7.	that through xyour prayers I shall be given unto
z Ac.12.12,	you.
25.	23 There salute thee y Epaphras, my fellow-prisoner
	in Christ Jesus; 24 * Marcus, Aristarchus, Demas, Lucas, my
a Ac.19.29.	fellow-labourers.
	25 The c grace of our Lord Jesus Christ be with your
b 2 Ti.4.11.	
	Written from Rome to Philemon, by Onesimus a
c 2 Ti.4.22	, , ,

"My son, whom I begat in my bonds, (even) Onesimus;" and he remarks, that

placing "Onesimus" name in the end of this sectence las in the original] has a fine effect, by keeping the reader in suspense."

Ver. 12. Sent again—i. e sent back again.—Mine onen bowels—i. e. the fruit of his body; speaking of him as his own son. Compare Isa. Alviii 19.

xlix. 1. Ver. 14. That thy benefit.-(Greek, Agathon,) "good deed," or Lene-

volence.

Ver. 15. For a season. - [This is a most delicate and masterly stroke; and indeed the whole Epistle, as Doddridge instly remarks, considered in no other point of view than as a mere human composition, must be allowed to be a master-piece of its kind. If compared with an Epistle of the younger Pliny, to which we may add another of Horace, written on a similar occasion. that Epistle, though composed by one who excelled in the epistolary style, and though undoubtedly it has many beauties, will be found by persons of taste much inferior to this animated composition of the Apostle Paul. 1-Bagster ...

For ever.—Not only in this world, but a so in the rest.

Yet 20. Refresh my boreels.—Puil's bowels yearned over Onesiums—he was greatly concerned for him: Philemon's kindness would relieve his anx.ety. and comfort him. Compare ver. 7.

Ver. 21. More than I say-i. e. not only pardon him, but give him his liberty, that he might devote himself to the ministry of the gospel-which doubtless was the event.

Ver. 24 Marcus, &c .- See Col. iv. 10, 12, 14.

CONCLUDING REMARKS ON THE EPISTLE TO PHILEMON

Paley expresses his admiration of the tenderness and delicacy of this epistle. There is certainly something very melting and persuasive in every part. It is a warm, affectionate, authoritative teacher, ardently interceding with an absent friend, for a beloved convert in a state of slavery, in a manner full of kindly affection, according with the censibility of his mind.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

THE HEBREWS were the Jews in Judea, who spoke a dialect of the Heorew, and were so called to distinguish them from those who resided among the Greeks, and spoke their language, and were called Hellenists, or Greeks, (Acts vi. 1; ix. 29; xi. 20.) To such of the Helrews as professed Christianity this Epistle was addressed, according to the opinion of the ancient Christian writers, and the best modern critics; and this decision is corroborated by the internal evidence of the Epistle itself, which contains many things peculiarly suitable to the believers in Judea. Though Hebrew was commonly spoken by the persons to whom this Epistle was sent, there is no necessity to suppose, with Original and others, that it was originally written in that language, and afterwards translated into Greek by Luke, Barrabas, or Clement; for the latter language was then universally understood, and nuclesteemed by the inhabitants of Palestine, and the apostolical Epistles being intended for the use of the whole Christian world, as well as for the persons to whom they were sent, it was more proper that they should be written in Greek, than in any provincial dialect. In fact, the circumstance of there being no authentic report or tradition respecting any one copy of the Hebrew Epistle; the style of the epistle throughout, which has all the air of an original; the occurrence of numerous paronomasias or Greek words; the interpretation of Hebrew names, such as Melchisedec by King of Righteousness, and Salem by peace, in a manuar by no means like the additions of a translator; and the adotations from the Old Testament being generally taken from the Septuagint, even where that version in some degree varies from the Hebrew; all these facts furnish positive and conclusive evidence that it was originally written in the Greek I mentage, in which it is now extant. Though St. Paul's mane is not affixed to this Episile, (which he probably omitted because he was obnozions to the current tra-dition of the algorithms to the current tradition of the church, the superscription. "The Epistle of Paul the Apostle to the Hebrews," heing found in all our manuscripts, except one, and the agreement of the style, or phrases, allusions, and exhortations, with those in the acknowledged Epistles of St. Paul, determine it to be the genuine production of that eminent Apostle; to which conclusion Carpzov, Whithy, Lardner, Macknight, Hales, Rosenmuller, Bengel, Bishop Tomline, Horne, Tomnesend, and almost every other modern commentator and critic, after weighing the mass of evidence, both external and internal, are constrained to arrive. If then St. Paul was the author of this Epistle, the time when, and the place where, it was written, may be easily ascertainel; for the salutation from Se. saints in Italy, (ch. xiii. 21,) and his promise of seeing the Hebrews she dy, (ver. 23.) plainly intimate that his first imprisonment at Rome was then erwhen the property of the print of being so. Consequently it was written from Italy pellups from Rome, soon after the Epistles to the Colossians, Philip pans, and Philemone, either at the end of A. D. 62, or more probably in the beginning of the year 63. The grand design of the Apostle, in writing this Epistle, was a constant of the property of the to g and the Jews in Palestine, who were then in a state of poverty, affliction and persecution, against apostacy from the faith; by proving the truth of the grand doctrines of Christianity, and by showing that it was the completion and perfection of the Mosaic dispensation, the rites and ceremonies of which were but types of the New Testament dispensation.]-Bagster.

CHAPTER I.

Christ in these last times coming to us from the Father, 4 s preferred above the angels, both in person and office.

OD, who a at sundry times and in divers manners Chap. t spake in time past unto the fathers by the prophets, a Nu.12.6,9

A. M. cir.

CHAP. I. Ver. 1. At sundry times .- Macknight, "in sundry parts."

2 Hath in these last days b spoken unto us by his M. cir. 4067. Son, whom he hath appointed heir c of all things, ly A. D. eir. whom dalso he made the worlds: 6.3.

3 Who being the brightness of his glory, and the b De.18.15. express image of his person, and upholding all things c Ps.2.8. by the word of his power, when the had by himself d Jn.1.3. purged our sins, sat down gon the right hand of the e Jn. 1.14

Majesty on high; Col.1 11.

4 Being made so much better than the angels, as he 17 f c.7.27. hath by inheritance obtained a more excellent name 9.12..11. than they. g Ps. 110.1. 5 For unto which of the angels said he at any time,

Ep.1.20, h'Thou art my Son, this day have I begotten thee? 21. h Ps.2.7. And again, I will be to him a Father, and he shall be i 2 Sa. 7 H. to me a Son?

or, when 6 i And again, when he bringeth in the first-begotten into the world, he saith, And k let all the angels of he bringeth again. God worship him. k Ps 97.7

Pierce explains it: "God discovered his will anciently in several parts, or parcels; so that one part was to be learned from one prophet, and another from another."--And in divers manners.-Macknight remarks, clause does not refer to the different manners in which God revealed himself to the prophets, such as dreams, visions, voices, &c., but it refers to the different ways in which the prophets communicated the different revelations which they

received, to the fathers—in types and figures, significant actions, and dark sayings, as well as in plain language." Ver. 2. Hath in these last days—Namely, of the gospel dispensation. See note on 1 Tim. iv. 1.—By his Son.—Doddridge, "The Son," the pronoun his being an unnecessary supplement.—Heir—That is, Lord or proprietor—of all things.—So Paul teaches us, Gal. iv. i. The heir is "Lord of all," which title Peter also ascribes to Christ, (Acts x 36.) Pye Smith remarks, that the Greek word for heir is by no means restricted to the primary meaning of possession by descent, and refers to Biel and Schleusner, as authorities. By whom also he made the worlds-i. e. the material or visible creation: so

the word is evidently used in chap, xi. 3 Ver. 3. Who being the brightness of his glory—i. e. of the Father's glory—and the express image—or "character;" that is, says the learned Leigh, —and the express image—or "character;" that is, says the learned Leigh, "Answering to the divine perfections, as the impression of wax does to the engraving of the seal." Doddridge adds, "It is observable, that Philo calls the Logos' the character of the image of God."—Of his person—(Greek Hypostasis) So Doddridge; but Macknight renders it, "An exact image of his substance." (Compare Col. i. 13.) And so the word hypostasis is rendered, e. xi. 1: "The substance of things hoped for." Pye Smith quotes Resenvaller, as saying, "It denotes God himself. The Son is called the absolutely conference of the State has a say of the state of the state of the search of the state of the state of the state of the search of the state of the perfect image of the Father, because he is like him in power, wisdom, good-

ress, &c.; since, by a Son, we understand one of the same nature as the Father." Schleusner explains it, "The express resemblance of the essence or nature of God, and of his unchangeable majesty."—And upholiting all things.— The word properly signifies upholding, bearing, or sustaining." MLean. Compare Col. 16. N. Lean. Compare Col. 1. 16. Ver. 4. Being made, &c.—Macknight, "He is so much better than | Dodd-ridge, superior to'| the angels by how much be hath inherited." &c. Our common translation, "by inheritance obtained," seems to imply the death of

the Father, from whom such inheritance descended; but it is not 56 in the East, as we have observed in the parable of the produgal son, where the father "divided his living," or property, between his sons. Doddridez, Mackinght, and M'Lean, read simply, "He hath inherited;" and Campbell (on Mat. v. 3) remarks, that the original may denote the attainment of property by any kind of title.

Ver. 5. For unto which, &c.-That is, none of the angels have been thus honoured. - I will be to him a Father, &c. - 2 Sam. vii. 11, where it is spoken of Solomon, who was a type of Christ.

Ver. 6. And again, when he bringeth.—Margin, "And when he bringeth again, 'i.e. after his resurrection. So Doddridge, Macknight, M Lean, &c. -The first-begotten .- Macknight and M Lean, " first-born."

Rom. i. 4. Col. i. 18. Rev. i. 5.

63.

c) Fs.101.1.

c rightness

l unto.

7 And 1 of the angels he saith, m Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son he saith, " Thy throne, O God, is for ever and ever: a sceptre of orighteousness is the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with r. Pe 15 6.7 the oil of gladness above thy fellows.

10 And, P Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the

works of thy hands: 11 They shall perish; but thou remainest: and they all shall wax old as doth a garment;

12 And as a vesture shall thou fold them up, and they shall be changed: but thou art the same, and

thy years shall not fail.

13 But to which of the angels said he at any time, 9 Sit on my right hand, until I make thine enemies thy

footstool : 14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs tof salvation?

or. dians 2088. p Ps 102/25 q Ps.110.1.

s Gr. 19.15. Ps.31.7. t Ro.8.17.

r Ps.103.21 Da. 7. 10.

Vet. 7. And of.—Doddridge, "concerning"—the angels.—And let all the angels of God recrabip him.—This appears taken from Psalm xevi. 7. which is thus read in the LNX.—"Worship him all ye his angels.' Alorabanel, in Isa. lii. 13, confesses that the ancient Rabbies explained this place of the Messiah. In 13, confesses that the ancient radius explained any peace of the who was to be exalled above Abraham, above Moses, and above the angels See Hammond in Heb. 1. The word vorship, it is said, has two significants viz. obeisance and spiritual homage. This is true; and the first of these meanings often presents itself in the Old Testament, and (as I am willing to concede.) in the Gospels. Many who worshipped Christ, while he sojourned to concede,) in the Gospels. Many who worshipped Christ, while he sojourned among men, i. e., prostrated themselves before him, probably knew or acknowledged nothing of his divine nature. But what shall we say of the angels? Are they ignorant of his true nature? And is not the worship, which they who are pure spirits pay, of course spiritual, and not simple obeisance?—Prof. Stuart.

Ver. 9. Above thy fellows .- Doddridge, "associates;" by which many un-

derstand the angels, but we think unjustly. Ver. 10—12. Thou. Lord, in the beginning, &c.—These words are spoken of the Son of God; for they are intimately connected by the conjunction and with ver. 8, where it is written, "But unto the Son les sait," &c. Accord. ing to the laws of grammar, and most clearly according to the nature and design of the Apostle's argument, the ellipsis to be supplied, in the beginning of the tenth verse, after and is, "And [to the Son he saith,] Thou, Lord," &c. No other exposition can be pointed out, which does not make a violent divul-sion of the passage from the connexion of the writer's argument. The question still remains; "What is meant by founding the earth, and by the heavens being the work of Christ's hands?" To answer the first question, and place nems in wisking the state of the above the inits question, and place the answer beyond the possibility of a reasonable doubt, it is necessary only to compare the passages, in which Jehovah is said to have founded the earth. By this phrase, the creation of it is indubitably meant. The passages may be

found in Ps. Axiv. 2; fxxxx. 11; civ. 5; cxix. 90. Job xxxviii 4. Prov. iii. 19. Is. Axivii. 13; li. 13. Zech. xii. 1; where, if you inspect the Septuagint, you will see the very verb themelion employed, which the apostle uses in our text n regard to the "heavens being the works of Christ's hands;" it is an expression plainly of similar import to the one just examined, and signifies the creation of the heavens. Thus, Ps. viii. 4-5: "When I consider the heavens, in a copyrk of thy hands;" which is parallel with." The moon and stars which thou hast ordained."-Prof. Stuart.

Ver. 12. As a vesture shall thou fold them up.-Compare Isa. xxxiv 4 Rev. vi. 14 : also 2 Peter iii. 4-7.

Ver. 13. But to which, &c.—See Ps. cx. 1. Compare Mat. xxii. 43-45 Ver. 14. To minister for them. - Doddridge, "to attend on those who shall inherit salvation."

m Ac. 2.33.

583 HEBREWS, II. A. M. cir. CHAPTER II. 4167. 1 We ought to be obedient to Christ Jesus, 5 and that because he vouchsafed to A. D. cir. take our nature upon him, 14 as it was necessary. 63. THEREFORE we ought to give the more carnest heed to the things which we have heard, lest at CHAP, 2. any time we should a let them slip. 2 For if the word spoken by bangels was steadfast, a run out as leaking and cevery transgression and disobedience received a me ceele. just recompense of reward: 3 How d shall we escape, if we neglect so great salva-tion; which eat the first began to be spoken by the b Ac.7.53 Lord, and was confirmed unto us by them that heard Nu.15.3t him: 4 God fa.so bearing them witness, both with signs d c.4.1.11. and wonders, and with divers miracles, and ggifts of e Ma.1.14. the Holy Ghost, according to his own will? 5 For unto the angels hath he not put in subjection f Ac. 14.3. the world to come, whereof we speak. g er, distri-6 But one in a certain place testified, saying, h What budons. is man, that thou art mindful of him? or the son or man, that thou visitest him? in Fs.S.4. 7 Thou madest him is little lower than the angels: ěс. thou crownedst him with glory and honour, and didst i or, a little set him over the works of thy hands: while inferior to. 8 Thou hast put all things in subjection under his For in that he put all in subjection under him, 1 Co.15.24 Butinow

he left nothing that is not put under him. k Phi. 2.8.9. we see not yet all things put under him. 9 But we see Jesus, who k was made a little lower than the angels for the suffering of death, crowned 1 or, by.

m with glory and honour; that he n by the grace of God should taste death for every man. u Jn 3.16.

Chap. II. Ver. 1. Therefore ought to give the more earnest heed.—Mackright, "On this account we ought to attend the more earnestly."—Let them stip.—Margin, "Run out, as leaking vessels;" or, perhaps, as water through a sieve.

Ver. 3. Great salvation .- A salvation truly great, in every point of view in which it can be considered; whether in reference to the ruin from which it saves, or the happiness to which it exalts; whether we consider the price it cost, or the grace it exhibits. And great also is the evidence with which its promulgation is attended-" signs and wonders, with divers miracles and gifts of the Holy Ghost.'

Ver. 4. And gifts.—Margin, "distributions;" that is, of the various gifts of the Spirit.—Compare 1 Co. xii. 1.

Ver. 5. For unto the angels hath he not put in subjection-i.e. under their government or direction, as the animal world was placed under subjection to Adam, as is stated in ver. 8 following, and in Gen. i. 25 .- The world to come "This, as we learn from Maimonides, was a common phrase to designate the kingdom of Messiah, called also the age to come, or the future age. - Where of we speak-Or treat; and that he was speaking of this kingdom of the Mes sigh, is evident from the context, ver. 3, 4.

A little lower .- Margin, " A little while inferior to;" meaning the Ver. 7.

Son of Man when upon earth.

Ver. 9. But we see Jesus, &c .- In our translation, it should seem as if the death of Christ was subsequent to his exaltation, which is exactly the reverse of the fact; Macknight therefore transposes the passage thus. But we see Jesus, who for a little while was made less than angels, that by the grace of God he might taste of death on account of every one, for the suffering of death, crowned with glory and honour." The Doctor admits that the original text is in the order of our translation; but he adds, "This inverted order the Greek language admits, by reason of its occuliar structure but in trunslating such passages into a language which, like the Euclish, spannely admits an inverted position of the words, they must be arranged according to

1) For it became ohim, for P whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation r perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified are all sof one: for which cause he is not

ashamed to call them brethren.

12 Saying, I will declare thy name unto my brothren, in the midst of the church will I sing praise unto thee. r Lo.13.32 13 And again, " I will put my trust in him. And again, Behold I and the children which w God hath given me. 14 Forasmuch then as the children are partakers of flesh and blood, he *also himself likewise took part of the same; that through death The might destroy him that had the power of death, that is, the devil;

15 And deliver them who 2 through fear of death were all their lifetime subject to bondage. 16 For verily a he took not on him the nature of

angels; but he took on him the seed of Abraham. 17 Wherefore in all things it behooved him to be made like unto his brethren, that he might be a b merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted. he is able to succour them that are tempted

CHAPTER III.

1 Christ is more worthy than Moses, 7 therefore if we believe not in him, we shall be more worthy punishment than hard-hearted Israel.

HEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest a of our profession, Christ Jesus;

A. M cir. 4367. A. 1) cir.

o Lu.24.26,

r Ro 11.26. q ls.55.4.

c.5.5,9. s Jn. 17.21. r Ps.22.22

в Ps.18.2. 1s 12.2 v Is.8.18. w.Jn. 17.6 12.

x Jn.1.14. v 1 Co.15.54

z Lu. 1.74. a he toketh not hold

of angels, but of the seed of Abraham he taketh hold. b c.4.15.16.

CHAP, 3 a c.4.14.

their natural order, as is done in the new translation." Compare with this passage Phil. ii. 9-11. - For every man. - Macknight, as above, renders the Greek (uper.) on account of; but Doddridge retains the common version, related the restraint of the restraint of the restraint of the restraint of the restraint of the restraint the term (as Gill does) to "every one of the sons who is to be brought to glory;" though he admits the death of Christ to be a benefit

to all men. Ver. 10. It became him, &c. - See Rom. xi. 36. - To make the captain. - Doddridge, "Leader," or Prince. The word is rendered Prince in Acts iii. 15; v. 31. — Perfect through sufferings.—When God is said to make the Prince, or "Captain of our salvation," perfect, it does not imply that any imperfection was attached to his character; but only that it was necessary for him to suffer trials and temptations, that he might be fully prepared to succour such of his people as were tried and tempted; and in order thus to suffer, it was necessary that he should take upon him all the sinless infirmities of human nature. Farther, that he might dethrone, depose, and destroy the assumed tyranny of death, not only over the bodies, but also over the minds of men, it was necessary that he should die; that he might grapple with Satan in his own domin ons, and deliver those whom he held in miserable captivity, even through the fear of being enslaved by him.

Ver. 11. All of one-i. e. of one family; or, according to M'Lean, of one Father.

Ver. 12. In the midst of the church.-" The Church of Christ is a congregation of faithful men," &c.

Ver. 14. Destroy him, &c. - Doddridge, "depose him who had the empre of death." Pye Smith, "Holdeth the dominion;" but the word does not imply a right to such dominion.

Ver. 16. Took not on him the nature of angels.—Margin, "He taketh not hold of angels;" but of the seed of Abraham he taketh hold. Chrysostom explains this to mean, that when mankind fled-fled far from him, Christ pursued, and caught hold of them. See Hammond.

CHAP. III. Ver. 1. Of our profession .- Macknight and M'Lean, "confession;" i. e. of our faith.

t 1 Pe.2.5. the day of temptation in the wilderness: 9 When your fathers tempted me, proved me, and Mat. 10 22 saw my works forty years. 10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they k Ps.95.7. have not known my ways. 11 So I sware in my wrath, 1 They shall not enter 1 if they shall into my rest.) enter. 12 Take heed, brethren, lest there be in any of you an evil "heart of unbelief, in departing "from the ın Ma. 7.21... living God. 13 But exhort one another daily, while it is called n Je.2.13. To-day; lest any of you be hardened through the deceitfulness of sin. o c. 10.21. 14 For we are made partakers of Christ, if p we hold the beginning of our confidence steadfast unto the p ver.6. 15 While it is said, 9 To-day if ye will hear his voice, q ver.7. harden not your hearts, as in the provocation. r Nu.14.2. 16 For r some, when they had heard, did provoke: &c. howbeit not all that came out of Egypt by Moses. 17 But with whom was he grieved forty years? was s Nu.26.61, it not with them that had sinned, whose carcasses Jude 5. s fell in the wilderness? 18 And to whom sware the that they should not t De.1.31, enter into his rest, but to them that believed not? 35. 19 So " we see that they could not enter in because of unbelief. u c. t.6. Ver. 3. He who hath builded the house - The Greek term (oikos) is equally contivocal with our word house, and is used either in the sense of family or residence; and, under the latter, may be the residence of either God or man. Ver. 5. For a jestimony of those things which were to be spoken after - Doddridge, "A testimony of things afterwards to be mentioned;" namely, by Christ and his apostles.

Ver. 11. They shall not enter.—Margin, "If they shall enter." This is the form of an oath in Hebrew.

Ver. 15. To-day, &c. —"To-day, while it is called to-day," the see tre of mercy is held out to invite us; but if we neglect the call, as Israel did, to morrow it may be too late for ever.

Ver. 16. Not all that came out of Egypt.—"Their little ones (i. e. all under twenty years of are were expressly excepted in the oath, (Num xiv. 31.) for the oath only excluded all who were numbered in the berinning of the second year after they came out of Egypt, from twenty years old and upward, being fit for war,"—and not the Levites. (Num. 1.45—47.)

HEBREWS, III

also Moses c was faithful in all his house.

house hath more honour than the house.

the rejoicing of the hope firm unto the end.
7 Wherefore (as the Holy Ghost saith, & To-day if ye

that built all things is God.

were to be spoken after;

will hear his voice.

2 Who was faithful to him that bappointed him, as

3 For this man was counted worthy of more glory

than Moses, inasmuch as he who hath builded a the

4 For every house is builded by some man; but he

5 And Moses everily was faithful in all his house, as a f servant, for a testimony of 5 those things which

6 But Christ as a son hover his own house; whose

house rare we, if I we hold fast the confidence and

8 Harden not your hearts, as in the provocation, in

590

A. M. cir.

A. D cir.

63.

b made.

c. No.12.7.

d Zec.6.12,

e Nu.12.7.

f J.s.1.2.

g De.13.15 .

E Ps. 2.7.12.

4067

a 2.12.13

ing.

cause they

were not united by

faith to.

f. c.3.19.

gospel.

Joshua.

ing of a

A. D. e.r. 63.

CHAPTER IV.

1 The rest of Christians is attained by fault. 12 The power of Go'l's word.
14 By our high puest Jesus the Son of Go'l, subject to infirmatics, but not sin,

16 we must and may go bol tly to the throne of grace. ET us a therefore fear, lest, a promise being left us CHAP. 4.

of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them; but the word b preached did not profit b of Leave them, a not being mixed with faith in them that heard

3 For we which have believed do enter into rest, as c or, behe said, d As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from d Ps.95.11. all his works.

5 And in this place again, If they shall enter into e Gr.25 my rest.

6 Seeing therefore it remaineth that some must enter therein, and they f to whom git was first preach-

ed entered not in because of unbelief: g or, the 7 (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, h To-day it

h Ps 95 7. ve will hear his voice, harden not your hearts. 8 For if Jesus had given them rest, then would be i That is,

not afterward have spoken of another day. 9 There remaineth therefore a i rest to the people of

j or, keep-God.10 For he that is entered into his rest, he also hath

ceased from his own works, as God did from his.) 11 Let k us labour therefore to enter into that rest, \ 2 Pe. 1.10.

CHAP, IV. Ver. 1. Lest, a promise being left us.—The pronoun us being marked with italies in our version, intimates its being supplementary, and it is, in our opinion, both unnecessary and improper. The rest was left indefinitely for all who should seek it. - Let us [apostles and preachers] therefore indulse an affectionate jealousy, lest any of you to whom we preach, should seem to—should "evidently"—come short of it. See note on 1 Co. with the "Any of you.—Some copies read, of us, to which Doddridge inclines; but, with Macknight, we prefer the common reading, which is supported by both the Syriac and the Vulgate.

Ver. 2. For unto us was the group! preached, &c.—Doddridge, "For we are made partakers of the good fidnes." Greek, "Have been evangelized eyen as the; "that is according to M Lean," We Christians have been favoured with the good news of a rest in the heavenly country, even as Israel were with the good news of a rest in the land of Canaan. - But the word preached with the good news of a rest in the and of canaan.— Date the word preceding -Gr. "The word of hearing"—did not profit them; not being mixed with faith in them that heard lit.] The idea is medical, and albades to our food being mixed with the juices of the stomach, in order to its digestion. The margin reads, "because they were not united by faith;" and so many of the ancients: but Doddridge, Mackhight, M.Lean, and most of the moderns, prefer the but Doddridge, Mackhight, M.Lean, and most of the moderns, prefer the station, which is also sensitioned by the Valente and the Striage. common translation, which is also sanctioned by the Vulgate and the Syriac.

Ver. 3. If they shall enter.—See note on chap, iii. 11.—Although the north nere finished from the foundation.—Macknight, from the formation of the world." The word here evidently rifers to the completion, not the commencement, of creation, as in the verse following.

Ver. 6. To whom it—i. e. he gospel, or good ti lings.

Ver. 7. Again he limiteth.—Verses ", 8, of the Psalm just quoted.

Ver. 8. For if Jesus.-Marxin "Josnua;" which is the Hebrew name corresponding to the Greek, Jesus.

Ver. 9. A rest.—The word here used is not the same as in the preceding verses

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A. M. cir. lest any man fall after the same example of lumberon.

A. D. cir. left.

6. | 12 For the word mof God is quick, and powerful,

10 r. diso. and sharper than any two-edged n sword, piercing shedience even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the

mls.49.2 thoughts and intents of the heart.

n Red.16 13 Neither is there any creature that is not manifest of P₈139.2 in his sight: but all things are naked P and opened Je 17.0 unto the eyes of him with whom we have to do.

Re 2.23 14 Seging that the two have a creat high prices that

q c.9.12.24. 15 For we have not a high priest which cannot be touched swith the feeling of our infirmities; but was

in all points tempted like as we are, yet without vsin.

16 Let us therefore come boldly "unto the throne of grace that we may obtain mercy, and find grace to

t 1Pe.2.2.2. 16 Let us therefore come boldly "unifo the throne of 1Pe.2.2.2. grace, that we may obtain mercy, and find grace to a Ep.3.12. help in time of need.

CHAPTER V. c. 10.19.

1 The authority and honour of our Saviouri's priesthood. 11 Negligence in the knowledge thereof is reproved.

FOR every high priest taken from among men is ordained a for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

a c.8.3. 2 Who b can have compassion on the ignorant, and bor, roo on them that are out of the way; for that he chimself sonably also is compassed with infirmity.

bear with: 3 And by reason hereof he ought, as for the people,

d Le.9.7. so d also for himself, to offer for sins.
4 And e no man taketh this honour unto himself, but

e M. M. S. He that is called of God, as was f Aaron.

f Ex. 23.1. 5 So also Christ g glorified not himself to be made

No. 16.40 a high priest; but he that said unto him, h Thou art

a high priest; but he that said unto him, hand art g Jus 54. my Son, to-day have I begotten thee.

h Fs.27. | 6 As he saith also in another place. Thou i art a

h Ps.27. 6 As he saith also in another place. Thou i art a i Ps.110.4. priest for ever after the order of Melchisedec.

Ver. 12. Quick and powerful.—Literally, "living and energetic."—Sharper than any two-edged sword.—Macknight quotes from a Pagau writer, that "reason penetrates into a man deeper than a sword." but we apprehend it is the power of God's word upon the conscience, that is here alluded to.—To the dividing asunder of soul and spirit, and of the joints on marrow—That is, of things the most intimately and inseparably connected. See our note on I Thes. v. 23, here we have distinguished the rational soul from the animal; but whether the latter (which is common to brutes) be matter, or an inferior kind of spirit, or a middle substance between both, we presume not to decide. Most certain it is, that many animals are intelligent, as well as sentient; that they feel, that they recollect, and that they dream; and, therefore, that they think.

tore, that they think.

Ver. 13. Naked and opened.—Doddridge, "laid baro." This is an allusion to the state in which the burnt-offerings were laid on the altar; they were stripped of their skins, their breasts ripped open, their back-bone eleft and heir head thrown back, so as to be easily inspected by the officiating presst—With whom we have to do—Doddridge and Macknight, "To whom we must give an account:"so the Greek phrase is rendered, chap, xii. 17; also

Rom. xiv. 12. and elsewhere.

Ver. 14. Our profession—Or confession; see chap. iii. 1.

Ver. 15. Which cannot be touched.—Macknight, "wao cannot sympathize."—Like as we are—i. e. in the same points. CHAP. Ver. 2. The ignorant, and on them that are out of the way—i. e.

wandering, and in error.

Ver. 5. Glorified not himself—i. e. did not assume to kinself that honour

7 Who in the days of his flesh, when he had offered up I prayers and supplications with strong crying and tears unto him that was able k to save him from death. and was heard in that he feared;

8 Though he were a Son, yet learned he obedience

m by the things which he suffered; 9 And a being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God a high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ve ought to be teachers. ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of p milk, and not of strong meat. 13 For every one that useth milk q is unskilful in the word of righteousness; for he is a babe.

14 But strong meat belongeth to them that are rof full age, eren those who by reason of suse have their senses exercised to discern both good and evil.

CHAPTER VI.

1 He exhorteth not to fall back from the faith, 11 but to be steadfast, 12 diligent. and patient to wait upon God, 13 because God is most sure in his promise. PHEREFORE a leaving b the principles of the doc-

trine of Christ, let us go on unto perfection; not de 11.6. laying again the foundation of repentance from c dead e Ac. 194.5. works, and of faith d toward God.

2 Of the doctrine of baptisms, and of laying on f of g Ac. 1731. hands, and of resurrection of the dead, and of eter-

nal judgment.

3 And this will we do, if h God permit.

4 For it is impossible ifor those who were once en-

A. M. cir. 1067 A. D. eir.

63 Mat. 46.39

.44. k Mat.26 53

1 or, for his piety to Phi 2.8.

n c.2.10. o ver. 6. p 1 Co.3.1..

g hath no experience. r or.; er-

s or, a hahit.or.ner feet st.

CHAP. 6. a Phi. 3.12.. 11 b or, the

word of the b gin-Christ. e e.9.11.

f. Ac. 8.17. h Ja.4.15

Mat. 5 13. Ju. 15.6. e.10 26.

Ver. 7. Who in the days of his flesh.—Nothing can more clearly express the doctrine of the incarnation—"The word was made flesh, and dwelt among us." With prayers (Gr. deprecations) and supplications. - The word for supplications signifies branches of olive trees covered with wool, which such as supplicated for peace carried in their hands; hence it came to signify supplications for peace. Gill.—In that he feared.—Doddridge, "In being delivered from that which he (particularly) feared."

Ver. 8. Yet learned he obedience.-How could our Lord learn obedience, who was never disobedient? We reply, that as he "grew in wisdom, and in stature, and in strength," (Luke ii. 40 and 32.) so might, and so ddd, egrow (speaking of him as a man) in eyer; virtue, human and divine; and, of course, in a cheerful resignation to the divine decrees.

Ver. 9. Being made perfect.-i. e. a complete High Priest by consecration.

See Exol. XXIX. 33, 34. Compare trians a service of the frequency of extend selection. So M Lean. todous and efficient cause—of exert selection. So M Lean. Ver. 1t. Hard to be uttered.—Doddreige, "Hard to be understood." Macknight, difficult to be explained." Ver. 13. Is unskil'ul.—Greek, "Hath no experience." Compare 1 Peter

Ver. 14. Of full age.-Greek, "perfect." Macknight, "full-grown."-By reason of use - Macknight remarks, that the original term alludes to the athletic exercises of the ancients, in which, by a kind of mock-fighting, they were prepared for actual combat.

Char VI Ver. 1. The principles.—Margin, "The word of the beginning;" that is, the elements, or rudiments; or, as Doddridze explains the word "first principles." By leaving these, is not meant their abandoment, but pushing on in the heaver ly course, as the racer flies from the starting-post to

Ver. 4. For it is impossible.-This seems to refer to those apostates who had committed "the sin unto death." See 1 John v. 16.

594	HEBREWS, VI.
A. M. cir. 4077. A. D. cir. 63. j Is.1.28. Index of the series of the Holy Ghost, 5 And have tasted the good word of God, and the powers of the world to come, 6 If j they shall fall away, to renew them again un	
k or, for.	repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. 7 For the earth which drinketh in the rain that cometh off mon it and bringeth forth heals meet for

k or, for.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth helbs need for them k by whom it is dressed, receiveth blessing I from God:

8 But that which beareth m thorns and briers is re-

peted, and is nigh unto cursing; whose end is to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we

thus speak.

10 For a God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.

do minister.

11 And we desire that every one of you do show the same diligence to the ofull assurance of hope unto the end:

the end:
12 That ye be not ^p slothful, but followers of them
who through faith and patience inherit the promises.
13 For when God made promise to Abraham, because

he could swear by no greater, he sware by himself,
14 Saying, "Surely blessing I will bless thee, and mul
tiplying I will multiply thee.
15 And so, after he had patiently endured, he obtain-

ed the promise.

16 For men verily swear by the greater: and an oath
r Ex 20.0. for confirmation is to them an end of all strife.

Ver. 5. And have tasted.—To taste, mentally, is to experience; and, in this case, to experience the power of the gospel preached, which may afford much gratification, and produce a degree of moral reform, even when it does not, either deeply or permanently, affect the heart.—Powers of the nearld to cone.—The "world (or ages) to come," certainly designates the gospel dispensation (see note on chap, ii. 5;) and the powers of that world, certainly designate the miraculous powers attending the first propagation of the gospel. Mat. vii. 22, 23.

Mat. vii. 22, 23.

Ver. 6. If they shall fall areay.—Macknight, "And (yet) have fallen away." So M Lean.—Crucify to themselves.—Macknight. "in themselves."—Seeing they crucify to themselves.—That is, necording to M Lean. "they approve of, and consent to the treatment he received from his murderers, by renouncing and biasphening him, as one justly put to death as an impostor."

Ver. 7. For the earth, &c.—That is, that earth is blessed which, by drink-ing in the rain, occomes fruitful: but that sandy soil which, though it may drink in the rain, produces no useful vegetation, is accursed. Compare Jer. xvii. 6.

Ver. 9. Things that accompany.—Macknight, "which are connected with."

Ver. 10. God is not unrighteous.—Though we have no claim on the divine bounty, yet God having promised and covenanted to reward our unworthy services, his justice and fidelity hind him to his promise.

Ver. 11. Full assurance of hope—That is, the most assured hope.

Ver. 12. Followers.—Gr. "imitators."—Patience.—Gr. "lone-suffering."
—Inherit.—Gr. "are inheriting;" meaning the Patriarchs &c. now in

Ver. 16. Of all strife.—Macknight, "contradiction."

A. M. cir 17 Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, u confirmed it by an oath:

1067. A. D. cir. 63. s Ro.8.17

18 That by two immutable things, in which it was impossible for God to vlie, we might have a strong consolation, who have fled for refuge to lay hold wupon the hope set before us:

c. 11.9. t Ro.11.29

19 Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within * the veil;

u interposed hunself.

20 Whither y the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchisedec.

v Tit.1.5

CHAPTER VII.

w 1 Ti.6 1

Christ Jesus is a priest after the order of Melchisedez, 11 and so, far more excellent than the priests of Aaron's order. TOR this * Melchisedec, king of Salem, priest of

x Le. 16.15 v c.4.14

the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

z c.7.17

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness. and after that also King of Salem, which is, King of peace: 3 Without father, without mother, without b descent,

CHAP

having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. 4 Now consider flow great this man was, unto whom

a Ge.14 0

even the patriarch Abraham gave the tenth of the spoils.

b pediere.

Ver. 19. Fled for refuge.—The words "for refuge," though not in italies, are merely supplementary, our translators supposing such to be the allusion; but others think it an a bision to the Grecian games, and to the prize exhibited to the racers. We decidedly suppose the reference is to the cities of relige, of which there were three on each side of Jordan. They were easy of accoss, having smooth and good roads 55 Ret wide, and bridges over streams. Where the roads trossed or diversed, guide boards were placed, with "Refuse" on them, so large and plain that a man might read whilst running. See

Numb. xxxv. II, &c. Ver. 20. Whither the forerunner.—Macknight, says, "A fore runner, is one who goes before to do some service for another" Here (he thinks) the allusion is to one sent from a ship to fix its anchor in the place to which it is to be drawn." But M.Lean doubts if the word was ever so used; and so do we;

we should rather refer to John xiv. 3.

we should rather refer to Join xiv. 3.

CHAP. VII. Ver. 1. This Melchisedec—Or Melchisedek, as it is spelled in Gen. xiv. 18. &c.—King of Salem.—So his capital, and probably his whole territory, was called in Abraham's time; in the time of Joshua and the Judges, it was also called by the name of Jebus. (Josh. xviii. 29. Judges xiv. 10.) Salem, it is wel, known, signifies neace; and Jerusalem, as the learned Granville Sharp has shown, signifies Holy (or sacred) Salem; or, by interpretation, "Eoly Peace." See Mr. Sharp's two tracts, on Jerusalem and on Melchised. Melchisedes

Melenizedee.
Ver. 5. Without father.—[That is, as the Syriac renders, "Whose father and morter are not inscribed among the genealogies; and therefore it was not known who he was.]—Bagster. "Einer (as Doddridge remarks) hath some remarkable quotations, to prove that it was usual among the Greeks to call any one (apater, ameter) without father, without mother, when his parents were unknown."—Without descent.—Gr. Genealogy.—Having neither bestinning of days, nor end of life-The time of service of the Auronic priests was limited between the ages of 30 and 50, which were the terms of their official life; though some think those expressions mean only, that his both and death are unrecorded.—But made like unto the Son of God; abideth a priest continually .- Macknight, who applies the latter clause as

HEBREWS, VII. 596 A. M. cir. 5 And verily they that are of the sons of Levi, who cre-1067. ceive the office of the priesthood, have a command-A. 1). cir. ment to tak; tithes of the people according to the 63. law, that is, of their brethren, though they come out of c No.18.21 the loins of Abraham: 6 But he whose 4 descent is not counted from them received " tithes of Abraham, and blessed him that had I the promises. d pedistee 7 And without all contradiction the less is blessed of the better. 8 And here men that die receive tithes; but there he e 3e.14.20. receiveth them, of whom 5 it is witnessed that he liveth. 9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. 10 For he was yet in the loins of his father, when f Ro.9.4 Melchisedec met him. 11 If hitherefore perfection were by the Levitical priesthood, (for under it the people received the law,) g c.5.6. what farther need was there that another priest should Re.1.13. rise after the order of Melchisedec, and not be called after the order of Aaron? h Ga.2.21. 12 For the priesthood being changed, there is made v. 18, 19. of necessity a change also of the law. c.8.7. 13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. i 1s.11.1. Mat. 1 3. 14 For it is evident that our Lord sprang out of Re. 5.5. Juda; of which tribe Moses spake nothing concerning priesthood. 15 And it is yet far more evident: for that after Ps. 110.4. the similitude of Melchisedec there ariseth another priest, 16 Who is made, not after the law of a carnal comk Ac.13.39. mandment, but after the power of an endless life. 17 For he testifieth, 1 Thou art a priest for ever after 1 Ro.3.20. the order of Melchisedec. 18 For there is verily a disannulling of the commandment going before for the k weakness and unprofitam or, but it bleness thereof. was. 19 For the law 1 made nothing perfect, but m the bringing in of a better hope did; by the which " we draw nigh unto God. a Ro.5 2. well as the former, to Melchisedec, renders it "all his life;" and remarks. that the same phrase is applied to the perpetual dictatorship of Sylla.

Doubtridge and M'Lean suppose an ellipsis (as is not uncommon of the pronous who, and render the clause, "but I was I made like unto [or a type of, the Son of God, [who)] abdeth a priest continually."

Ver. 5. Have a commandment to take tithes.—See Numb. xvii. 21, 21, 26
Ver. 8. Of whom it is witnessed that he liveth.—Dodds idge, "Of whom
it is lonly testified that he liveth;" that is, of whose death we have no ac
count. Some render it, "that he lived;" Macknight, "That he lived a priest
all his life." Compare ver. 3. Ver. 9. As I may so say .- Doddridge and Macknight," As one may say."

Ver. 11. Perfection.—Completion or fulfilment, of the plan and purpose of od.—And not be called.—Doddridge, "not be reckoned." God. -

Ver. 16. But after the power of an endless life—i. e. for ever. Ver. 18. Disannulling.—Doddridge, "Aboltion."

Ver. 19. Made nothing perfect .- | Completed nothing; it was the introduction, but not the completion.]-Bagster .- But the bringing in, &c. -i. e. the hope of the gospel.

CHAP. 8.

a Ep.1.20.

Uings.

HEBREWS, VIII. 597 20 And inasmuch as not without an oath he was A. M. cir. 1067. made priest : A. D. cir. 21 (For those priests were made without oan oath; 63. but this with an oath by him that said unto him, o or swear-P The Lord sware and will not repent, Thou art a ing of an outh. priest for ever after the order of Melchisedec :) 22 By so much was Jesus made a surety of a better p Ps.110.4 Hestament. ç c.8.6. 23 And they truly were many priests, because they were not suffered to continue by reason of death: r or, which passeth 24 But this man, because he continueth ever, hath not from r an unchangeable s priesthood. one to 25 Wherefore he is able t also to save them u to the another. uttermost that come unto God by him, seeing he s 1 Sa.2.35. ever liveth to make intercession for them. Jude 24. 26 For such a high priest became us, who is wholy, harmless, undefiled, separate from sinners, and made u or everhigher than the heavens; mure 27 Who needeth not daily, as those high priests, to v Ro.S.34. offer up sacrifice, first I for his own sins, and then for 1 Jn.2.1. the people's: for this he did once, when he offered w c.4.15. up himself. 1 Pe.2.22 28 For the law maketh men high priests which have infirmity; but the word of the oath, which was x Le. 97. since the law, maketh the Son, who is y consecrated y or, perfor evermore. fected CHAPTER VIII. I By the eternal priesthood of Christ, the Levitical priesthood of Aaron is abo-

listed. 7 And the temporal covenant with the fathers, by the eternal covenant of the gospel. TOW of the things which we have spoken this is

the sum : We have such a high priest, who a is set on the right hand of the throne of the Majesty in the heavens:

2 A minister of 5 the c sanctuary, and of the true b or, holy tabernacle, which the Lord pitched, and not man. 3 For every high priest is ordained to offer gifts and c c.9 8,12,

sacrifices: wherefore it is of necessity that this man have somewhat also to d offer. d Ep.5.2. 4 For if he were on earth, he should not be a priest, c.9.14.

Ver. 22. A better testament.-Rather "covenant." So Doddridge, Macknight, &c. The Greek commentators explain the term surety, by that of Mediator. - Macknight.

Ver. 24. This man—[That is, Christ, because "he continueth ever," hath "a priesthood that passeth net away" from him.—Unchangealle.—A priesthood which passeth not from one to another.]-Bagster. The design of the apostle, (says Dr. Jenn Overn,) in this chapter, is not to declare the nature or the exercise of the priesthood of Christ. To the nature of it, he had spoken, chap, v, and of its use, he treats at large in chap, ix. But it is of its excellency and dignity he here treats, and that not also tutely neither hat in comparison with the Levlical priesthood. This was conducted to his main end with the Hebrews; and this her proves upon principles received by themselves, the faith and principles of the ancient church of Israel

CHAP. VIII. Ver. 1. This is the sum.—Doddridge, Macknight, &c., "the chief;" principal point. So Chrysostom and Theophylact, the Syriac and Vulgate.

Ver. 2. A minister of the sanctuary.—Macknight reads, "holy places." Ver. 3. That this man.—The word "man" is a supplement; and, instead of it, both Macknight and M Lean supply the term High Priest, from the preceding clause.

598 HEBREWS, IX. A. M. cir seeing that ethere are priests that offer gifts accord-4067 ing to the law: A. D. cir. 63 5 Who serve unto the example and shadow f of heavenly things, as Moses was admonished of God e or, they. when he was alout to make the tabernacle: for, See, g saith he, that hou make all things according to the f Col.2.17. pattern showed to thee in the mount.

6 But now halh he obtained a more excellent h mic. 10.1. g Ex.25.40. nistry, by how much also he is the mediator of a bet-26.20. ter (covenant, which was established upon better) h 2 Co.3.6.. promises. 7 For if 1 that first covenant had been faultless, then c.7.22. should no place have been sought for the second. 8 For finding fault with them, khe saith, Behold, the days come, saith the Lord, when I will make a i or, testament. new covenant with the house of Israel and with the i c.7.11. house of Judah: 9 Not according to the covenant that I made with k Je.31.31... their fathers in the day when I took them by the 34. hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded I give. them not, saith the Lord. 10 For this is the covenant that I will make with the m or, upon house of Israel after those days, saith the Lord; I will tput my laws into their mind, and write them an n Ho.2.23. their hearts: and "I will be to them a God, and they Zec. 8.8. shall be to me a people: 11 And they shall not teach every man his neighn Is.51.13. bour, and every man his brother, saving, Know the Lord: for all shall know me, from the least to the p 2 Co.5.17. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new P covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

1 The description of the rites and bloody sacrifices of the law, 11 far inferior to the dignity and perfection of the blood and sacrifice of Christ.

THEN verily the first covenant had also a ordinances of divine service, and a worldly b sanctuary.

Ver. 4. That there are priests—Namely, in the temple at Jerusalem.—
offer gifts,—[Gifts, offerings, comprehended prophiatory sacrifices as
well as free-will offerings.]—Bagster.
Ver. 6.4 better concentrate Varsin 'Testament'. The crisinal term

CHAP, 9.

a or, cere-

monies.

Ver. 6. A better covenant.—Margin, 'Testament' The criginal term (diatheke) signifies both; but the former is certainly here preferable.

Ver. 7. If that first covenant had been faultless.—The fault or defect of the first covenant was, that it made nothing perfect. See chap. vii. 19. Ver. 8. For finding fault with them—That is, according to Doddridge,

Ver. 8. For finding fault with them—That is, according to Doddridge, with the Jews. But Grotius, Hammond, and many others, render it, "finding fault, he saith unto them."

Ver 9. And I regarded them not.—Doddridge, "I disregarded them." Macknight, "I neglected them." This is the Septuagint translation of Jer. xxxi. 32, which in our translation reads, "Although I was a husband unto them;" certainly a widely different translation, and differently accounted for. Some suppose a laise letter in the Hebrew copy used by the LXX., which makes all the difference. But, then, how shall we account for St. Paul's following them? It Pacacke thinks the original will be up to the sense.

them? Dr. Pococke thinks the original will benr both senses.

CHAP. IX. Ver. 1. The first cover ant.—It seems evident, that the Greek copy used by our translators omitted the substantive in this place, as de many

1. c p c.5.3.

g Jn.14.6.

For there was a tabernacle a made; the first, A.M. cir. wherein was the candlestick, and the a table, and the A. D. cir. e shew-bread; which is called f the sanctuary. 63.

3 And after the second g veil, the tabernacle which is

called the Holiest of all:

4 Which had the golden h censer, and the ark i cf theid Ex.40.4. covenant overlaid round about with gold, wherein case & Ex. 25.30. the golden ipot that had manna, and Aaron's kroci or, holy. that budded, and the 1 tables of the covenant:

5 And over it the cherubins m of glory shadowing h Le 16.12 the mercy-seat; of which we cannot now speak par- i Ex. 25.10, ticularly.

j Ex.16.33. 6 Now when these things were thus ordained, the k Nu.17.10. priests n went always into the first tabernacle, accom- 1 Ex 34.29. plishing the service of God.

7 But into the second went the high priest alone Ex.25.13, once every year, not without blood, which he offered

n Nu.28.3. for P himself, and for the errors of the people: 8 The Holy Ghost this signifying, that the way 9 into Le 16 9

the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which was a figure for the time then present, in c.10.19.20. others; and that they supplied the word "covenant" from the preceding chap-On the other hand, there are many Greek copies, both MS, and printed, which read (skeue) "tabernacle;" which reading is supported by Whitby, Doddridge, and other respectable commentators, who seem surprised that it is not universally adopted. But it is also true, that the word "tabernacle" is

omitted in many MSS, and editions, ancient as well as modern; and that translators generally supply the word "covenant" in preference to "tabernacle," which they suppose to be the gloss of some injudicious copyist. reading is supported by those ancient versions, the Syriac and Vulgate, by Chrysostom, and other Greek Fathers. So among the commentators, it is preferred by Beza and Grotius; by Oven, and the Assembly's Annotators; by Hammond. Macknight, Guise, M'Lean, &c .- Also ordinances-i. e. rites or forms of worship.

Ver. 2. A tabernac'e made.—Doddridge, "prepared." Macknight, "set in det," i. e. for public worship.—The first, wherein—i. e. within the first or order, b. e. for public wotship. — The first innerein—i. c. winn one most outer apartment of which was the canditstick, and the table of shew-bread, &c. of which see Evol vl. 22—25. — Which is called the sanctuary.—Mackinght transposes the could thus :— For the first [or outward] tabernal than the see set in order, in which was both the candistick. cle, which is called Holy, was set in order, in which was both the candlestick, and the table, and the shew-bread."

Ver. 3. And after the second veil .- A first veil is here implied, which closed the entrance of the tabernacle. Exod. xxxvi. 37. the entrance of the tabernacle. Exod. xxxvi. 37. After this—the tabernacle which is called the Holiest of all—Or, as the Hebrew literally is, "the Holy

of Holies.

Ver. 4. Which had the golden censer. - Of the use of this just rument, which was a small pan for burring incense, see Levit, xvi. 12, 3. But as the high priest might not enter the Most Holy without it, a question arises, how be could come at it for use if it was kept there? "To this it is answered, that it might be kept just within the veil, and within the reach of his hand, so that he could take it thence without entering himself."-M Lean. - And the ark of the covenant. See Evod. xxxvii. 1, 2 .- Wherein was-i. e. perhaps in the

Most Holy; not the ark.—The golden pot.—See Exod. xvi. 33, 34.

Vit. 5. The cherobins of glory—i.e. the glorious cherobin; and so called for two reasons—I. Because they were themselves glorious, as being covered with gold; and, 2. Because they represented, as we conceive, a glorious order of angelic beings, who wait before the throne of God. Ezek. i. 4, &c. Rev. iv.

Ver. 6. The priest went always into the first tabernacle-Or rather, as MI an explains it, into the first or outer apartment of the tabernacle, who eather a numon priests had a daily service to perform.

Ver. 7. But into the second—compartment of the tabernacle, namely, "The Holy of Holies"—went the high priest alone once (i. e. on one day in)

every y. ar. - See Exod. xxx. 10. Levit. xvi. 2, &c. Ver. 9. Which was a figure.-Gr. Parable. See chap. xi. 19.

fi.d.

A. M. cir. which were offered both gifts and sacrifices, that 4067. could not make him that did the service perfect, as A. D cir. pertaining to the s conscience; 63.

10 Which stood only in t meats and drinks, and divers r Ps.40.6 7. u washings, and carnal v wordinances, imposed on

Ga.3.21. c. 10.1.11. them until the time of reformation. s Ps.51.16.. 11 But Christ being come a * high priest of good

19 y things to come, by a 2 greater and more perfect t Le.11.2.

tabernacle, not made with hands, that is to say, not &c. u Nu.19.7, of this building: δc.

12 Neither by the blood of a goats and caives, but by v or, rites. his own blood he entered in once into the holy or, ceremonics.

c place, having obtained eternal redemption for us.

13 For if the blood of bulls and of goats, and the w Ep.2.15 x c.3.1. ashes d of a heifer sprinkling the unclean, sanctifieth v c.10.1.

to the purifying of the flesh: z. c.8.2. 14 How much more shall the blood of Christ, who a c.10.4. e through the eternal Spirit offered himself without

b Ac. 20.28. f spot to God, purge g your conscience from dead works 1 Pe.1.13, 19. to serve h the living God?

Re.1.5. 15 And for this cause he is the mediator of the new c c. 10.19. testament, that by means of death, for the redempd Nu.19.2..

tion of the transgressions that were under the first 17. e 1 Pe.3.18. testament, they which are called might receive the f or, fault. promise of eternal inheritance.

16 For where a testament is, there must also of g c.10.22. necessity i be the death of the testator. 4 1 Pe. 4.2.

17 For a testament is of force after men are dead; otheri or, be brought wise it is of no strength at all while the testator liveth. in.

18 Whereupon neither the first testament was idedij or, puricated without blood.

Ver. 10. Carnal ordinances,-Doddridge and Macknight, "Ordinances concerning the flesh."

Ver. 11. Not made with hands, &c .- Many judicious divines (as Calvin, Owen, &c.) refer this to the body of Christ, (as they do also chap, viii. 2:) but we rather think, with M'Lean, that "heaven itself" is intended, and so it is

we rather tunns, wan n. Leton, was expressed ver. 24.

Ver. 14. Through the eternal Spirit.—The Vulgate, and many Greek MSS., read, "The Holy Spirit," and to him we are inclined to ascribe it. Bp. Fell mentions "Clurist's being conceived, proclaimed, anointed, dying, and rising, by the aid of God's Holy Spirit." See IPe. iii. 18. So Onen, Doddridge, &c. Ver 15. Mediator.—See note on Gal. iii. 20. "The Mediator of a Testandor of the Company of the therefore truns-

Ver. 15. Mediator.—See note on Gal. iii. 20. "The Mediator of a Testament," says Doddridge, " is a very improper expression:" he therefore translates the word (diatheke) Corenant, as in almost all other places. So Macknight, and most other modern commentators. But Owen, Witsins, and

Campbell, retain the term Testament. Ver. 16, 17. For where a testament is, &c.—Doddridge, agreeable to the preceding remarks, renders this verse, "For where a covenant (is.) it necessarily imports the death of that by which the covenant is confirmed;" al-

samy imports the death of that by which the covenant is confirmed; all hiding to the general custom of offering sacrifices on those occasions. — For a testament is of force after men are dead, &c.—Doddridge, "A covenant (is) confirmed over the dead, so that it doth not avail, while he by whom it is confirmed liveth." Macknight translates the passage thus: "For where a covenant (is) there is a necessity that the death of the appointed (sacrifice) he bought in." (Compare margin.) "For a covenant is firm over dead sacrifice force, equivalent to weak the force which the waveled (sacrifice liveth.") fices, seeing it never bath force while the appointed sacrifice liveth."

Our readers will perceive, that all these alterations are rendered necessary by a rigid adherence to the word coverant. Into the ground and reasons of them, or, on the other land, the objections against them, we cannot here enter particularly. The farmer may be comed in Doddridge, blackingla, and M. Lenn; the latter in Owen. Campbell's Prelim. Dissertations, and Fraser's curious and elaborate notes on his late Translation of Witsius on the Creed.

Ver. 18. Dedicated.-Chap. x. 23, the same word is rendered "consecrated."

HEBREWS, IX. 19 For k when Moses had spoken every precept to A. M. cir. 4067. all the people according to the law, he took the blood A. D. cir. of calves and of goats, with water, and I scarlet wool, and hyssop, and sprinkled both the book, and all the 6.3 4 Ex.21.6. people. &c. 20 Saying, This is the blood m of the testament Lec.li & which God hath enjoined unto you. 21 Moreover he sprinkled likewise with blood both l or purple the tabernacle, and all the vessels of the ministry. 22 And almost all things are by the law purged with m Mat 26 25 blood; and without shedding of blood o is no remisn Ex 29.12 sion. 23 It was therefore necessary that the patterns of things in the heavens should be purified with these; o Le.17.11. but the heavenly things themselves with better sacrifices than these. p Ro.8.34. 24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but ing Ge.3.19. to heaven itself, now to appear Pin the presence of r Ec. 12.14. 25 Nor vet that he should offer himself often, as the high priest entereth into the holy place every year s 1 Pe 224. 3.18. with blocd of others; 1 Jn.3.5. 26 For then must be often have suffered since the foundation of the world: but now once in the end of 1 1s.53.12 the world he's he appeared to put away sin by the

sacrifice of himself. 27 And as it is appointed quoto men once to die, but

after this the judgment:

28 So Christ s was once offered to bear the sins of v Ac.1.11. many; and unto them that look u for him shall he appear v the second time without sin unto w salva-

u Tit.2.13.

2 Pe 3.12.

w Is 25.9.

The word "testament," being in italic, is supplementary. Perhaps it might be here better to advert again to the more frequent sense of the original term, "covenant;" and so it seems used in verse 20. Compare note on verse 1.

Ver. 19. When Moses, &c.—See Exod. xxiv. 3—S. But some things are added not there mentioned, for which he had no doubt good authority.—

Scarlet wool .- See note on Mark xv. 17.

Ver. 20. This is the blood, &c .- Compare Mat. xxvi. 28. [Rather, covenant. Ver. 16, 17, may be better rendered, "For where a covenant is, there must necessarily be the death of that by which it is confirmed; for a covenant is

confirmed over dead victims, and does not avail while that by which it is confirmed liveth." See on De. xxix. 12. Jos. ix. 6.]—Bagster.
Ver. 22. Without shedding of blood.—From the indispensable and perpetua

use of blood, under the law, as the means of partitication and of pardon, Machight inters two facts of great importance:—1. "That from the fall of Adam to the end of the world, no man will be pardoned but through Christ's having officed himself to God as a sacrifice for sin. -2. That although Christ offered himself only once, and that at the conclusion of the Mosaic dispensation, that one offering is in itself so meritorious, that its influence reacheth backward to the beginning of the world, and forward to the end of time."

Ver. 23. The heavenly things .- Compare Ephes. i. 20. Also this Epistle,

chap. viii. 2; ix. 11, 24.

Ver. 25. But now once, &c.—Compare ver. 12.
Ver. 26. But now once, &c.—Compare ver. 12.
Ver. 27. After this.—Though the day of judgment must be at a great disVer. 27. After this.—Though the day of judgment must be at a great disver. 27. After this.—Though the day of judgment must be at a great disver. 27. After this.—Though the day of must be displayed to the day of xvi. 22, 23.

Ver. 28. Without sin--1. e. not as a sin-offering, as at his first coming.

602	HEBREWS, X.
A. M. eir.	CHAPTER X.
4067. A. D. eir. 63	1 The weakness of the law sacrifices. 10 The sacrifice of Christ's body once offered, 14 for ever hath taken away sins. 19 An exhortation to hold fast he fauth, with patience and thanksgiving.
CHAP, 10.	FOR the law having a shadow a of good things to come, and not the very image of the things, can
a Col.2. 7.	never with those sacrifices which they offered year by year continually make the comers thereunto perfect.
b or, the	2 For then be would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.
Lave.	3 But in those sacrifices there is a remembrance again made of sins every e year.
c J.e.16.34.	4 For it is not possible that the blood of bulls and of goats should take away 4 sins.
ð Mi 6.68.	5 Wherefore when he cometh into the world, he saith, e Sacrifice and offering thou wouldest not, but a body t hast thou prepared me:
e 1's. 10.6 .8	6 In burnt-offerings and sacrifices for sin thou hast had no pleasure.
f or, than hast fitted	7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest
g Jn.17.19.	not, neither hadst pleasure therein; which are offered by the law;
h c.9.12	9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.
i Nu.23.3.	10 By the which will we are sanctified through the offering h of the body of Jesus Christ once for all.
Ps.50.8	11 And every priest standeth idaily ministering and offering often times the same sacrifices, which can
Is.1.11.	never I take away sins:
k Col.3.1.	12 But this man, after he had offered one sacrifice for sins, for ever sat k down on the right hand of God; 13 From henceforth expecting till his enemies 1 be
1 Ps.110.1.	made his footstool. 14 For by one offering he hath mperfected for ever
m ver.1.	them that are sanctified.

to us to be between an outline drawing, sketched in black and white, and a finished painting in colours, or perhaps a finished statue.

Ver, 4. For it is not possible.—(While the Jews themselves acknowledged, that "there is no explation but by blood," common sense, as well as the zintures, must have taught them, that the blood of bulls and of goats could never satisfy divine justice, nor take away guilt from the conscience.]-B.

Ver. 5. When he cometh into the world.-These words are supposed to be uttered by Messiah on his incarnation .- A body hast thou prepared. -Kennicott is very confident that the Hebrew once read as the Greek now does, "A body," &c.—Saurin bas, however, a very ingenious conjecture. Supposing the Hebrew, in the Psalm quoted, to have originally read, "My cars hast then opened," or bored, (in allusion to Exed. xxi. 6.) be conceives that the LXX., considering that idea unintelligible in Greek, changed the allusion to a custom familiar to themselves, namely, the marking the bodies of their soldiers and slaves, that they might claim them as their own, and therefore rendered the original, "My body hast thou prepared;" meaning, marked, according to their custom. See Gal. vi. 17. Rev. xiii. 16, 17.

Ver. 10. Once for ali-i. e. once only Ver. 12. For ever sat down-Namely, as a priest upon his throne. Zech.

vi. 13.

63

n Jr.31 33.

e Some copies have,

their.

made.

w 1 Th.5.24.

Then he said And

31.

A. M. cir. 15 Whereof the Holy Ghost also is a witness to us: for after that he had said before, A. D. cir.

16 This his the covenant that I will make with them after those days, saith the Lord, I will put my laws

into their hearts, and in their minds will I write them; 17 And their sins and iniquities will I remember no

18 Now watere remission of these is, there is no more offering for sin.

19 Having therefore, brethren, P boldness to enter into the holiest 4 by the blood of Jesus.

p or, libe ty 20 By a new and living way, which he hath conse-

crated for us, through the veil, that is to say, his flesh; c c.9.8,12

21 And having a high priest tover the house of God; r Jn.14.6. 22 Let us draw near with a true heart in "full assurance of faith, having our hearts sprinkled v from s or, new

an evil conscience, and our bodies washed with pure water. 23 And let us hold fast the profession of our faithly c.4.14.16

without wavering; (for he w is faithful that promised;)

u Ep.3.12 24 Let us consider one another to provoke unto lovel and to good works: v Eze. 36.25

25 Not forsaking the assembling of ourselves together. as the manner of some is; but exhorting one another: and so much the more, as xye see the day approach-

ing. r Ro.13.11. 26 For if y we sin wilfully after that we have received

the knowledge of the truth, there remaineth no more y No. 15.30. c.6 4. &c. sacrifice for sins. 27 But a certain fearful looking for of judgment and

z Zep.1.13. fiery 2 indignation, which shall devour the adversaries.

Ver. 20. He hath consecrated -Gr. "hath new made;" i. e. applied to a new use or purpose. This new way was made not for Christ himself, but

Ver. 23. The profession of our faith.-" The English translators, on the authority of one MS, only, read here faith, instead of kone,—the true reading, according to Mill, who is followed by Doddridge, Macknight, M Lean, &c.—"The apostle, in this exhortation, refers to the confession of their hope of salvation through Christ, which the primitive Christians made at baptism."—

Macknight. Ver. 25 Ye see the day.-Gr. " That day," with the article. Macknight applies this to the destruction of Jerusalem; but as that day was usually spoken of in connexion with the day of judgment, (and often, perhaps, con-

founded with it.) that also may probably be referred to.

Yer. 26. If ree sin wiffully.—To sin wilfully, is to sin deliberately and knowingly, and neither through ignorance nor lear.—There remaineth no more ngry, and neture tranger processes the rear.—There tendence in more secrifice—That is, the Jewish sacrifices being abolished, and that of Christ rejected, of course there remains no other. "I was lately," observed Mr. Gunn. "called to attend the death-bed of a young man at Hoxton. I found him in the greatest horror of mind: I pointed him to Jesus, the sumer's only friend, and to the glorious promises of the Gospel; when, with an azonizing look of despair, he replied. "Aht sir, but I have rejected the Gospel. Some years since, I read Paine's Age of Reason..." it suited my corrupt taste, I inbibed its principles : after this, wherever I went, I did all that lay in my power notes as principles; after this, wherever i went, I did all that lay in his power to hold up the Scriptures to contempt; by this means I led others into the final snare, and made proselytes to infidelity. Thus I rejected God, and now he rejects me. I othered to pray by him, but he replied, 'Oh, no—it is all in vain to pray for me.' Then, with a dismal groun, he eried out, 'Paine's Age of Reason has tuined my soult' and instantly expired."

Ver. 27. Fearful looking for of judgment.—This passage describes a class of characters, whose lamnation is irrevocable.—As the case of these characters is hopeless, they cannot be punished, during ages of ages, in a way of mercy, or with a view to their recovery. And as to their being punished during this

HEBREWS, X. 604 (M. cir.) 28 He a that despised Moses' law died without mer-41167 cv under two or three witnesses: . D. cir.

29 Of b how much sorer punishment, suppose ve, 63.

shall he be thought worthy, who hath trodden under a De.17.2.. foot the Son of God, and hatn counted the blood of the covenant, wherewith he was sanctified, an unholy b c.22. thing, and hath done despite unto the Spirit of grace? 30 For we know him that hath said, Vengeance d bec Mat.12. longeth unto me, I will recompense, saith the Lord.

31,32. And e again, The Lord shall judge his people. 31 It is a fearful thing to fall into the hands of the d De.32.35. 36 living God.

32 But call to remembrance the former days, in e Ps.135.14. which, after ve were illuminated, ve endured a great

fight of afflictions: f 1 Th.2.14. 33 Partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye be-

g or, that ye have came f companions of them that were so used. 34 For ve had compassion of me in my bonds, and in yourtook joyfully the spoiling of your goods, knowing s in selves; or, for youryourselves that we have in heaven ha better and an selves. enduring substance.

35 Cast not away therefore your confidence, which h Lu.12.33.

hath great i recompense of reward. 36 For ye have need of patience, that, after ye have i Mat.5.12 done the will of God, ye might receive the promise

37 For k yet a little while, and he that shall come Lu 21.19. will come, and will not tarry.

38 Now the just shall live by faith: but if any man k Hab 23.4 draw back, my soul shall have no pleasure in him.

long period, and in the end annihilated, this would be contrary to all ideas of punishment, which, according to the scheme of Universalists, must always have its foundation in mercy to the individuals punished. But do we hang the mur-derer out of mercy to himself? Yet is there no mercy in putting the murderer to death?-According to Universalists, however, this fearful looking for of judgment and fiery indignation, amounts to no more than what atheists and infidels generally prefer; death being to them an evertasting skep. See notes,

Mat. xxv. 48. Ver. 28. He that despised.—Doddridge, "who set at nought the law of Moscs." See Num. xv. 30, 31.

Ver. 29. Wherewith he was sanctified .- This may either be referred to Christ, or to the apostate here described. To sanctify, is to set apart to a holy or sacred purpose. So Christ said—"I sanctify myself," (John xvii. 19;) and this we conceive he did, as high priest, before he entered within the veil with his own blood, called, in chap, xiii, 12, 20. The blood of the everlasting covenant." and "the blood wherewith he sanctified the people." So GHI and others. But applying the term "sanctified" to the apostate, since the Scripture frequently speaks of men according to their profession, it may mean only a professed devotedness of himself to Christ; and as Bishop Hoadly suggests, receiving the Sacramental cup. See I Co. xi. 29; 2 Peter ii. 1.—An unholy thing.—Dodd-ridge, "common." or "unclean." See Acts x. 14, 15.—And hath done despite.—Mackwight." insulted."

Ver. 30. Vengrance belongeth unto me. &c. — Deut. xxxii. 35, 36. Ver. 31. It is a feorful—boderidge, "a dreadful"—ling. Ver. 32. A great few. - Macknight, "Combat;" alluding, doubtless, to the

public combats in the theatres of that age.

Ver. 33. Agazing-stock.—Doddridze, "a public spectacle."

Ver. 37. Vet a little robite.—Macknight, "a rery little while." See Hab.

ii. 3. —He that shall come will come.—Christians were taught to look for a second coming of Christ, as earnestly as for his incarnation; and one of their descriptive characters is, that they wait for his appearing. 1 Thess. i. 10. 2 Thess. iii. 5. Ver. 38. But if any man draw back .- Doddridge and Macknight, "Yet if

39 But we are not of them who draw back | unto | A.M. cir. perdition; but of them that believe to the saving of A. D. cir. the soul. 63. CHAPTER XI. 1 What faith is. 6 Without faith we cannot please God. 7 The worthy fruits 1 ver.26, thereof in the fathers of old time.

OW faith is the a substance of things hoped for, the evidence of things b not seen.

2 For by it the elders obtained a good report.

2 Through faith we understand a that the worlds were a or. framed by the word of God, so that things which are seen were not made of things which do appear

4 By faith Abel 4 offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous. God testifying of his gifts; and c Ge.1.1.

by it he being dead evet speaketh.

5 By faith Enoch f was translated that he should not see death; and was not found, because God had

translated him: for before its translation he had this testimony, that he pleased God.

Ps 35.6. d Gc. 1. 1. 3. e or, is yet

CHAP, 11

ground.

dence.

or, confi-

spoken of f Ge.5.22,24

he draw back." The Hebrew of Hahakkuk, just referred to, reads, (ver. 4.) "His soni which is lifted up." Pococke contends, that the same Hebrew word signifies to faint, and so to fall back. But, if we may be allowed to offer a conjecture of our own, we conceive it to be an allusion to the attitude of pride and hauteur, observable as well in some animals as in our own species, namely, in the horse, turkey, &c.; who, while they proudly raise their heads, scornfully draw them back. The apostates here mentioned, were evidently not so much influenced by fear, as by prike and presumption, (ver. 93.) They left the ranks is of Christianity, not so much from fear, as from contempt and scorn.

Hebrew word (gnaphet) is rendered presumed, Num. Aiv. 4th CHAP. XI. Ver. 1. The substance.—The Greek term, hypostasis, is well known in the Trinitarian controversy, as differently used for essence and for person; but "in the New Testament (as remarked by MLean) it is used only five times, and that only by our apostle; in three of which it is translated confidence, viz. 2 Co. ix. 4; xi. 17. Heb. iii. 14; and in this place it is so translated in the Margin."—The evidence.—The original term here used in the New Testament occurs only twice; namely, in 2 Tim. iii. 16, where it is should be rendered conviction, both there and in the passage now before us. So Doddridge; but Macknight preserves the term "evidence." Ver 2. The elders.—Macknight, "The ancients;" namely, the patriarchs

and prophets, as in the following verses.

Ver. 3. The worlds were framed .- Literally, "the ages." The material world acquired this name from the perpetual changes to which it is subject, and some modern writers would confine its import to the arrangement and government of the world; but that the material frame itself must be included, is evident from the phrase, "thungs which are seen;" also from chap. i. 2, and

many other passages.

Ver. 4. A more excellent sacrifice.—"It is observed by entics, that the [Greek] word (pleiona) signifies more in number, rather than in value. offered the fruit of the ground, which was only the mincha, or meat-offering, but no proper sacrifice for sin. Gen. iv. 3."—M Lean. The late Dr. Kennicott farther argued from these circumstances, particularly from the word (pleiona) "more," that Abel offered not only 1 sacrifice, but also a mincha, (pleiona) "more," that Abel offered not only I sacrinee, but also a mineral that is, a meant for rather bread) offering; so that he by the one acknowledged God's providential goodness, and by the other his redeeming mercy. See Kennicot's Bissert, on "Cain and Abel."—By the he bring dead, yet sweek-eth.—By what) it may be asked. We reply, By his offering, by his faith, by his evanghe. John Edwards explains it of his blood, which God said. "Crieth unto me from the ground." Gen. iv. 10. But Macknight opposes the latter sense, as incrammatatical. The Margin, however, reads in the passive, "I syet spoken of;" alluding to the "good report" which he "through faith received," as in ver 9 sin ver 9 sin ver 9. as in ver. 2.

Ver. 5. Was not found .- Namely, not on earth, being removed in his whole person, soul and body, to the skies. —He had this testimony.—This relies to Gen. V. 24, where we read, 'Booch walked with God, which the LAXX having translated that he "pleased God," is so quoted by the apostle; and hence we

606	HEBREWS, XI.	
A. M. cir. 4067. A. D. cir. 63.	6 But without faith it is impossible to please ** hin: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek	
Ps. 106.21, 22.	him. 7 By faith h Noah, being warned of God of things not seen as yet, i moved with fear, prepared an ark to	
h Ge.6 14 22.	the saving of his house; by the which he condemned the world, and became heir of the righteousness which	-
i or, being wary.	is by faith. 8 By faith JAbraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing	-
j Ge.12.1,4, &c.		
k Ge.13.3, 18. 18.1,9.	a strange country, k dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10 For he looked for a city! which hath foundations,	-
1 c.12.22. 13.14.	whose "builder and maker is God. II Through faith also Sara "herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful	or other Designation of the last of the la
m Re.2t.2, 10.	o who had promised. 12 Therefore sprang there even of one, and him as	-
n Ge.21.1,2.	good as dead, P so many as the stars of the sky in multitude, and as the sand which is by the sea shore in-	1

a c.10.23. 13 These all died ain faith, not having received the

Ro.4.17.

promises, but having seen them afar off, and were persuaded of them, and embraced them, and r confessp Ge.22.17. ed that they were strangers and pilgrims on the earth. 14 For they that say such things declare plainly that

q accordthey seek a country. ing to.

15 And truly, if they had been mindful of that country from whence they came out, they might have had r 1Ch 29.15. 1 Pe.2.11. opportunity to have returned.

infer, that walking with God, implies a state of favour and friendship with

Ver. 7. Of things not seen as yet.—Namely, the flood.—Moved with fear.—Macknight, "A religious fear."—Heir of the righteousness which is by feith.—See Rom. iii. 21, 22; w. 13. "Pill, iii. 9. Ver. 9. In tabernacles-i. e. tents-with Isaac and Jacob. - Doddridge ob-

serves, that Jacob was born 15 years before Abraham died. Ver. 10. Builder and maker .- (Gr. demiourgos.) Doddridge, "Former."

Macknight, "Ruler."

Ver. 12. As good as dead .- Gr. "dead as to these things;" i. e. as to having children.—As the stars of the sky in multitude.—To be able to enumerate the stars, the Psalmist speaks of as the peculiar prerogative of God. Ps. cxlvii. 4.

Ver. 13. Died in faith .- Gr. " according to faith." -- And were persuaded of them. - These words are omitted in many MSS., and in all the ancient versions and commentators. - Embraced them. - This is supposed to se an alhistor to persons on a voyage, who when they descry at a distance ther wished for port, hail it with the most joyful shouts.

"Lot Italy appears, Achates cries;"
And Italy! with shouts the crowd replies."—Pitt's Virgit.

Ver. 14. They seek a country.—The origina word, that they are country in remarks, "is very emphatical: it signifies, as it were, a native country in remarks, "is very emphatical: it signifies, and to the in which they were pilgrims and They seek a country.-The origina word, (patrida,) as Doddridge strangers.'

Ver. 15. Opportunity to have returned -It is calculated that there were full 200 years between the call of Abalhau, and the death of Isaac, during which there were, doubtless, many opportur (ties of return.)

16 But now they desire a better country, that is, a A. M. cir. 4057. heavenly: wherefore God is not ashamed to be called A. D. eir. their & God: for he hath prepared for them a city. 63 17 By faith Abraham, when " he was tried, offered up s Ex.3.6 15.

Isaac: and he that had received the promises offered up his only begotten son. 18 Of whom it was said, w That in Isaac shall thy u Ge.22.1.

seed be called:

19 Accounting that God was able to raise him up, e in from the dead; from whence also he received him in a figure.

20 By faith Isaac * blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning v Ge.48.5.. z upon the top of his staff.

22 By faith a Joseph, when he died, t made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the

king's d commandment. 24 By faith "Moses, when he was come to years, d Ex.1.16,

refused to be called the son of Pharaoh's daughter; 25 Choosing frather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

ver.10.

Ja.2.21. v or, To.

w Ge.21.12. x Ge.27.27...

z Ge. 47.31. a Ge.50.24.

membered

c Ex.22

e Ex.210. f Ps.84.10.

Ver. 17. Offered up.-Though Isaac was not slain, Abraham stretched forth his hand, and took the knife to slay him, as he certainly would have done, he had not been restrained; and, as we conceive, in the full persuasion of his being ruised immediately from the dead. In speaking of the nature and extent of Abraham's trail, the pious Mr. Henry pithly observes, that he was called—"As a father, to cut off his own family—as a heliever, to cancel the divine promises—as a tupe, to frustrate Christ's advent—as a minister, to cut off the church at a blow—and, as a philanthropist, to destroy all mankind. Such, however, were the appearances which must have presented themselves to his imagination.

Ver. 18. Or Doddridge, "concerning"—rehom.
Ver. 19. In a figure.—Gr. a parable. On this circumstance. Preb. Townsond, remarks—"The sacringe of Isaac by his father was so evidently typical of the sacrifice of Christ, that there can be no doubt of the design to be answered by this otherwise mysterious event. On the very spot where Christ was afterwards crucified, Abraham is commanded to slay his son. It is needless to recapitulate the coincidences between the sacrifice of isaac and of Christ; they are to be found in every commentary. That the meaning of the whole of the circumstances of this mystical sacrifice of his son, was revealed to Abraham-that he learned from them, that the promised Messiah should in like manner hear the wood of the cross, and die for mankind; and that Abraham, in obeying the divine command, rejoiced to see the day of Christ, and [that] he then saw it, and was glad, is well argued by Bp. Warburton.'
-Townsend's Old. Test. Arr.

Ver. 22. Joseph, when he died .— Doddridge, "When dying." Macknight, "When ending: "namely, his hie.

Ver. 23. A proper child.— Macknight, "beautiful." [The beauty of Moses

is expressly mentioned by *Josephus*, who introduces Pharaoli's daughter calling him "a child divine in form;" *Philo* also says, that, "at his birth, he had a more clegant and beautiful appearance, than denoted an ordinary person;" and it appears from Justin, that the fame of his beauty had spread among the heathen.]—Bagster.—Not afraid—i. e. not so intimidated as to drown the child, as commanded. Exod. i. 22.

Ver. 24. Come to years—i. e. to a mature age. The original literally reads, "grown great." It appears from Acts xii. 23, that Moses was now forty years of age.

HEBREWS, XI. i08 A. M. cir. 26 Esteeming the reproach g of h Christ greater riches 4067. than the treasures in Egypt: for he had respect unto A. D. cir. 63 the recompense i of the reward 27 By faith he forsook Egypt, not fearing I the wrath g or, for. of the king: for he endured, as seeing him k who is h c.13.13. invisible. i c.10.35. 28 Through faith he kept the 1 passover, and the Ex.10.23. sprinkling of blood, lest be that destroyed the first-born should touch them. 12.31. 29 By faith they passed m through the Red sea as by k 1 Ti.1.17. dry land: which the Egyptians assaying to do were 1 Ex.12.21. drowned. &c. m Ex.14.22, 30 By faith the walls of Jericho n fell down, after they were compassed about seven days. n Jos. 6.12.. 31 By faith the harlot Rahab operished not with them that p believed not, when she had received the o Jos. 6.23. spies q with peace. Ja. 2.25. 32 And what shall I'r resay? for the time would or, were fail me to tell of " Gedes..., and of Barak, and of Samdisobedient. son, and of " Jephthae; of v David also, and w Samuel, q Jos. 2.1, and of the prophets: &c. 33 Who through faith subdued kingdoms, wrought r Ju.c.6& 7. righteousness, obtained x promises, stopped the mouths s Ju.4.6,&c. of y lions. t Ju.c.15 & 34 Quenched the violence of 2 fire, escaped a the edge of the sword, out of weakness were made strong, waxu Ju.11.32. ed valiant in fight, turned to flight the armies of the Sec. v 1 Sa.17. aliens. 45, &c. 35 Women breceived their dead raised to life again: w 1 Sa 7.9, and others were tortured, not accepting a deliverance; åс. that they might obtain a better resurrection: x Ga.3.16. v Da.6.22. 36 And others had trial of cruel mockings and scourgings, yea, moreover of a bonds and a imprisonment: z Da.3.25, a 1 Ki 19.3. 37 They were f stoned, they were sawn asunder, 2 Ki.6.16. were tempted, were slain with the sword: they wanb 1 Ki.17.22. dered about in sheep-skins and goat-skins; being des-2 Ki. 4.35. titute, afflicted, tormented; 26 c Ac.4.19. 33 (Of whom the world was not worthy:) they wand Gr.30.20. dered in deserts, and in mountains, and in dens and e Je.20.2 caves of the earth. 39 And these all having obtained a good report f Ac. 7.59. through faith, received not the promise: g or, fore-40 God having sprovided some better thing for us, seen. h Re.6.11. that they without has should not be made perfect. Ver. 26. Repreach of Christ-That is, on account of their expectation of a Messiah.—For he had respect, &c.—Doddridze, "For he directed his regards to the recompense of reward." That reward could not be temporal

and must therefore be the everlasting reward. See ver. 10, 11, 16.

Ver. 27. By faith he forsook.—Doddridge, "left."

Ver. 29. As by—Doddridge, "on"—dry land.

Ver. 35. Women received their dead.—As in the case of the widow of Za-

repliath, and the Shunamite.—Others were tortured.—Macknight, "beaten." The term probably refers to the cruel practice of the bastinado, still practised in the East. - A better resurrection-i. e. a resurrection to a bet-

Ver. 37. They wandered about in sheep-skins, &c .- Clement of Rome, in his first Epistle to the Corinthians, § 17, alludes to the same circumstance. "Let us be imitators of those who went about in goat-skins and sheep-skins, preaching the coming of Christ. We mean Elias, Eliseus, and Ezekiel, the prophets." See 2 Kings i. 8. Zech, xiii. 4.

CHAPTER XII.

1 An exhortation to constant faith, patience, and godlines. 22 A commendation of the new testament above the old. HEREFORE seeing we also are compassed about

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with so great a cloud of witnesses, let us lay aside a every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

CHAP, 12.

a 2 Co.7.1. 2 Looking unto Jesus the bauthor and finisher of our faith; who for the cloy that was set before him endured the cross, despising the shame, and is set b or, begindown at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ve be wearied and

c Lu.24.26.

faint in your minds.

5 And ve. have forgotten the exhortation dwhich speaketh unto you as unto children, My son, despise d Pr.3.11 12

4 Ye have not yet resisted unto blood, striving against sin.

not thou the chastening of the Lord, nor faint when thou art rebuked of him: 6 For e whom the Lord loveth he chasteneth, and e Re.3.19.

scourgeth every son whom he receiveth. 7 If ye endure chastening, God dealeth with you as

with sons; for f what son is he whom the father f Pr.13.24. chasteneth not?

8 But if we be without chastisement, whereof all are

partakers, then are ye bastards, and not sons. 9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the g Father

g Nu.16.22. 27.16.

of spirits, and live? 10 For they verily for a few days chastened us hafter their own pleasure; but he for our profit, that we might be partakers of his holiness.

h or, as scemed good, or, meet, to them.

CHAP. XII. Ver. 1. Wherefore, seeing we also .- Doddridge, "Being therefore encompassed."-A cloud of witnesses.-The application of this metaphor to a multitude of persons, may be seen in Isa. ks. 8.—So easily beset us.—Literally, says Macknight, "which stands conveniently around us"—the sin adapted to our circumstances and situation; or, as others explain it, our constitutional sin, that to which our corrupt nature is most prone.—Run with patience.—Macknight, "with perseverance;" which is doubtless the

term putternee.—Amesneym. with perseverance; which is countres the true meaning, if not an exact translation.

Ver. 2. The author.—Doddridge, "leader." Macknight, "Captain and perfecter of the faith." Here it has relation to a mee, and may therefore be well explained of Christ, as our example, having gone before.—And finisher-Or completer. This is thought by some critics to refer to the judge who -For the joy that was

presided over the games, and distributed the rewards.—F set before him.—See Phil. ii. 8, 9. Ver. 3. Consider.—Macknight, "attentively consider"

Ver. 4. Resisted unto blood.—An allusion to those pugilists who practised in a sort of cloves. They had not yet endured martyrdom. Ver. 5. Which speaketh unto you.—Macknight, "which reasoneth with

in a sort of Ploves. They may not yet endured marryroom.

Ver. 5. Which speaketh unto you.—Macknight, "which reasoneth with you."—My son, &c.—See Prov. iii. 11, 12.

Ver. 6. Whom the Lord loveth.—Of the advantages of affliction to the mind, the following anecdote affords a fine illustration:—The late Rev. Mr. Cecit, when at College, was much tried with the ridicule and reproaches of some profane and profligate young men. Thus exercised, he was one day walking in the physic garden, where he observed a very fine pomegra rate tree, cut almost drough the stem, near the root. On asking the gardener the reason of this, "Sir, (said he) this tree used to shoot so strong, that it bore nothing but leaves. I was therefore obliged to cut it in this manner; and when it was almost cut through, then it began to bear plenty of fruit."

610	HEBREWS, XII.
A. M. cir.	11 Now no chastening for the present seemeth to be
4067. A D. cir.	joyons, but grievous: nevertheless afterward it yield-
6.3.	eth the peaceable fruit of righteousness unto them
i Is 32 17.	which are exercised thereby.
Ja. 3. 18.	12 Wherefore lift i up the hands which hang down,
j 1s.35.3.	and the feeble knees; 13 And make k straight I paths for your feet, lest that
k or, even.	which is lame be turned out of the way; but m let
	rather he healed
Pr. 4.26,27	14 Follow peace " with all men, and holiness, with-
n. Ga.6.1.	out o which no man shall see the Lord:
r Ps.31.14.	15 Looking diligently Plest any man fail of the grace
€ Mat.5.8.	of God; lest any root of bitterness springing up
Ep.5.5.	trouble you, and thereby many be defiled;
p 2 Pc.1.10.	16 Lest there be any sornicator, or profane person,
•	as Esau, who for one morsel of meat sold his birth-
g or, fall from.	17 For ye know how that afterward, when when
r De.29.18.	would have inherited the blessing, he was rejected:
# 1 Co.6.13,	for he found no v place of repentance, though he sought
le.	it carefully with tears.
t Ge. 25.33.	18 For ye are not come unto w the mount that might
u Ge.27.31.	
33.	ness, and darkness, and tempest,
v or, way to change	
his mind.	words; which * roice they that heard entreated that the word should not be spoken to them any more:
w Ex.19.12	20 (For they could not endure that which was com-
19.	manded. And y if so much as a beast touch the moun-
x Ex.20.18	
19.	dart:
y Ex.19.13	
16.	ccedingly fear and quake:)
Ver. 12.	Lift up the hands, &c "The exhortation (Dr. Owen remarks) is
applied to Under fat	o such parts of the body as were employed in athletic exercises.' igne, the hands would hang down, and the knees tremble.

Ver. 14. Follow peace. See 1 Pct. iii. 11. Ver. 15. Root of bitterness. Doddridge says, "The Hebrew word properly signifies an infectious plant, which taints other vegetables that grow near

il." Compare Acts vin. 23.

Ver. 16. As Esau. - Esau is called a profane person, because he slighted the birto right, as not considering its relation to the Messiah; nor, indeed, believ-

ing in the promise. See Gen. xxv. 29. — One morsel of meat. - Doddridge and Macknight, "One meal."

Ver. 17. No place for repeatance.—Margin, "No way to change his mind;" i. e. Isaac's.—Though he sought it carefully—Machnight, "Though he carmestly sought (the blessing")—with teurs. We perfectly agree with Doddridge, that "The meaning of this undoubtedly is not, that he would have repented and could not; but that there was no room for his repentance-it would not be regarded; or, in other words, that his father's mind could not be li-changed." The account of Moses fully justifies this interpretation. "Esan entreated Isaac-Bless me, even me also, O my father! and he lift up his voice! and wept." Gen. xxv. 38; compare verse 34.

That might be touched - Doddridge. "That was the object of Ver. 18. touck." Macknight, "a tangible [i. e. a material] mountain." Compare

ver. 20. Ver. 20. Or thrust through with a dart.—These words are wanting in many ancient MSS and versions; and are therefore rejected by Mill, Wetstein, and

They are taken from Exod. xix. 13. Griesbach. Ver. 21. Moses said, I exceedingly fear, &c.—These words are not on record except here: but M Lean thinks they may be alluded to, in Exod. xix. 19 They might be handed down by tradition to the time of Paul, or communi cated to him by inspiration.

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and A. M. cir. 4067. A. D. cur. to an innumerable company of a angels. 23 To the general assembly and church of the b first-2 Re.3.12 born, which are vritten &in heaven, and to God the Judge of all, and to the spirits of just men f made a Ps.63.17 perfect, b Re.14.4. 24 And to Jesus the mediator g of the new b covenant. c or, enro.:and to the blood of sprinkling, that speaketh better ed. things than that of I Abel. d Lu.10 20 25 See that we refuse not him that speaketh. For if a Galaca they escaped not who refused him that spake on earth, f. 1 Co.15. much more shall not we escape, if we turn away from 49.54. him that speaketh from heaven: g c.8.6. 26 Whose voice then shook the earth: but now he hath promised, saying, & Yet once more I shake not

the earth only, but also heaven.
27 And this word, Yet once more, signifieth the removing of those things that I are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us in have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For nour God is a consuming fire.

CHAPTER XIII 1 Divers admonitions, as to charity, 4 to honest life, 5 to avoid covetousness. 7 to regard (toll's preachers, 9 to take leed of strange doctrines, 10 to emission Chirist, 16 to give alms, 17 to obey governors, 18 to pray for the apostle. 20 The conclusion.

ET brotherly a love continue.

2 Be not forgetful to entertain strangers: for thereby some b have entertained angels unawares. 3 Remember them that are in c bonds, as bound with

them; and them which suffer adversity, as being yeurselves also in the body.

4 Marriage 4 is honourable in all, and the bed undefiled: but e whoremongers and adulterers God will iudge.

5 Let your conversation be without covetousness:

h or, testament.

i Ex.24.8. Ge.4.10. k Hag.26. l or, may

m hold fact n De.4.24.

CHAP. 13. a 1 Pe.1.22 1 Jn.4.7,

b Ge. 13.3. 19.2.

e Mat. 25.36

d Pr.5.15..

e 1 Co.6.9.

Re. 22.15.

Ver. 22. Mount Sion .- This formed part of Jerusalem, whereon was built the city and tower of David.

Ver. 23. To the general assembly. This term was used by the Greeks, generally, in reference to some grand festival occasion, such as the Olympic See Doddridge

Ver. 24. New covenant.-See chap. viii. 6; ix. 15. - Than that of Abel. - This is by many referred to the blood of Abel's sacrifice; but by others (as

Doddridge) to his own blood, as shed by Cain. See Gen. iv. 10.

Ver. 25. See that ye refuse not, &c. - Compare chap it. 1-3. — Him that spake—Doddridge, "that delivered cracles"—on earth—namely, Moses. Ver. 27. Things that are shaken. "The things that were shaken, according to both Oven and Doddridge, intend the Mosaic economy; the things that

to both Cheen and Douglasse, interest in the Canada to Scheken, the Christian dispersation.

CHAP, XIII. Ver. 2. Be not forgetful to entertain strangers.—Lardner,

"Be not unmindful of hospitality.

Ver. 3. Vourselves also in the body—i. e. liable to the same adversity. Ver. 4. Marriage is honourable, &c.—Macknight, "Let muriage (be) honourable among all, and the bed unpolluted."—For fornicators, &c.— See Vulgate, and two ancient MSS

Ver. 5. Without cone tousness .- Macknight, "without the love of money." See 1 Tim. vi. 9, 10 .- I will never leave thee, &c .- M' Lean remarks, that

and be content f with such things as ye have: for he A. M. cir. 4067. hath said, g I will never leave thee, nor forsake thee. A. D. cir. 6 So that we may boldly say, h The Lord is my helper. 63

and I will not fear what man shall do unto me. f Mat.6.25. 7 Remember them which i have the rule over you. who have spoken unto you the word of God: whose

g Ge.28.15. faith follow, considering the end of their conversa-De.31.6,8

1 Ch.25.20 8 Jesus Christ the same * vesterday, and to-day, and L Ps.27.1. for ever.

9 Be ! not carried about with divers and strange docor, are the guides. trines. For it is a good thing that the heart be esta-

blished with grace; not with meats, which have not c.6.12. profited them that have been occupied therein. 10 We have an altar, whereof they have no right to g T.e.1.4.

eat which serve the tabernacle. l I Jn.4.1. 11 For the bodies of those beasts, whose blood is

m Le.16.27. brought into the sanctuary by the high priest for sin, are burned m without the camp.

n Jn.19.17, 12 Wherefore Jesus also, that he might sanctify the 15. people with his own blood, suffered without ' the o Ac.5.41. gate.

13 Let us go forth therefore unto him without the p Mi.2.10. camp, bearing o his reproach. q Ep.5.20.

14 For here P have we no continuing city, but we seek r Ho.14.2. one to come.

15 By him q therefore let us offer the sacrifice of praise s confess. to God continually, that is, the fruit rof our lips ing. s giving thanks to his name. t Ro 12.13.

16 But to do good and to communicate forget not: u Phi.4.19. for with such "sacrifices God is well pleased.

17 Obey them that whave the rule over you, and v 1Th 5.12, submit yourselves: for they watch * for your souls, as they that must give account, that they may do it w or, guide.

with joy, and not with grief: for that is unprofitable x Eze.3.17. for you.

this sentence contains no less than five negatives; but not so the original passage, Joshua i. 5. The Greek is very emphatical, and thus literally rendered by Doddridge:—"I will not—I will not leave thee; I will never, never, never to forsake thee." A promise originally given to Joshua on the death of Moses, and here applied to all the servants of the true God.

Ver. 8. Jesus Christ, the same.—D. P. Smith says. "There is nothing then,

in the argument, to har our understanding the passage, as referring primarily to the person of Christ, and in the phrascology there is a reason, which is, I think, of weight sufficient to be decisive. This is the adoption of the same plurase which, at the commencement of the Epistle, had been employed to express the absolute unchangeableness of God; 'Thou art the same,' &c. Heb i. 12." Dr. J. Onen (in loc.) considers the phrase, 'Tyesterday, to-day, and for ever," as analogous to Rev. i. 4—"He who is, and was, and is to come.

Be not carried-(Macknight, "tossed")-about.-The allusion seems to be to a vessel in a gale.

Ver. 12. Without the gate.-Calvary was certainly without the walls in our Lord's time, though it has been long since included, unless there be a mistake as to its situation, which some travellers suspect.

Ver. 15. The fruit of our lips .- Estius thinks that our praises may be justly called the fruit of our lins, even as the good works of a virtuous woman are called the fruit of her hunds. Prov. xxxi. 31.

Ver. 17. That have the rule.—Doddridge, "who preside,"—Watch for your souls.—Chrysostom says he never read these words without trembling.

though he was certainly an active at d zealous pastor, often preaching several

times a day.

h 1 Ti.16 12

211.1.8. Re.7.14.

18 Pray for us: for we trust we have a good y con-A. M. sir. 4057. science, in all things willing to live honestly. A. D. cir 19 But I beseech you the rather to do this, that I may 63. be restored to you the sooner. y Ac.21.16. 20 Now the God 2 of peace, a that brought again from the dead our Lord Jesus, that great b Shepherd of z 1 Th.5.23. the sheep, cthrough the blood of the everlasting a. 1 Pe. 1. 21. d covenant. 21 Make you perfect ein every good work to do his b Eze.3/ 23 will, (working g in you that which is well-pleasing in c Zec.9._1. his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. d or, testa-22 And I beseech you, brethren, suffer the word of ment. exhortation: for I have written a letter unto you in e 1 Pe.5.10. few words. 23 Know ve that our brother h Timothy is set at liberf or doing. ty; with whom, if he come shortly, I will see you. 24 Salute all them that have the rule over you, and g Phi.2.13.

Ver. 18. We trust-Doddridge and Macknight, "We are confident that" -we have a good conscience, in all things willing to live honestly. - Dodd-ridge, "Determined in all things to behave honourably." Greek, "well." ridge, "Deten See 2 Cor. i. 12.

Amen.

Ver. 19. Restored to you the sooner .- Doddridge, "quickly."

Written to the Hebrews from Italy by Timothy.

all the saints. They of Italy salute you.

25 Grace be with you all.

Ver. 9. Blood of the covenant.—There is much doubt among commentators, whether the words "through the blood of the everlasting covenant," should be connected with the preceding clause, as implying that it was through the blood of the covenant that Christ became our shepherd; or that, through the merit of that blood he was raised from the dead, it being impossible that he should be "holden of death any longer;" (see Acts ii. 24 ;)or, 3dly, whether it was through his atoning blood, that the apostle implored for the believing Hebrews the blessings following (ver. 21;) all which senses are admissible and

Ver. 21. Make you perfect .- "The same word is translated prepared, chap. x. 5; framed, chap xi 3; fitted, Rom. ix. 22; restored, Gal. vi. 1; perfectly joined, 1 Cor. i. 10. It signifies to set things to rights, and reduce them to their proper state." -M Lean. - Working in you. -"It is plain, from this and other passages of Scopture, (says M Lean.) that God worketh in his people every good work that is well pleasing in his sight; and that, not only in the conversion of a siener, but in all the growth and improvement of a Christian in the spiritual life. It is he that enlightens the eyes of their understanding, (Ephes. i. 17, 18;) that enlarges their views of the love of Christ, (Ephes. iii. 16-19;) that worketh in them both to will and to do, (Phil. ii. 13.) The holy tempers, and spiritual affections of the soul, are the fruits of the Spirit. (Gal. v. 22, 23.) But then, 2dly, He works in us, as rational creatures, by means of the recelation he half given us, calledtening our judgments— strengthening our faith—moving our wills by its motives, and so influencing our obedience. The Spirit, therefore, does not work upon us abstractedly from the word; but in and by it, making it to produce its effects. 3dly, God's working in us that which, is well pleasing in his sight, does not supersede our activity or make us passive: on the contrary, it is an exciting of us both to will and to do. 4thly, That as God works in his people that which is well pleasing in his sight, so we should apply to him for his Spirit, depend upon his assistance in every thing he requires, and give him all the glory- Not I, but the grace of God which was withme. Lastly, we should look for acceptance only through the merits and mediation of Christ, even in such things as we do agreeable to his will; for they are well pleasing in his sight only through Jesus Christ; to whom he glory for ever and ever. Amen."—To whom he glory.—Compare 2 Peter iii. 18. Rev. v. 12, 13.

Ver. 22. In few words.—Macknight, "briefly." This must be understood

in reference to the great variety of matter, for it is far from being one of the shortest of his Epistles. But this Epistle is, as Oven expresses it, compendium of the doctrine of the law and the gospel."

Ver. 23. With whom.-Timothy was Paul's perpetual companion in all

his travels, except when he sent him on any special work for the church.-

Oleen.

Postscript.—Written to the Hebrews from Italy, by Timothy. Dr. J. Owen says, "This is partly untrue—as that it was sent by Timothy; being expressly contrary to what the apostle speaks concerning him immediately before (ver. 23.) But these subscriptions have been sufficiently proved, by many, to be spurious; being the additions of some unskilful transcribers in after ages." See also P. S. at the end of I Conintians.

CONCLUDING REMARKS ON HEEREWS.

[The Epistle to the Hebrews, observes Dr. Hales, is a masterly supplemen, to the Epistles to the Romans and Galatians, and also a luminous commentary on them; showing that all the legal dispensation was originally designed to be superseded by the new and better covenant of the Christian dissigned to be superseded by the new and never extends of the Contents of the pensation, in a connected chain of argument, evineing the profoundest knowledge of both. The internal excellence of this cristic, as connecting the Old Testament and the New in the most convincing and instructive manner, and chierdating both more fully than any other Epistle, or perhaps than all of them, places its driving inspiration beyond all doubt. We here find the great doctrines which are set forth in other parts of the New Testament, stated, proved, and applied to practical purposes in the most impressive manner. Hence this Epistle, as Dr. A. Clarke remarks, is by far the most important and useful of all the apostolic writings: all the doctrines of the Gospel are, in it, embodied, illustrated, and enforced in a manner the most lucid, by references and examples the most striking and illustrious, and by arguments the most cogent and convincing. It is an epitome of the dispensations of God to man, from the foundation of the world to the advent of thrist. It is not only the sum of the Gospel, but the sum and completion of the Law, of which it is also a most beautiful and luminous comment. Without this, the law of Moses had never been fully understood, nor God's design in giving it clearly apprehended. With this, all is clear and plain; and the ways of God with man red-dered consistent and harmonious. The Apostle appears to lawe taken a por-tion of one of his own Epistles for his text,—"Clinst is the cud of the law for righteousness, to them that believe;" and has most amply and impressively demonstrated his proposition. All the rites, ceremonies, and sacrifices of the Mosaic institution, are shown to have had Christ for their object and end; and to have had neither intention nor meaning but in reference to Him; yea, as a system to be without substance, as a law to be without reason, and its enactments to be both impossible and absurd, if taken out of this reference and connexion. Never were premises more clearly stated; never was an argument handled in a more masterly manuer; and never was a conclusion more legitimately and satisfactorily brought forth. The matter is every where the most interesting; the manner is throughout the most engaging; and the language is most beautifully adapted to the whole,—every where appropriate, always nervous and energetic, dignified as is the subject, pure and elecant as that of the most accomplished Grecian orators, and harmonious and diversified as the music of the spheres. So many are the beauties, so great the excel lency, so instructive the matter, so pleasing the manner, and so exceedingly interesting the whole, that it may be read a hundred times over without perceiving any thing of sameness, and with new and increased information at each rending. This latter is an excellency which belongs to the whole revelation of God; but to no part of it in such a peculiar and supereminent manner, as to the Epistle to the Hebrews. That it was written to Jews, naturally such, the whole structure of the Epistle proves. Had it been written to the such, the whole structure of the Listle proves. That it leads written to the Genthles, not one in ten thousand of them would have comprehended the ar-gument, because unacquainted with the Jewish system, the knowledge of which the writer every where supposes. He who is well acquainted with the which the writer every where supposes. Mosaic law, sits down to the study of this Epistle with double advantage; and he who knows the traditions of the Elders, and the Tahmudic illustrations of the written and pretended oral law of the Jews, is still more likely to enter into, and comprehend, the Apostle's meaning. No man has adopted a more likely way of explaining its phraseology than Schoetgen, who has traced its pecul ar diction to Jewish sources; and, according to him, the proposition of the whole Epistle is this: JESUS OF NAZARETH IS THE TRUE GOD. in order to convince the Jews of the truth of this proposition, the Apostle urges but three arguments :- 1. Christ is superior to the angels. 2. He is superior to Moses. 3. He is superior to Aaron. These arguments would appear more distinctly, were it not for the improper division of the chapters; in consequence of which, that one excellency of the Apostle's is not noticed—his application of every argument, and the strong exhortation founded upon it. Schootgen has very properly remarked, that commentators have greatly misunderstood the Apostle's meaning through their unacquaintance with the Jewish writings, and their peculiar phraseology, to which the Apostle is continually referring, and of which he makes meessant use. He also supposes, allowing for the miniediate and direct inspiration of the Apostle, that he had m view this remarkable saying of the Rabbins on Isaiah lii. 13,-" Behold my servant shall deal pradently, he shall be exalted and extolled, and be very high." Rabbi Tanchum, quoting Yalkut Simeoni, (p. ii. fol. 53.) says,
"This is the king Messiah, who shall be greatly extolled and elevated: Ho into some any accession, who shall be greatly extoned affile develor. In shall be clevated above Abraham; shall be more enument than Mosce, and be more exalted than the ministering angels." Or, as it is expressed in Yalkut Katosh, (fol. 144.) "The Messiah is greater than the patriarchs, than Mosce, and than the ministering angels." These sayings the Apostle shows to have been fulfilled in our Messiah; and as he dwells on the superiority of our Lord to all these illustrious persons, because they were at the very top of all comparisons among the Jews; He, according to their opinion, who was greater than all these, must be greater than all created beings. This is the point which the Apostle undertakes to prove, in order to show the Godhead of Christ; and therefore, if we find him proving that Jesus was greater than the patriarchs, greater than Aaron, greater than Moses, and greater than the angels, he must be understood to mean, according to the Jewish phraseology, that Jesus is an uncreated being, infinitely greater than all others whether earthly or heavenly. For, as they allowed the greatest eminence next to God, to angelic beings, the Apostle concludes, "That He who is greater than the angels is truly God: but Christ is greater than the angels: therefore Christ is truly God." Nothing can be clearer than that that is the Apostle's grand argument; and the proofs and illustrations of it meet the reader in almost every verse. |-Bagster.

THE GENERAL EPISTLE OF JAMES.

[James, the son of Alpheus, the brother of Jacob, and the near relation of our Lord, called also James the Less, probably because he was of lower stature, or younger, than the other James, the son of Zebedee, is generally allowed to be the writer of this Epistle; and the few that have doubted this have assigned very slight reasons for their dissent, and advanced very weak arguments on the other side. It is recorded in ecclesiastical history, and the book of the Acts of the Apostles confirms the fact, that he generally resided at Jerusalem, superintending the churches in that city, and in the neighbouring places, to the end of his life, which was terminated by martyrdom about A. D. This Epistle appears to have been written but a short time before his death: and it is probable that the sharp rebukes and awful warnings given in it to his countrymen excited that persecuting rage which terminated his life. It is styled Catholic, or General, because it was not addressed to any particular church, but to the Jewish nation throughout their dispersions. gennineness was doubted for a considerable time, yet its insertion in the ancient Syriac version, which was executed at the close of the first, or the begin-ning of the second century, and the citation of, or allusion to it, by Clement of Rome, Hermas, and Ignatius, and its being quoted by Origen. Jerome. Athanasius, and most of the subsequent ecclesiastical writers, as well as its internal evidence, are amply sufficient to prove the point.]-Bagster.

CHAPTER I.

1 We are to rejoice under the cross, 5 to ask patience of Gad, 13 and in our triais not to impute our weakness, or sins, unto bein, 19 and rather to hearken to dae not; mediate in it, and to do thereafter. 25 Otherwise men may be a control to the control of

seem, but hever be truly religious.

[AMES, a servant a of God and of the Lord Jesus a Jude t.

JAMES, a servant a of God and of the Lord Jesus a Jubet.

Christ, to the twelve b tribes which are scattered b Ac.26.7.
c abroad, greeting.

Chap. I. Ver. 1. Twelve tribes.—It is evident that Josephus believed all the tribes to be yet in being, when he relates, that six persons of each tribe were selected to form the Sephuagint translation. See Areis xxvi. 6.—Scattered abroad.—Doddridge, "in dispersion." Dr. Whitby quotes passages from Josephus, Philo, and even Creero, stating that Jews were to be found in great multitudes, in almost all 'ants of the world.—Greeting—(Greek,

1 A. M. eir. 1 4065. 2 A. D. eir.

A. D. cir.

JAMES, L 616 A. M. cir. 2 My brethren, count it all joy 4 when ve fall into 4065. divers temptations: A. D. cir. 3 Knowing this, that the trying of your faith worketh 61. e patience. d Mat. 5, 12. 4 But let patience have her perfect work, that ve I Pe.4.13 ..16. may be perfect and entire, wanting nothing. 5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; e Ro.5.3. and hit shall be given him. 6 But i let him ask in faith, nothing wavering. f Lu. 8.15. 21.19. he that wavereth is like a wave of the sea driven with the wind and tossed. ø Pr.2.3..€. 7 For let not that man think that he shall receive any thing of the Lord. h Je.29.12. 8 A double minded man is unstable in all his ways. 9 Let the brother of low degree Prejoice in that he is i Ma.11.24. exalted: 10 But the rich, in that he is made low: because as i or. gloru. the flower of the grass k he shall pass away. 11 For the sun is no sooner risen with a burning heat, but it witherein the grass, and the flower thereof fallk ls.40.6. eth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. 1 2 T. 4.8. 12 Blessed is the man that endureth temptation: for Re.2.10. when he is tried, he shall receive the crown lof life, which m the Lord hath promised to them that love in Is.64.4. him. 13 Let no man say when he is tempted, I am tempted

of God: for God cannot be tempted with "evil, neither n or, emls. tempteth he any man:

14 But every man is tempted, when he is drawn away o Ho.13.9. of his own olust, and enticed.

chairein.) Luke i. 28, the same word is rendered Hail! and is used by our Lord himself in the plural, Mat. xxviii. 9, "All bail!" The same word is also used 2 John, ver. 10 and 11, which see.

Ver. 2. Divers temptations.—The word temptations is here used in the most extensive sense for all kinds of trials. So Deut. iv. 33. Luke xxii. 28.

Acts xx. 19 Ver. 4. But, (Greek, de.) And let, &c .- So Doddridge.

form.

Ver. 5. If any of you lack wisdom .- A gentleman once called on Dr. James Foster, a popular preacher of the last century, to request the solution of some roser, a pursual preasure of the first ceroiny, to request the solution of some sceptical objections, with which his mind was much harassed. The doctor stopped him short with this question—"Have you asked a solution of your difficulties from God this morning? Have you prayed to the lountain of all light for information?" Upon receiving an answer in the negative, he recoined. "Sir, you must excuse my gratifying your curiosity on the subject of Revelation, while you neglect one of the first duties of natural religion."-(Buck's Prac : Expos. Sept. 16.)

Ver 6. Ask in faith, nothing wavering .- One presenting a petition to Augustus in a limorous and trembling manner, the emperor expressed limined i displeased, as it implied a doubt of his generosity. Let not that man wind doubts it benervolence of God, expect to prove it in his own experience.

Ver. 8. A double minded man.—Macknight, "A man of two minds."
Ver. 11. The grace of the fashion of it.-Doddridge, "The beauty of its!

Ver. 13. God eannot be tempted with evil .- Doddridge and Macknight, "God is meapable of being tempted by evils," or evil things. - Neither tempteta he any man.—The term tempt has evidently two meanings; 1. To try, prove; so "God did tempt Abraham." 2. To seduce to evil: in this sense he tempts no man.

Ver. 11. Drawn away, &c.—Doddridge, "allured and ensnared." Mackight, "The allusion here is to the drawing of fish out of a river with a baited night, "The allusion here is to the grawing or usu one of a hook. There is indeed a malevolent being, commonly called the Tempter;

A. D. cir. 61.

p Job 15.35.

r Jn.3.27

1 Co. 1.7.

s 1 Sa.15 29

Mal.3.6.

Ep.1.12

Re. 14.4.

v Ec.5.2.

w Pr.16.32.

x Col.3.5..8.

He.12.1.

1 Pc.2.1,2.

t Jn.1.13.

15 Then when lust hath P conceived, it bringeth forth) sin. and sin, when it is finished, bringeth forth 9 death.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, q Ro.6.21 ..

with whom is no variableness, neither shadow of turning. 13 Of this own will begat he us with the word of truth,

that we should be a kind of first-fruits " of his creatures. 19 Wherefore, my beloved brethren, let every man be

swift to hear, slow v to speak, slow w to wrath : 20 For the wrath of man worketh not the righteous-

u Je.2.3. ness of God. 21 Wherefore lay apart * all filthiness and superfluity

of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ve doers y of the word, and not hearers only,

deceiving your own selves. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a

y Mat. 7.21. glass: 24 For he beholdeth himself, and goeth his way, and z. 2 Co.3.18. straightway forgetteth what manner of man he was.

25 But whose 2 looketh into the perfect law of a liber- a Ps.119.45. and he, as we well know, "walketh about seeking whom he may devour." (1 Pet, v, 8) But much, we doubt not, is laid upon him of which he is not guilty: for, in innumerable instances, man is ensuared by his own lusts, and

becomes the victim of his deprayed passions. Lust engendereth sin, and sin produceth death.

Ver. 15. Bringeth forth death .- Compare Rom. vii. 8-11. Ver. 17. Every good gift and every perfect gift.- The apostle here uses two different nonas, the former signifying simply a gift; the latter, a free gift; with the former ae connects the adjective good, with the latter, perfect, or complete. — From the Father of lights.—This undoubtedly refers literally to the sun; and the other terms, variableness (or parallax) and turning, (tropic,) are also astronomical terms, though not used in exactly the same sense as by modern philosoplers. The first seems to denote the continually mutable and different situations in the heavens which the sun every day apparently ob-The second refers to the progress of the sun in his annual course, visibly terning back, (as the word tropic imports,) when it comes to the longest or the shortest day. The term shadow refers to the different manner is which the sea casts its shadow in different climates. God is subject to no such

changes. See Ortent. Lit. No. 1528 Ver. 13. Akind If first-fruits.-The Jews were the first converts to Christi-

Ver. 20. The wrath of man worketh not, &c .- The Jews were a very irritable people, and often mingled an angry spirit with their zeal, against which

they are here guarded. Ver. 21. Wherefore lay epart, &c .- The allusion seems to be to decayed

and filthy garmente, fit only to be thrown away.—Superfluity of naughtiness.—Doddridge, "overflowing of malignity."—The engrafted word.-The word of God, which is sometimes represented as seed sown. O Peter: 23. I John iii. 2), is nere expresented as a graft inserted. Compare John xv. 2, &c. Ver. 23. Lis natural face.—The Greek means, literally, the face he was

bern with-unwashed and unadorned. - In a glass-i. e. a mirror whether of metal or of class; or perhaps rather a natural mirror—a limpid stream. is well known, that the ancients not only washed, but painted their faces, (or at least their eyes;) but this verse seems to refer to a carcless person, who looked cursouly at his face in a mirror, whether natural or artificial, but took no pams to mark its blemishes or defects.

Ver. 25. But whose looketh .- Macknight, "looketh narrowly." The word properly signifies to stoop down to examine an object attentively, (as in 1 Pet i. 10.)—Into the perfect law of liberty—i e. the gaspel; into which, whoever looks attentively must see his blenishes and defects.

₹c.

h sung-

gogue.

ty, and continueth therein, he being not a forgetful A. M. cir. 4065. hearer, but a doer of the work, this man b shall be A. D. .ir. blessed in his c deed. 61.

26 If any man among you seem to be religious, and b Lu.6.47. bridleth not his a tongue, but deceiveth his own heart.

this man's religion is vain. e or, doing. 27 Pure religion and undefiled before God and the Father is this. To visit e the fatherless and widows in

d Ps.34.13. their affliction, and to keep himself unspotted f from the world. e Is.1.16,17. 58.6.7. CHAPTER II. I It is not agreeable to Christian profession to regard the rich, and to despise the

poor brethren: 13 rather we are to be loving and merciful: 14 and not to f Ro.12.2. poor uterfirst; is taken we are to be revised and interface. It ame not we boost of faith where no deels are, It which is but a dead faith, 19 the faith of deelis, 21 not of Abraham, 25 and Rahab.

MY brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect a of per-

CHAP, 2 2 For if there come unto your b assembly a man with a Pr 28 21. a gold ring, in goodly apparel, and there come in also

Jude 16. a poor man in vile raiment; 3 And we have respect to him that weareth the gay clothing, and say unto him, Sit thou here oin a good place; and say to the poor, Stand thou there, or sit

c or, well, here under my footstool : or, seemly 4 Are ye not then partial in yourselves, and are be-

d 1 Co.1.26 come judges of evil thoughts? 5 Hearken, my beloved brethren, 4 Hath not God chosen the poor of this world rich e in faith, and heirs e Re.2.9.

of f the kingdom 5 which he hath promised to them f or that. that love him? ▶ 6 But ye have despised the poor. Do not rich men op-

g Mat.5.3. press you, and draw you before the judgment-seats? 22.29. 7 Do not they blasplieme that h worthy name by the which ve are called? h Ps.111.9.

8 If we fulfil the royal law according to the scripture, i Le. 19. S. Thou shalt love thy neighbour as thyself, ye do well:

Ver. 27. Pure religion and undefiled.—Archbishop Tillotson (whom Dodd ridge follows) considers these terms as alluding to the qualities of a precious stone, "clear and without flaw, or cloud," as the technical term is.

CHAP, II. Ver. 1. The faith of our Lord Jesus Christ, the Lord of glory,—Mackenight, "The faith of the glory of our Lord Jesus Christ," i. e. of his divine rank and character; or it may be a Hebrasim for "the glorious faith," &c. Compare 2 Co. iii. 7-9.

Ver. 2. With a gold ring.—Macknight, "With golden rings on his fingers." In goodly.—Doddridge and Macknight, "splendid," &c.
 Ver 3. In a good place.—Macknight, "honourably."

Ver. 3. In a grow pace,—Mackingki, "nonourally."

Ver. 4. Are kecome judges of evil thoughts!—Mackinght, "Judges possessed of evil thoughts;" that is, as judges, they indulged evil thoughts against the poor. But Benson, who understands this, as we do, of worshipping assembling, thinks the apostle meant to reprove the Jews, as showing nore regard to the souls of the rich than of the poor. Daddridge, however, renders this west thus, (omitting the interrogation.) "And distinguish not in your above, are more burgary indoor who reason in 11." Do we write the comselves: you even become judges who reason ill." But we prefer the more simple version of Wesley-" Ye distinguish not in yourselves, but are become

version of a congestive distinction for in yourselves, but are become evil-reasoning judges; "i. e. you judge erroneously.

Ver. 5. Rich in faith—i. e. to be jich in faith—a common clipsis with the sacred writers. The apostle's reasoning here seems to amount to this "Your friends, and your Master's friends, are chiefly among the poor; and your bit-

Ver. 7. That trenthy—Greek, "good," Macknight, "excellent"—name—wire the name of Low. 1933.

-viz. the name of Jesus. Phil. ii. 9, 10. Ver. 8. The royal haw.—The republe an Greeks used to call the laws of the

tl.

9 But if ye have respect I to persons, ye commit sin, A. M. cir. 4065. and are convinced of the law as transgressors. A. D. cir. to For whosoever shall keep the whole law, and yet offend in one point, he k is guilty of all. ver.1. It For the that said, m Do not commit adultery, said

also, Do not kill. Now if thou commit no adultery, k De.27.26 vet if thou kill, thou art become a transgressor of the I or, that ĺaw. law whie!

12 So speak ye, and so do, as they that shall be judged by the law n of liberty. Ex.20.13 13 For he shall have judgment without mercy, that

14. hath showed no mercy; and mercy prejoiceth quantity r. c.1.25. iudgment. 6 Pr.21.13.

14 What ' doth it profit, my brethren, though a man Mat. 6. 15. say he hath faith, and have not works? can faith save 7.1.2 him ?p or, glo-

15 If a brother or sister be naked, and destitute of rieth. daily food,

to And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ve give them not those things which are needful to the body; what s doth it profit

17 Even so faith, if it hath not works, is dead, being ! alone. u Some co-

18 Yea, a man may say, Thou hast faith, and I have works: show me thy faith " without thy works, and I will show thee my faith by my works.

q Pr 85.10. r Mar 7.26. s 1 Jn.º 18. t by itself.

> pies read, by. v e.3.13.

Persians roual, because ordained by kings. This refers to that law of Christ

reishin folds, obecasts busineenly his. John Xii. 34; xx. 12. Ver. 19, which he calls eminenly his. John Xii. 34; xx. 12. Ver. 19. For whosoever.—[While the Jews taught, that "He Who trans gresses all the precepts of the law, has broken the yoke, dissolved the covegresses art the precepts of the law to contempt; and so has he done who has only broken one precept." they also taught, "That he who observed any principal command was equal to him who kept the whole law," and gave for an eximple the forsaking of idolatry. To correct this false doctrine was the object \$1. James had in view. \(-Bagster. \(-- Is guilty of all-i. \) e, he hath broker the

law as a whole and insulted the authority of the divine Legislator—God. Ver. 11. He that said.—Margin, "That (law) which said;"—both the law

and the lawgiver are the same. Ver. 12. The law of libertu-i. e. the gospel, in which sense James has already used the term repeatedly. See chap. i. 25; ii. 12. It is so called because it freed the Jews from the yoke of Moses, and it frees Christians from

the slavery of sin. Ver. 13. Against—or triumphs over—judgment—in favour of those who are showed mercy. The expression is clearly elliptical, and should in some have showed mercy.

such way be supplied.

Ver. 14. Can faith save him?—i. e. such a faith as produces no good works? Doddridge. Macknight, "Can (this) faith save him?"

Ver. 15. Depart in peace.—Mercy must not be evinced in a few kind words only, as "Be ye warmed," or "Be ye clothed;" but in substantial acts of kindness-commonly and properly called good works, which the apostle considers quite as necessary to salvation as even Faith itself, though in a different way; for though works cannot justify of themselves before God, neither can an unproductive faith do this; fo^{*}, "faith without works is dead."

Ver. 17. Being alone—i. e. a decal holy without works is evan.

Ver. 18. Without thy reords.—The Margin says, "Some copies read, By
thy works." So, Doddridge, says, the most and best copies read, and therefor adopts it, as Dr. Mill had done helore. But, on the other hand, our textural translation has the authority of the Alexandran and other MsS.—the Syriac, and vingate Versions; and is preferred by Hammond, Macknight, and others; and vis, we think, more in the style of St. James, which is inclined to irony, (as in yer, 16.) It is a challenge to do what he knew impossible—to prove the existence of true faith without good works.

a Ge 15.6. Inflictiousness: and he was called the Fried of God.
24 Ye see then how that by works a nan is justified, and not by faith only.
25 Likewise also was not d Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

620 A. M. cir.

40S5.

A. D. cir.

61

w Ma.1.24.

x Ge.22.9.

y or, Thou

sessi. • He.11.17.

5.7.

Joseph and the them out another way?

26 For as the body without the f spirit is dead, so faith
without works is dead also.

e Mat.21.31
f or, breath.

We are not rashly or arrogantly to reprove others: 5 but rather to bridle the tongue, a little member, but a powerful instrument of much good, and great harm. 13 They who be truly wise be mild, and peaceable, without envying, at 1stife.

CHAP. 3. IVY brethren, be not many a masters, knowing that we shall receive the greater b condemnation.
2 For a in many things we offend all. If any man of-

11. The 5.3 fend not in a word, the same is a perfect man, and able also to bridle the whole body.

3 Behold, we put bits 'in the horses' mouths, that

they may obey us; and we turn about their whole body.
4 Behold also the ships, which though they be so great,
and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

Ver. 19. The devils-(Greek, demons)-also believe, and tremble.-See Mat.

viii. c9.

Ver. 21. A man is justified—To reconcile James and Paul, who certainly do not differ, we shall eite the brief but heid exposition of the late excelent Mr. Putter:—"Paul treats of the justification of the magnetis, or the way in which sinners are accepted of God, and made heirs of eternal hie. James speaks of the justification of the godity, or, in what way it becomes excilent that a man is approved of God. The former is the rubteasoness of Clarst; the latter is by works. The former of these is that which justifies; the latter is that by which it appears that we are justified. The term justification, in the first of there passages, is taken in a primary sense—in the latter, it is taken in a secondary sense only, as in Mat. xi. 19, and other places."

Ver 25. Likewise a so.—It is remarkable, that James quotes the same passages in proof of Abraham's good works, that Paul had quoted in illustration of his faith; Heb. xi. 17, 31. Does not this prove faith and good works inseparable?

Ver. 26. Without the spirit.—Margin, "breath." The same word, as is well known, means both.

well known, means both, CRAP, RI, Ver. I. Be not many masters.—Greek, (didaskatoi.) teachers. Compare Tim. i. 7. [Rather, "Be not many of you teachers;" for many wish to be teachers who have more need to Lam; and astore to the office of

teacher, without a proper call or suitable qualifications. I—Bassier, Ver. 2. Offend art.—Doddridge, "all offend." He adds. "The word properly signifies to trip; and Barrow has justly observed, that as the ceneral course of life is called a reay, and particular actions, steps; so going on in a regular course of right action, is reaking unightly; and acting amiss, trip-

ping, or strambling Ver. 3. Bits.—Doddridge, "bridles." Ver. 4. The governor—i. e. of the ship. Doddridge, "the steersman."

JAMES, 111.	0.01
5 Even so the tongue f is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!	A. M. e r. 4065. A. D. cir. 61.
6 And the tongue is a i fire, a world of iniquity: so is the tongue among our members, that it defileth i the	1 Pr la 18. g Pa 12 3.
whole body, and setteth on fire the k course of nature; and it is set on fire of hell. 7 For every 1 kind of beasts, and of birds, and of ser-	h er, word i Pr.16 27.
pents, and of things in the sea, is tamed, and hath been tamed of m mankind: 8 But the tongue can no man tame; 15 15 an arraly	Mat .5 . 29 k wheal
evil, full of deadly " poison. 9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the	nature. w nature of
similitude of God. 10 Out of the same mouth proceedeth blessing and	: Ps.110.3 Ro.3 13.
	o or, hole. p Mat.7.16.
12 Can the P fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.	q Ps.167.43. r Pl ⁻¹ 1 37
13 Who ais a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.	s 1 Co.3.3
14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. 15 This * wisdom descendeth not from above, but is	n tomult, or, un- quielness.
earthly, t sensual, devilish. 16 For where envying and strife is, there is a confusion and every evil work.	v 1Co.2.6,7. w Phi.4.8.
17 But the wisdom v that is from above is first w pure,	x He.1214.

then x peaceable, y gentle, and easy to be entreated, full of mercy and good fruits, without 2 partiality, and y Ga.5.22 without hypocrisy. z or, wrang-

18 And the fruit of a righteousness is sown in peace of them that make peace. a H e 12 11

Ver. 5. How great a matter.-Meaning fagots, or waste wood. Ver. 6. A world of iniquity: so .- The Alexandrian and another MS., as also the Vulgare, omit (outos) so; and the Syriac version reads, "The tongue is a fire, and the wicked world is a wood:" but we see no occasion to reject the common reading .- It defileth .- Literally, "spotteth;" so Macknight. But we conceive the abusion is not to spots of dirt, but of disease, or putridity See Jude ver. 23. — The course—Doddridge, "circle;" Macknight, "frame" —of nature.—[Literally, "the wheel of nature" or generation; by which some understand the whole circle of human affairs; others, the course of man's life; and others, the successive generations of men; in all which senses the Apostle's sentiment is true. Some think he alludes to the penal wheel of the recks, beneath which fire was placed; and others, that he refers to the circulation of the blood. Ezc. i. 15, 16. | Basser. — Is set on fire of hell.— Not Hades, but Gehenna—the place of future punishment.

Ver. 7. Every kind is tamed .- Doddridge and Macknight, "subdued The apostle does not refer to the domesticating of wild animals, but the sub-

duing and bringing them under the control of man.

Ver. 11. At the same place.-Doddridge, "opening." -- Sweet water and

bitter.—Dodaridge, "brackish."

Ver. 14. Glory not, and the not.—To glory against the truth, is to boost in error; to "be gainst the truth," may be either to contradict or to falsify the sacred records-a crime often attempted, and sometimes too successfully, before printing was invented.

Ver. 15. Sensual.—Macknisht, "animal."—Devilish.—Macknight, "de moniacal." Doddridge. "daholical"

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ings.

M. eir. CHAPTER IV. 4 555. t We are to strive against covetonsness, 4 intemperance, 5 pride, 11 detraction, and rash in Igneed of others: 13 and not to be confident in the good success. A. D. cir. 61. of worl ily business, but min lful over of the uncertainty of this life, to commit urselves and all our affairs to God's providence. CHAP, 4.

ROM whence come wars and a fightings among you? come they not hence, even of your blusts a or, braul. that war c in your members? 2 Ye lust, and have not : ye 4 kill, and desire to have,

b or, nleaand cannot obtain: ye fight and war, yet ye have not. SUTES. because ve ask not. c 1 Pe.2.11.

3 Ye ask, and receive not, because ye ask amiss, that d or, envy. ye may consume it upon your dlusts.

4 Ye adulterers and adulteresses, know ye not that e 1 Jn.2.15. the friendship of the world is enmity with God? whof or ensoever therefore will be a friend of the world is the riously. enemy of God.

5 Do ve think that the scripture saith in vain. The

g Ec.4.4. spirit that dwelleth in us lusteth f to genvy? 6 But he giveth more grace. Wherefore he saith, h Pr.23.23. h God resisteth the proud, but giveth grace unto the

humble. . i 1 Pe.5.9. 7 Submit yourselves therefore to God. Resist ithe devil. and he will flee from you.

i 2 Ch.15.2. 8 Draw i nigh to God, and he will draw nigh to you Cleanse kyour hands, ye sinners; and purify your k ls.1.16. hearts, we double minded.

CHAP. IV. Ver. 1. Whence come wars.—The Rev. Robert Hall remarks—"The contests of nations are both the offspring and the parent of injustice. The word of God ascribes the existence of war to the disorderly passions of men. Whence come wars and fightings among you? saith the apostle James, Come they not from your justs that your in your members? It is certain to notions cannot engage in hostilities, but one party must be guilty or injustice; and if the magnitude of crimes is to be estimated by a regard to their consequences, it is difficult to conceive an action of equal guilt with the

wanton violation of peace." Ver. 2. Ye lust, and have not .- Thus did Ahab "lust and have not." did he kill, to gain possession; yet gained nothing but a short miserable existence, and an untimely end! And this is no uncommon case. How often do men sacrifice peace of conscience, set indeed all the peace of their hes.

to procure a forbidden object, which they are never suffered to enjoy.

Ver. 4. Ye a lulterers and adulteresses.—This, perhaps, should not be literally understood, since we know that as in the Jewish church all the children of Abraham were considered as married to Jehovah by the covenant of circumcision; so, under the New Testament, ali the disciples of Christ are considered as married to him by their profession. And, further, as all Jews apostatizing to idolytry were considered as guilty of spiritual adultery, so all professed Christians departing from the spirit of the 20spel, and seeking their lappiness in the world, are no less considered as spiritual adulterers, and by their attachment to the world show themselves to be enemies to God.

Ver. 5. To envy .- But where doth the Scripture say this? certainly no where Vef. 3. 10 enty.—But where down the scripture say one; action in express terms. Glassius, Whitby, Doddridge, Mackinight, &c. divice this in a two questions: "Do you think that the Scripture, speaks in vain?" or to no purpose? i. e. in warning us against the tiendship of the world. Or, "Does not be a few and the property of the control the spirit that dwells in us (i. e. the Holy Spirit) lust to envy?" Many, however, take this passage for a quotation, though they are not agreed from whence. Bishop Patrick refers to Numb. xi. 29; and Dr. Hammond, to Gen. vi. 3; Beza to Gen. viii 2t; Macknight suggests Rom. viii. 7, but confesses the passage to be very difficult. Dr. John Edwards thinks this refers to the general sense of Scripture.

Ver. 7. Submit yourselves, &c.-Dr. John Edwards remarks, that there are three military terms in this verse: 1. Submit, i. e. be subject to your commander: 2. Resist, engage the enemy; and, 3. He will fly, or be put to

Ver. 8. Ye double minded .- See chap. i. 8.

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9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. 10 Humble 1 yourselves in the sight of the Lord, and	A. M. cir. 4965. A. D. cir. 61.
he shall lift you up. 11 Speak mont evil one of another, brethren. Ho	1 Mat.22 12
that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the	m Ep.4.31. 1 Pe.2.1.
law, but a judge. 12 There is one lawgiver, who n is able to save and to destroy: who art thou that judgest another?	n Mat 10.29
13 Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:	o or, For
14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a P vapour, that ap-	p Job 7.7.
peareth for a little time, and then vanisheth away. 15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.	q Lu.12.47
16 But now ye rejoice in your boastings: all such rejoicing is evil.	-
17 Therefore 9 to him that knoweth to do good, and doeth it not, to him it is sin. CHAPTER V.	CHAP. 5.
1 Wickel rich men are to fear God's vengeauce. 7 We ought to be patient in afflictions, after the example of the prophets, and Job: 12 to forbear swearing, 13 to pray in adversity, to sing in prosperity: 16 to acknowle gle mutually our several faults, to pray one for another, 19 and to reduce a straying brother to the truth.	a Pr.11.28. Lu.6.24.
GO to now, ye rich a men, weep and howl for your miseries that shall come upon you.	b Je.17.11.
2 Your riches bare corrupted, and your garments are anoth-eaten.	c Job 13 29.
3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped 4 treasure	d Ro.25.
together for the last days. 4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud,	e Je.22.13. Mal.3.5.
crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.	f Er 22.27.

Ver. 12. One laughter .- According to Doddridge, God the supreme; accorbing to Hammond and Mackinght, Christ, the sole lawgiver of his church. Ver. 13. Go to none.—Daddridge, "Come now." Ver. 14. A zapour.—Mackinght, "smoke." The LXX. use it for the cloud

of incense.

Ver. 15. If the Lord.-A style of this kind, referring all to the wisdom and providence of God, had been long in use among the pious. Jews, and may be traced back to the days of Ruth and Boaz. Ruth ii. 4. It is observable, too, that the Gentiles acknowledged their dependence upon God. The Greeks used to say (sun Theo,) " with the help of God;" and the Latins, Deo volente, God willing '-terms very usual with our ancestors, but now almost obsolete.

Ver. 17. Therefore.—Doddridge, "For." Macknight, "Wherefore." CHAP. V. Ver. 1. Go to none.—Doddridge, "come now;" as in the chapter preceding it, yer. 13. The difficulty with these rich men was, that they hoardpreceding it, yet, is the uniterry with these first men was, that they notified their wealth,—did not use it for the honor of God—did not regard themsolves as stewards. The moth-caten garments—the rist upon their wealth—are the witnesses that their treasures were kept idle, or not properly used. Well may the rich man howl, who has lived to himself in such a world as this.

Ver. 3. For the last days.—See note on 1 Tim. iv. 1. Ver 4. Lord of sabaoth—i. e. of hosts.

A. M. cir. 5 Ye have lived in pleasure s on the earth, and been 4065 wanton; ye have nourished your hearts, as in a day A. D. cir. 61. of slaughter.

6 Ye have condemned and killed the just; and he g Lu.16.19,

doth not resist byou. 7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the b Mat.5.39. i or, Ee precious fruit of the earth, and hath long patience for long pa-

tient; or, Suffer with long it, until he receive the Jearly and latter rain.

8 Be ye also patient; establish your hearts; for k the patience. coming of the Lord draweth nigh. i De.11.14. 9 1 Grudge not one against another, brethren, lest ye

be condemned: behold, the judge standeth mbefore k Re.22.20. the door.

l or.groan: 10 Take, my brethren, the prophets, who have or, grieve. spoken in the name of the Lord, for an example of m Re.3.20.

suffering a affliction, and of patience. n He.11.35 .38 11 Behold, we count them happy which endure.

o Ps.94.12. Ye have heard of the patience p of Job, and have seen Mat.5.10. the end q of the Lord; that the Lord is very pitiful, and of tender mercy. p Job 1.21,

Sec. 12 But above all things, my brethren, swear 'not, neither by heaven, neither by the earth, neither by q Job 42.10, any other oath: but let your yea be yea; and your Ar.c

nav; lest ve fall into condemnation. r Ma.5.34. δic. 13 Is any among you afflicted? slet him pray. any merry? let him t sing psalms.

s 2 Ch. 33.12 14 Is any sick " among you? let him call for the Jo.2.2, Sec. elders of the church; and let them pray over him, anointing him with oil in the name of the Lord : t Ep.5.19.

15 And the prayer of faith shall save the sick, and u Ma.16.18. the Lord shall raise him up; and if 'he have committed sins, they shall be forgiven him. v Is.33.21.

Ver. 5. A day of slaughter-Was also a day of feasting; for the Jewish festivals were generally preceded by sacrifices, on many of which the offerers them-

selves feasted. See list xxxiv. 6
Ver. 6. The just—Macknight, "The Just One, who did not resist you."
See Acts vii. 52. Bishop Jebb, "He is not arrayed against you." Bishop
Middleton explains it thus; "The Saviour opposes not your perverseness, but
leaves you a prey to its delusion." Jebb's Sac. Lit.

Ver. 8. Be ne also patient.—The same word as is twice used in the verse preceding.—For the coming of the Lord draweth nigh.—This is supposed to have a particular reference to the destruction of Jerusalem, now fast ap-

Ver. 12. Swear not, &c .- See note on Mat. v. 37. It was well said by Prince Henry (son of King James I.) when urged to swear in his diversions, as others did, that he did not think all the pleasure in the world was worth an oath.

Ver. 13. Is any merry?-Doddridge, "cheerful"-Let him sing psalms. See Ephes, v. 19. Col. iii. 16.

Ver. 14. Anointing him with oil. - There are two ways in which this may be understood; either, first, as a medical application, still practised in the East during the hot seasons, and even said to be of sovereign efficacy against the plague. (See Taylor's Expos. Index in loc.; and Burder's Orient. Cust. one onague. See Laurer's Expos. Index in Ioc.; and Burder's Orient. Cust. No. 574.) But, 2dly. Others consider this as a symbolical action, expressive of the morals, or, rather, gracious influences of the Holy Spirit. The application of biscopic in the control of the Holy Spirit. of this passage in defence of the Roman Catholic sacrament of Extreme Unetion, is certainly ridiculous, since the ends proposed are diametrically opposite. This anointing being for the express purpose of recovery; the other seldom administered while such a hope remains, and avowedly designed to introduce them into another world.

Ver. 15. If he have committed sins-Whereby he may have brought this af-

fliction on himself. See I Cor. xi. 20.

16 Confess wyour faults one to another, and pray 1 M. cir. 1055 one for another, that ye may be healed. The effectual A 11. cir. fervent prayer of a righteous man availeth x much.

17 Elias was a man subject to like passions as we w. Ac 19.13. are, and he y prayed a earnestly that it might not rain: and it rained not on the earth by the space of three x 1's.145.19.

years and six months. y 1 Ki 17.1

18 And he prayed a again, and the heaven gave rain, z er, in and the earth brought forth her fruit. prayer.

19 Brethren, if any of you do err from the truth, and a 1 Kills. one b convert him :

2) Let him know, that he which converteth the sin- b Mail 8.15 ner from the error of his way shall save a soul from pr. 10.12 death, and shall hide a multitude of sins. 1 Pe.4.3.

Ver. 16. Confess your faults one to another.—This has no reference to Au-ricular confession, which is made merely in the cars of a priest; nor is this confession made with a view to absolution, but to entreat the prayers of our fellow Christians.

ver. 17. Sunject to like passions.—Doddridge and Macknight, "To like minimities."—Prayed earnestly.—Margin, "Prayed in his prayer," which is a Hebraism for earnest prayer.—Three years and six months.—But this was the whole time of the drought. Luke by 25.

Ver. 18. He prayed again-That is, after Baal's priests had been destroyed and idolatry suppressed. See I Kings xviii. 36, &c.
Ver. 20. Shall hide.—Macknight, "cover"—a multitude of sins.—Of whose

sins! Doubtless, in our view, of the converted sinner. So Machnight. Compare 1 Peter iv. 8. To cover sin, under the Old Testament, implied its pardon. He that is instrumental in the conversion of a sinner, is instrumental also in procuring his pardon.

THE FIRST EPISTLE GENERAL OF PETER.

[THAT SIMON PETER, or Cephas, the son of Jonas, and the Apostle of our Lord, was the author of this Epistle, has never been disputed; and its genuineness and canonical authority are amply confirmed by its being quoted or referred l to by Polycarp, Ormat of Rome, the marters of Lyons, Theophilus bashop of Antioch, Pap'as, Transus, Clement of Alexandra, and Tervillia. We have already seen the history of this Apostle as detailed in the Gospels and the Acts of the Apostles; in addition to which, we learn from exclessastical history that he went to Rome, in the reign of Neto, where he suffered martydom, leng crucified with his head downwards, at or near the same time when St. Paul, as a Roman citizen, was heheaded. St. Jeroms adds, that "he was buried at Rome, in the Vatican, near the triumphal way; and is in veceration over all the world." He wrote this Epistle, as is generally allowed, some little time before his death, probably about A. D. 61, to the Christians, doubtless both Jewish and Gentile converts, in the different provinces of Asia Minor; and most probably from Rome, mystically called Babylon, (ch. c. 13) as Economius, Bede, and other fathers, Gratius, Whitby, Macknight, Landner, Hales, Tomline, Horne, Townsend, and all the learned of the Romish church, suppose; and which is strongly corroborated by the general testimony of antiquity.]-Bagster.

CHAPTER I.

A. M. cir. 1 He blesseth God for his manifold spiritual graces: 10 showing that the salvation 403 in Christis no news, 3.3 1 kg.; prophesical of old: 13 and exhorteth them accordingly to a godly convertation, for assnuch as they are now born anew A. D cir. 64. by the word of God.

DETER, an apostle of Jesus Christ, to the strangers scattered a throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

CHAP. 1. Ac.S.4.

CHAP. I. Ver. 1. Asia-i. e. Asia Minor, a very small part of what we now call Asia. 1

1 PETER, I. 626

A. M. cir. 2 Elect b according to the foreknowledge c of God 4068 the Father, through sanctification d of the Spirit, unto A. D cir. obedience and sprinkling of the blood of Jesus 61. Christ: Grace unto you, and peace, be a multiplied. b Ep.1.4.

3 Blessed hbe the God and Father of our Lord Jesus c Ro.8 29. Christ, which according to his i abundant i mercy d 2 Th.2.13 hath begotten us again k unto a lively hope by the re-

 Ro.16.26. surrection tof Jesus Christ from the dead.

He. 12.21. 4 To an inheritance mincorruptible, and undefiled, and e Jude 2 that fadeth not away, reserved oin heaven p for you, 5 Who are kept q by the power of God through faith

h 2Co.1.3. runto salvation ready to be revealed in the last time. much. 6 Wherein ve greatly rejoice, though now for a seai Ep.24.

i Jn.3.3.5. son, if need be, we are in heaviness through manifold 1 1 Co.15.20! temptations:

m He.9.15. 7 That the trial of your faith, being much more n c.5.4. precious than of gold that perisheth, though it be tried c Col.1.5. with u fire, might be found unto praise and v honour

p or, us. and glory at the appearing w of Jesus Christ: Q Jude 1.24. 8 Whom having not x seen, ye love; in whom, r Ep.2.S. though now ye see him not, yet believing, ye rejoice

with joy yunspeakable and full of glory: s 11c.12.7..

11. 9 Receiving the end of your faith, even the salvation t Ja.1.3,12 of your souls.

u 1 Co.3.13. 10 Of which salvation the prophets have inquired and v Ro.27,10 searched adiligently, who prophesied of the grace

w Re.1.7. that should come unto you: 11 Searching what, or what manner of time the x 1 Jn.4.29. Spirit a of Christ which was in them did signify, when y Jn.16.22.

it testified beforehand the sufferings of Christ, and z Da. 9.3, the glory that should follow. a 2 Pe.1.21. 12 Unto whom it was revealed, that not b unto them-

b He.11.30. selves, but unto us they did minister the things, which e Ac 24. 2 Co.1.22 are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent J Ep.3.10. down from heaven; which things the angels a desire

e Lu.1235 to look into. 13 Wherefore gird eup the loins of your mind, be f La.21.31.

g perfectly, if sober, and hope s to the end h for the grace that is to h He.10.35. be brought unto you at the revelation of Jesus Christ;

rignifies being kep? as in an impregnable carrison -Ver. 6. Temptations-Or "trials," So Macknight. -Biackwell.

Ver. 7. Unto praise, &c -i. e. the praise and glory of Christ.

Ver. 8. Having not scen-Namely, many to whom he wrote thirty years after

the erucifixion.

Ver. 11. What-i. e. what period. Doddridge, --- Spirit of Christ.-A strong beginning to Christ's dwinity. Compare Gal, iv. 6.
Ver. 12. The ange's distre to book into.—Diddridg., Desire to bend down to contemplate. Sourch and Backwell both dilustrate this as an alliagon

to the bending posture of the cherubim on the merey seat in the most boly place. "It is no wonder," says the pious Displan, that "the angels admire these things, and desire to look upon them; but it is strange that we do not so. They view them steadiestly, and we neglect them; either, we can ider them not at all, or give them but a transient look. . That which was the great business of the prophets and apostles, both for their own times, and to convey them to us, we regard not, and turn our eyes to foolish, wandering thoughts, which angels are ashamed at."

Ver. 3. B-gatten us again.—Doddridge, "Regenerated us."—A lively hope—i.e. the hope of eternal like. Veg. 5. Who que kept.—"The original word is very emphatical, and properly

	14 As obedient children, not tashloning Tyourselves	4063.
	according to the former lusts in your ignorance:	A D. ch.
	15 But as he which hath called you is holy, so be ye	64.
	holy in all manner of conversation;	i Rc.122
	16 Because it is written, j Be ye holy; for I am holy.	
	17 And if ye call on the Father, who without respect	j Le.11.44
	of persons judgeth according to every man's work, pass the time of your sojourning here in k fear:	
	18 Forasmuch as ye know that ye were not redeem-	k Phi.2.12
	ed with corruptible things, as silver and gold, from	1 Jn.1.29,36
	your vain conversation received by tradition from your	Re.7.14
	fathers:	
	19 But with the precious blood of Christ, as of a lamb	m Re 13.9.
1	t without blemish and without spot:	n Mat.28 18
ĺ	20 Who verily was foreordained before m the founda-	Phi.2.9.
1	tion of the world, but was manifest in these last times	
	for you.	o Jn.17.17,
l	21 Who by him do believe in God, that raised him up	19
	from the dead, and " gave him giory; that your faith	p 1 Jn.3.14,
	and hope might be in God.	18.
į	22 Seeing ye have purified your souls in obeying the	a I. 1 12
-	truth o through the Spirit unto unfeigned love P of the	q Jn.1.13.
1	brethren, see that ye love one another with a pure	r Ja.1.13.
J	heart fervently: 23 Being born q again, not of corruptible seed, but of	
1	incorruptible, by the word of God, which liveth and	
١	abideth for ever.	that.
1	24 For tall flesh is as grass, and all the glory of	L Is. 40.6. 8.
۱	man as the flower of grass. The grass withereth, and	
۱	the flower thereof falleth away:	u Jn.1.1.14.
۱	25 But the word of the Lord endureth for ever. And	2 Pe.1 19.
اا	this " is the word which by the gospel is preached unto	}
١	you.	
i	CHAPTER II.	1
ł	1 He dehorteth them from the breach of charity; 4 showing that Christ is the	CHAP. 2.
	foundation whereupon they are limit. If He beseecheth them also to abstain from fieldly lusts, 13 to be obelient to magistrates, 18 and teacheth servants	
١	how to obey their masters, 20 patiently suffering for well doing, after the ex-	
1	ample of Christ	a Ep.4 22,
١	WHEREFORE laying aside a all malice, and all	
1	guile, and hypocrisies, and envices, and all evi	5 Mat.14.3.
1	speakings,	1
ı	2 As new-born b babes, desire the sincere milk c of the	e 1 Co.3.2.
ì	word, that ye may grow thereby:	d Ps.34.8.
,	3 If so be ye have tasted 4 that the Lord is gracious.	1 28.01.0.
	4 To whom coming, as unto a living stone, disallow- ea eindeed of men, but chosen of God, and precious	e Ps.118.22
1	ea - maced of men, but chosen of God, and precious.	1
1	Ver. 23. The word of God.—Some explain this of Christ the Log	os : Ent ver
,	25 evidently explains it of the preached gospel. Campbell render	s this, "Bi
i	if the word of the living God, which abideth for ever,"	չ "սոոժոհ

The word of the integration, which admind or eyes. "Mackright, "unadulterated." So true believes thirst for the pure word of God. For as milk, when adulterated, contains less antiment than in its ratural state, so the word of God, when milegled with vain philosophy or hauman inventions, contains proportionably less of divine instruction and consolation, and our

Ver. 3. If so be.—Doddridge, "Since ye have." Macknight, "Because ye have." &c. Ver. 4-6. A living stone, &c.-See Isa. xxviii. 16; and compare Ephes. ii. 20.

1 PETER, II. 628 5 Ye also as lively stones, fare built up a spiritual A. M. cir. 1068. Thouse, a holy priesthood to offer up spiritual D. cir. i sacrifices, acceptable to God by Jesus Christ. 64.

6 Wherefore also it is contained in the scripture, 1 Bef or, be ye. hold. Hay in Sion a chief corner stone, elect, precious :

g He.3.6. and he that believeth on him shall not be confounded. h 1461.6 7 Unto you therefore which believe he is k precious: Re 1.5.

but unto them which be disobedient, the 1 stone which Mal 1.11 the builders disallowed, the same is made the head of Is.25.16. the corner.

k or, an 8 And a stone of stumbling, and a rock of offence, konour even to them which stumble at the word, being disobel Mat.21.42

dient: m whereunto also they were appointed. in Jude 4. 9 But ve are a chosen generation, a royal priesthood,

n er, pura holy nation, a "peculiar opeoble; that we should chaset. show forth the p praises of him who hath called you o De. 1.20. out of darkness qinto his marvellous light:

o or, vir-10 Which in time past were not a people, but are tues. now the people of God: which had not obtained a Ac 26 18.

mercy, but now have obtained mercy. r Ro.9, 25. 11 Dearly beloved, I beseech you as strangers and s Ps.119.19.

pilgrims, abstain from fleshly thists, which t Ga.5.16.. u against the soul: 91.

12 Having your conversation honest among the и Ro.8.13. Ja 4.1. Gentiles: that, whereas they speak against you as or, where evil-doers, they may by your good w works, which they

in. shall behold, glorify God in the day of visitation. w Mat.5.16. 13 Submit * yourselves to every ordinance of man for x Mat.22 21 the Lord's sake: whether it be to the king, as supreme; Ro.13.1..

14 Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the v Tit.2.8. praise of them that do well, z Ga.5.1,13.

15 For so is the will of God, that y with well doing a having. ye may put to silence the ignorance of foolish men:

b or, es-16 As i free, and not a using your liberty for a cloak teem. of maliciousness, but as the servants of God.

e Ro.12.10. 17 b Honour all c men. Love the d brotherhood. Phi.2.3. Honour the f king.

Fear e God. d Jn.13 35. 18 8 Servants, be subject to your masters with all e Ps.111.10. fear: not only to the good and gentle, but also to the

f Pr.24.21. froward. g Ep.6.5, 19 For this is h thank-worthy, if a man for conscience άc.

toward God endure grief, suffering wrongfully. h or, thank 20 For what glory is it, if, when ye be buffeted for Lu.6.32.

Ver. 7. Precious.—Greek, "preciousness" itself—that is, invaluable. Compare chap i 19.

Ver. 8. Which stumble being disabedient. - Daddridge, " which being disobedient, stumble:" disobedience, or infidelity, being the true cause of their stumbling.

Ver. 16. Which... were not a people.—See Husea ii. 23. Ver. 12. Which—Or "good," as the word is often rendered: perhaps the exact idea is, consistent or honest to their profession. Ver. 13. To every ordinance of man.—Doddridze, "every human consti-tution." Matchight, Every human creation [of megistrates."] The meaning certainly comprehends every existing form of government, monarchical or re-

publican. - To the king. - Including the Roman emperor. Ver. 16. A cloak - Doddridze, "a veil." Ver. 19. This is thank-worthy. - Doddridze, "graceful." Macknight, "an

accer table thing."

your faults, ye shall take it patiently? but if, when yet A. M. cir. do well, and suffer for it, ye take it patiently, this i is A. D. cor. i acceptable with God. 64. 21 For even hereunto I were ye called : because Christ i Mat.5.10 also suffered k for us, leaving us an example, that ye ..12 should I follow his steps: Mat. 16.24 22 Who m did no sin, neither was guile found in his ITF 3 3.4 mouth: read, for 23 Who, when he was reviled, reviled not again; you. when he suffered, he threatened not; but committed 1 1 Ju.3.16. himself to him that o judgeth rightcously: R : 12.11 24 Who his own self bare Pour sins in his own body m Is.53.9. 9 on the tree, that we, being dead to sins, should live n or, his runto righteousness: by whose stripes ye were cause. healed. o Lu.23.46. 25 For ye were as sheep going tastray; but are now p Is.53.4. returned unto the "Shepherd and Bishop of your souls. &c. CHAPTER III. q cr, to. 1 He teacheth the duty of wives and husbands to each other, 8 exhorting all men to unity and love, 14 and to suffer persecution. 19 He declareth also the r Ro.6.11. s 1s.53.5.6. benefits of Christ toward the old world. Ps.119. IKEWISE, ye a wives, be in subjection to your own 176. L husbands; that, if any obey not the word, they also may without the word be won by the conversau F.ze.34.23 Jn.10.11... 16. tion of the wives; 2 While they behold your chaste conversation coupled with fear. 3 Whose b adorning let it not be that outward adorn-CHAP. 3. ing of plaiting the hair, and of wearing of gold, or of a Ep.5.22 putting on of apparel; Tit.2.5,6. 4 But let it be the hidden man of the cheart, in that b 1 Ti.29, which is not corruptible, even theornament of a d meek and quiet spirit, which is in the sight of God of great e Ps.45.13 price. Ro.2.29. 5 For after this manner in the old time the holy d Ps.25.9. women also, who trusted in God, adorned themselves, 149.4. Mat. 5.5 being in subjection unto their own husbands : 6 Even as Sara obeyed Abraham, calling him e lord: e Ge.15.12.

whose f daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye g husbands, dwell with them accord-g Col 3.19.

CHAP. III. Ver. 1. Yeverves be in subjection.—Compare Ephes. v. 22. Ver. 3 Plaiting the hair.—The Editor of "The Ruins of Palmyra" discovered

Ver. 3. Plasting the hair.—The Editor of "The Rums of Paintyra" discovered in the Palmyrene sepulchres, minimumes embalmed in the ancient Egyptian manner: among other fragments which he carried off with him, was the hair of a female, plaited after the manner (still) used by the Arabian women.——And of wearing of gold.—Gill says, the Jewish women used to wear crowns (or coronets) on their Leads, in the form of the city of Jerusalem, which they called a galden city. The Asiaties, in general, we know, are peculiarly fond of gold no runaments; and the Roman ladies emulated them to a degree of great extravazance. But Plutarch quotes from Crates a passage very similar to this, and worth preserving. He says, that "Neither gold, nor emeralds, for pearls, give grace and ornament to a woman; but those things which clearly express and set off their gravity, regularity, and modesty."

Ver. 6. Not afraid with any amazement.—This appears to us, as to Daddrieg, to have a plain reference to the case of Sarah, but in a way which, we confess, we do not understand. Sarah was evidently confounded, and told a falsehood, which we can ascribe only to her "amazement" and alarm, on finding her secret thoughts discovered. But Macknight renders the passage, "whose daughters ye have become by doing well, and not being frightened with

any terror."

630	1 PETER, III.
A. M. cir. 4963. A. D. cir. 64.	ing to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.
h Ro 1218.	s Finally, be ye all of one a mind, having compassion one of another, alove I as brethren, be pitiful, be courteous:
cr, loring to the.	9 Not k rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that we should inherit a blessing.
1 Jn.3.18.	10 For the that will love life, and see good days, let him refrain his tongue from evil, and his lips that they
k Mat 5.44. Ep.4 52.	speak no guile: 1 Let him eschew evil, and do good; let him seek
l Ps.31.12, &c.	peace, and ensue it. 12 For the eyes of the Lord are over the righteous and his ears are open unto their prayers; but the fact
т ирэп.	of the Lord is magainst them that do evil. 13 And myho is he that will harm you, if ye be fo
n Pr.16.7. Ro.8.28.	lowers of that which is good? 14 But and if ye suffer for righteousness' sake, happy are ye: and obe not afraid of their terror, neither be
o Is.S.42,13. 51.12.	15 But sanctify the Lord God in your hearts: and P be ready always to give an answer to every man that
p Ps.119.46.	meekness and 4 fear:
q or, rever- ence.	16 Having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashauded that falsely accuse your good conversation in Christ.
r c.2.21.	17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.
s 2 Co. J.21.	18 For Christ also hath once suffered for sins, the just sfor the unjust, that he might bring us to God,
t Ro.4.25.	being put to death in the flesh, but quickened by the Spirit: 19 By which also he went and preached unto the
u Is. 12.7.	spirits in uprison;

Ver. 11. Eschew-i. e. avoid; or, as in the Psalm here quoted, "Depart from."

—Ensue-i. e. "pursue it."

Ver. 11. Le not afraid of their terror, &c .- See Isa. viii. 12; which Lowth

renders, "Fear not the object of their fear, meaning their idols.

Ver. 15. Sanctify the Lord God - The most ancient MSS, read, "The Lord

So the Alexandrian, Vatican, and Codex Ephrem, and three junior Christ.' So the Alexandrian, varieth, and Cooky Ephrein, and unice junior, MSS. Likewise the Vulgate, Syriac, Coptie, and Armenian Versions, and some of the early Fathers; yet it is rejected by *Griesbach*, as not in the far greater majority of MSS.

Ver. 18. Quickened by the Spirit .- Many able critics, as Vitringa, Schoetgen, &c. understand this of the divine nature of Christ; and Bishop Horsley, of his human Spirit, in a separate state, but the resurrection of our Lord is elsewhere attributed to the Holy Spirit—(see Rom. i. 4, and note; Rom. viii. 11)—sometimes to Christ himself, but then by a power delegated from the Father, John

x. 18. See also our note on Helb. ix. 14. Ver. 19. To the spirits in prison.—The state of these human spirits in prison appears capital in everlasting chains." Jude, ver. 6. Roman Catholic writers, indeed, here find a purgatory, which we can find no where in the Bible: but, 1. Purgatory is, according to their own doctrine, for venial offences only, and these were evidently guilty of mortal sin, and must therefore be consigned to hall from whence they hold no deliverance; and, 2. These were so far from being delivered, that the apostle describes them as in prison when he wrote. [Christ, as God, had gone, by his Spirit, inspiring his servant Noah, to denounce the approaching deluge, and preach repentance,

1 PETER, IV.	63
20 Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is,	A. M. eir. 4068. A. D. eir. 64.
eight souls were saved by water. 21 The like figure whereunto eren w baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience x toward.	v Ge 6, & c w Ep 5.26.
G d.) by the resurrection of Jesus Christ: 22 Who is gone into heaven, and is on the right hand of God; y angels and authorities and powers being	
made subject unto him. CHAPTER IV. He exhorteth them to cease from sin by the example of Christ, and the consideration of the general end that now approached: 12 and conforted them against personation.	y Ep.1 21.
FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same a mind: for b he that hath suffered in the flesh hath ceased from sin:	CHAP. 4.
2 That che no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.	
3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked	· ·
in lasciviousness, lusts, excess of wine, revellings, ban- quetings, and abominable idolatries: 4 Wherein they think it strange that ye run not with	c 2 Co.5.15
them to the same excess of riot, speaking evil of you: 5 Who shall give account to him that is ready to	Tit.3.3.
judge the quick and the dead. 6 For for this cause was the gospel preached also to	f Mat.24.9
them that are dead, that they might be judged fac-	g Re.14.13.

cording to men in the flesh, but live gaccording to h Ja.5.8.9. God in the spirit.

7 But the end b of all things is at hand: be ye therei Lu.21.36. fore sober, and watch junto prayer.

8 And above all things have fervent charity among i 1 Co.13.7. yourselves: for icharity k shall cover the multitude of sins.

k or, will.

to the incorrigible antediluvians, who perished in their sins, and whose "spirits" were in "the prison" of hell, when the Apostle wrote; being confined there where in the phison of her, when the Apostic wrote; being comment there is the the different of the pread day. This appears to be the genuine sense of the passage, as it is perfectly agreeable to the whole of the context.]—Bagster. Ver. 20. Which sentime.—Macknight, "formerly."—Were saved by teater.—Dodtridge, "safely carried through the water?" and he adds, that Raphallus abundantly justifies this sense of the particle (da.) when used with a genitive case.

Ver. 21. The like figure whereunto .- Doddridge, " The antitype unto which," meaning THE ARK. But Macknight says, "The relative (which) being (in the Greek) neuter, its antecedent cannot be (kibotos) 'the ark,' which is feminine,

Greek) neuter, its attractions as a state of the first of

practice " Ver. 3. Abominable idolatries.-The adjective here used implies what is both

unlawful and detestable; and is applied by Josephus to the unnatural lusts in-dulged in the Pagan worship. See Parkhurst's Lex. in Athemites. Ver. 6. For for this cause was the gospel preached also to them that are dead.—

Dottriage, Macknight, and others, explain this figuratively, in reference to the Gentiles, who are said, Ephes. ii. 1. to be dead in trespasses and sins. Ver. 8. Above all things have ferront chargin.—(Greek, agape) i. c. love, intense love. --Multitude of sins .- Solomon (Prov. x. 12.) says, "all sins"-

632 1 PETER, IV. 9 Use hopitality tone to another without grudging. A. M. cir. 4068. 10 As every man hath received m the gift, even so A. D. eir. 61. minister the same one to another, as good stewards n of the manifold grace of God. He 13.2. 11 If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all othings m Ro.12.E. may be glorified through Jesus Christ, to p whom be praise and dominion for ever and ever. Amen. 12 Beloved, think it not strange concerning the fiery E Lu.12.42. I trial which is to try you, as though some strange thing happened unto you: 13 But rejoice, inasmuch as ve are partakers of o 1 Co.10.31 Christ's sufferings; that, when shis glory shall be revealed, ye may be glad also with exceeding joy. p Re.1.6. 14 If 'ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth n 1 Co. 3.13. upon you: on their part he is evil spoken of, but on your part he is glorified. r Ja.1.2. 15 But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters. 2 Ti.2.12. 16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. Mat.5.11. 17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what u Is.10.12 shall the end be of them that obey not the gospel of Je. 49.12. Eze. 9.6. God? 18 And if v the righteous scarcely be saved, where

v Je.25.29. shall the ungodly and the sinner appear? Lu.23.31. 19 Wherefore let them that suffer according to the evidently meaning the sins, or faults, of those we love; for it is put in opposition to "Hatred (which) stirreth up strifes."

Ver. 10. As every man hath received the gift-i. e. a spiritual gift, as of teach-

ing, translating, healing, &c.

Ver. 11. The oracles of God.—The Greeks used this term in reference to the responses received from their deities; or rather from their priests in their names. Stepticn applies this term to the laws given to Moses, calling them lively, or living oracles, because delivered by the voice of God. Acts vii. 33. Ver. 12. The fiery trial-Namely, of affliction, or rather persecution; alluding

to the trial of gold in a furnace. See chap. i. 7.

Ver. 13. When his glory shall be revealed—Namely, at the last day.

Ver. 14. Spirit of glory and of God.—Albaling to Isa, xi. 2.
Ver. 14. Spirit of glory and of God.—Albaling to Isa, xi. 2.
Ver. 15. An evil-doer.—Dodd idge and Macknight, "a malefactor."——A busy-body.—An inspector of another; meddling with other people's concerns.
Lardner, Dodd idge, and others, bave remarked, that this character, from Pscheing associated with the worst criminals, must here intend something more than "a clattler." It properly means one that pries into affairs, with which he

has in fact, no concern; and must here refer to public or state affairs, and, as I we conceive, properly describes a *political* busybody—a factions or sentitions per on. The Jews were remarkable for this crime.

V r 16. Suffer as a Christian. "The only passages in which this term "Caristian" occurs are this verse, and Acts xi. 26; x.vxi. 25.—Let him glorfly God in this behalf—i. e. as suffering for Christ sake.

Ver. 17. Judgment must begin at the house of God—That is, with his own people; as it is said, E.-K. ix, 6. "Begin at my sanctuary;" and the meaning seems to be, that the divine judgments should first visit the Christians, for the purification of the church, and then fall with a weight of terrible destruction on the unbelieving Jews.

Ver. 13. Scarcely be served.—Doddridge and Macknight, "Be saved with fficulty." This appears to be quoted from the LXX, of Prov. xi. 31. The original term rendered scarcely, signifies with difficulty, as in Acts xiv. 18;

xxvii. 7, 8, 16.

1 PETER, V. 633 will of God commit with keeping of their souls to him! A. M. cir. angs m well doing, as unto a faithful Creator. A. D. cir. CHAPTER V.

1 He exhorteth the elders to feed their flocks, 5 the younger to obey, 8 and all to 64. be sober, watchful, and constant in the faith: 9 to resist the cruel adversary w Ps.37.5. 'HE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of CHAR 5. Christ, and also a partaker of the glory a that shall be revealed: a Ro.S.17. 18. 2 Feed bthe flock of God cwhich is among you, taking the oversight thereof, not by constraint, but b Jn.21.15. 17. d willingly; not for filthy elucre, but of a ready mind: Ac.20.28. 3 Neither as f being lords over God's heritage, but e er. as being ensamples g to the flock. mucl: as in you is. 4 And when the chief h Shepherd shall appear, ye d 1 Co.9.17. shall receive a crown of glory that fadeth not away. 5 Likewise, ye younger, submit yourselves unto the e 17 i.3.3,8. Yea. all i of you be subject one to another, and f or overruing. be clothed with humility: for God & resisteth the proud. 1 Ta4.12. and giveth grace to the humble. 6 Humble 1 yourselves therefore under the mighty h He.13.20. hand of God, that he may exalt you in due time: i 2 Ti.4.8. 7 Casting m all your care upon him; for he careth j Ep.5.21, for you. k Ja.4.6. 8 Be sober, be vigilant; because your adversary the 1 Is 57.15. devil, as na roaring lion, walketh about, seeking m Ps 55.22 whom he may devour : n Re.12.12 9 Whom oresist steadfast in the faith, knowing that o Ja.47. the same afflictions are accomplished in your brethren p 2 Co.4.16 that are in the world. q He.13.21. 10 But the God of all grace, who hath called us unto r 2 Th.3.3.

his eternal glory by Christ Jesus, after that we have suffered a P while, make you q perfect, restablish, s Zec. 10.6,

strengthen, t settle you. t Ps.138.7,8 11 To him be u glory and dominion for ever and ever. u c.4.11.

Amen. A faithful Creator-Who will preserve their separate spirits, and Ver. 19. restore to their their bodies, at the resurrection.

CHAP. V. Ver. I. Who am also an elder.—Hammond, "a fello v elder." (Greek, sum-preybuteros.) "Elders here, as in other places, (says 1 eighton.) is a name, not of age, but of office; yet the office is named by mat a c, which is, or onght to be, most suitably qualified for it; importing that men, it ones not aged, yet if called to that office, should be noted for such wisdom, and creatly of mind and carriage, as may give that authority, and command that respect, which is requisite for persons in their calling: not novices, as Paul speaks, (1 Tim. iii. 6.) but such as young Timothy himself was in humility and diligence (Phil. ii. 20.) The name of Elders sometimes denotes civil rulers, sometimes pastors of the church. Here it appears that pastors are meant, as the exhortation of feeding the flock evinces."

Ver. 2. Taking the oversight thereof.—Hammond, "governing it." Dadd ridge, "discharge the episcopal office." Macknight, "The Bishop's office. Ver. 3. Neither as being lords.—Macknight, as "lording it." The word strictly means to tyraunize, or domineer. See Macknight, and compare Mat.

XX. 25. Ver. 4. The chief Shepherd .- In Spain, it seems, the flocks often contain 10,000 sheep, divided into ten tribes, with 50 under shepherds, and as many dogs. See Orient. Cust. No. 577 .- Fadeth not away .- As was the case with those garlands which were bestowed as rewards in the public games. Ver. 5. Be clothed with humility. - Whitby and others explain the of a frock

which was worn by slaves and working men over their meaner dress; and the expression implies, that humility should be conspicuous above all cher virtues. Ver. 8. Whom he may devour .- Doddridge and Macknight, "Sallow up." y En 6.23.

l Amen.

A. M. cir.

40.56;
61.

y 2 Co. 1.10.

13 The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.

14 Greet *ye one another with a kiss of charity.

Peace *ye with you all that are in Christ Jesus.

Ver 12 By Silvanus.—Probably that Silvanus (or Silas) who was Paul's companion, 2 Cer. i. 19, &c.—As I suppose—Rather, "as I reckon," or conclude; as Rom. iii. 28; viii. 18. "The phrase does not imply doubt."—Dodd-ridge.

Ver. 13. The church that is at Babylon.—Literally, "She at Eabylon," which some explain of Peter's wife. The word church is, however, suphled in the Syriae. Vulgate, and other ancient versions; and by Beaumentus.—All Babylon.—There were two Babylons; one in Egypt, the other in Syria: but Lardner says, there is no mention of either, clairch or bishop at the former place, by any of the writers of the four first ecatures. Many commentaters therefore, (among whem are Beza, Lightfoot, and Beason,) inferto the great Eabylon of Assyria: Lardner, however, objects, that this city was "almost described in the anostles' days;" and farther argues, from chap, it, 31, 4, 47 that Peter wrote from some part of the Roman Empire, which at that time did not inclinde Babylon, then under the dominion of the Parthams. These difficulties have led to a third opinion, which, indeed we have adopted from Alr. Horne, in our table of Cathohe Epistles. This is, that by Babylon, Peter me at Rome; as it is evident John did in the Apocalypse, on acc. unt of its being the metropolis of idolatry. This opinion has the general testimon of antiquity. Eusebius, who adopts it, quotes the authorities of Claiment of Alexandria, and Papias, Bishep of Jerusalen, both of the second century, it was adopted by Jerome; by all writers of the clairch of Rome; and, among Protestants, by Grotius, Whitby, Hammond, Lardner, Macknight, and many others.—Marcus—Probably the Evangelist. See Introduction to his Gospel.

CONCLUDING REMARKS ON 1 PETER.

[As the design of this Epistle is excellent, remarks Macknight, so its execution, in the judgment of the best critics, does not fall short of its design. tervald says of the first Epistle of Peter, "it is one of the finest books of the New Testament;" and of the second, "that it is a most excellent Epistle and New restantent; and of the secroid, that it is a most executed rejusted aim is written with great strength and majesty." Erasmus pronounces the first Epistle to be "worthy the prince of the Apostles, and full of apostolical distribution and adds," it is sparing in words, but full of sense. "See Peter's style," as Dr. Blackwell justly observes, "expresses the noble vehicles of the revent of his spirit, the full knowledge he had of Christianty, and the strong assurance he had of the truth and certainty of his doctane; and he writes with the authority of the first man in the college of the Apostles. Fe writes with that quickness and rapidity of style, with that noble neglect of some of the formal consequences and niceties of grammar, still preserving is some or the orman consequences and meeters of grammars, a preserving a so-true reason, and natural analogy, (which are always marks of a subline go-nies), that you can scarcely perceive the pauses of his discourse, and distinc-tion of his periods. The great Joseph Scaliger calls Peter's hirst Epistle majestic; and I hope he was more judicious than to exclude the second, though he did not name it. A noble ma esty and becoming freedom are what dis tinguish Peter; a devout and judicious person cannot read him without so-lemn attention and awful concern. The conflagration of this world, and fu ture judgment of angels and men, in the third chapter of the second Epistle, is described in such strong and terrible terms, such awful circumstances, that in the description we see the planetary heavens and this cur earth wrapped up with devouring flames; hear the groans of an expiring world, and the crashes of nature tumbling into universal ruin. And what a solemn and moving Epiphonema, or practical inference, is 'hat!' Since, therefore, all these things must be dissolved, what manner of persons ought ye to be in holy conversation and godliness—in all parts of holy and Christian life,—in all instances of justice and charity! 'The meanest soil, and lowest imagination,' says an ingenious man, "cannot think of that time, and the awful descriptions we nect with of it in this lace, and several others of Holy Writ, without the greatest emotion and deepest impressions." "As the time Church of Christ," says Dr. Clarke, "has generally been in a state of suffering, the Epistles of St. Peter have ever been most highly prized by all believers. That which we

have just finished is an admirable letter, containing some of the most important maxims and cansolations for the Church in the wilderness. No Christian can read it without deriving from it both light and bife. Ministers, especially, should study it well, that they may know how to comfort their flocks when in persorution or adversity. He never speaks to good in any spiritual case who is not furnished out of the Divine treasury. God's words invite, solient, and command assent: on them a man may confidently rely. The words of man may be true, but they are not infuliable. This is the character of God word alone." To these valuable remarks on the varied excellences and uses of this minitable Epistle, it may be only necessary to add, that it is not only important in these respects, but is a rich treasury of Christian doctmes and drifes, from which the mind may be enriched, and the heart improved, with the most enmobiling sentiments.]—Begster.

THE SECOND EPISTLE GENERAL OF PETER.

ITus writer of this Epistle calls himself "Simon Peter," (ch. i. 1. Ac. xx. which agree with none but Peter, (cr. i. 14—16. John xxi. 19.) calls it his second Epistle. (ch. iii. 1) and speaks of his "beloved brother Paul," (ch. iii. 5.) It must, therefore, either be the work of the Apostle Peter, or of one who personated him; but this latter supposition, that of forging the name of an apostle, and per-onating him, is wholly meconsistent with the remarkalle energy with which the writer medicates holmes, and the solemn yet affectionate manner, in which he restifies a gainst the delicions of those by whom it was neglected. Some doubts, however, of its genuineness and divine authority were entertained in the primitive church, which Jerome aserbles to the supposed dissimilarity of style between it and the first Epistle. But, being written only a short time before the Apostle's martyrdom, (ch. i. 14) though apparently but a short time after the first, (ch. i. 13, 15,) at (in the hings been so pablicly avoise of the chirch he stated about admitting it into the sacred canon, till internal evidence fully convinced the most competent judges that it was entitled to that high distinction.]—Bagster.

CHAPTER I. I Confirming them in hope of the increase of God's graces, 5 he exhortest them, by fauth, and good works, to make their calling sure: 12 whereof he is careful to remember them, knowing that his death is at fauth; 16 and warreed them.	A. M. eir. 1669. A. U eir.
to be constant in the faith of Christ, who is the true Son of God, by the eye- witness of the apostles beholding his majesty, and by the testimony of the Pe- ther, and the prophets.	CHAP. 1.
2 CIMON Peter, a servant and an apostle of Jesus	z or. Sy.neon.
Christ, to them that have obtained like b precious faith with us through the righteousness of c God and	b F.p. 1.5. c our God
our Saviour Jesus Christ: 2 Grace and peace 4 be multiplied unto you through	and Sica
the knowledge of God, and of Jesus our Lord, 3 According as his divine power hath given unto us	d Da.4.1 6.25

CHAP. I. Ver. 1. Simon Peter.—Simeon seems to have been the Hebrew 8'2) of pronouncing this name, being used by the Apostle James in Acts Av. 11. This Epistle was not generally received in the Christian church behave the fourth century. There are, however, several probable allusions to it in the Apostolical Fathers; and, from the fourth century, it seems to have been generally received, and read among the other Scriptures; and though its inspiration was at first doubted by some, it was not reckoned among the spurious Scriptures, then too compon. The Epistle is, however, so excellent, and (except chap it) so similar in style and spirit to the first Epistle, that we believe it is now almost universally admitted into the sacred Canon.—The righteons ness of God and our Savioux.—Margin, "of our God and Savioux." [Tris is certainly the literal and proper rendering of the original, and should have been received in the text; it is an absolute proof that St. Peter calls Jesus God, in the most proper sense of the term.]—Bagster. So Granville Sharp, Wordsnorth, Middleton, and Pye Smith.

all ethings that pertain unto life and godliness. 4069. through the knowledge of him that hath called us t to A. D. cir.

65.

glory and g virtue: 4 Whereby are given unto us exceeding great and e Ps.84.11. precious a promises: that by these ye might be i par-1 75.4.8. takers of the divine nature, having escaped 1 the cor-

f or, by.

ruption that is in the world through lust. 5 And besides this, giving all diligence, add to your z 2 Ti 1.9. faith k virtue; and to virtue ! knowledge;

h 2 Co.7.1 lie.12.13

6 And to knowledge m temperance; and to temperance "patience; and to patience ogodliness; 7 And to godliness brotherly p kindness; and to

c.2.18.20. k Phi.4.8.

brotherly kindness 9 charity. 8 For if these things be in you, and abound, they

Phi.1.9.

make you that we shall neither be r barren nor unfruitful sin the knowledge of our Lord Jesus Christ. ra 1 Co.9.25.

r. Ja.1.4.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. o 1 Ti.4.7.

10 Wherefore the rather, brethren, give diligence to p Jn.13.31. make your a calling and election sure: for vif ye do 35. these things, ye shall never fall:

q 1Co.13.1.. 11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord r idle. and Saviour Jesus Christ.

s Jn.15.2..6.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know t 1 Jn.2.9.. them, and be established in the present truth. 11. 13 Yea, I think it meet, as long as I am in this taber-

и с.3.17. v 1 Jn 3.19. Re.22.14.

14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed w c.3.1.

nacle, to stir wyonup by putting you in remembrance;

x Jn.21.15. 19.

15 Moreover I will endeavour that ye may be able Ver. 3. To-Margin "By"-glory and virtue.-If we take the textual ren-

dering, it means that we are called to practise the one, and enjoy the other: if the margin, it may import, that by a display of these in the gospel, we are called to embrace it.

Ver. 4. The divine nature.—Doddridge, "A divine nature;" i. c. the new

nature conferred in regeneration.

Ver. 5. Add to your faith virtue.—Doddridge, and many others, take "virtue" here in the sense of courage, or fortitude—"Add to, or associate with, your faith, courage to profess it, and knowlegge to defend it," &c.

Ver. 7. Charity.-See note on 1 Peter iv. 8.

Ver. 9. Is blind—i. e. partially so.—Cannot see afar off.—Doddridge, "short sighted." But Bochart explains the word here used, (muopazon,) as meaning to wink the eyes against the light—not being able to endure it. He is followed by Mackaight.

Ver. 10. Make your calling and election sure.—Macknight, "firm." That

is, by a holy life demonstrate your calling and election.

Ver. 11. An entrance shall be ministered unto you abundantly—i. e. a fice a imputance and a hearty welcome,

Ver. 12. In the present truth-i. e. in that of which he was now treating; namely, that diligence in religion was the way to perseverance

namony, that diagence in reagion was the way to perseverance. Ver, 13. Ithink it mett, &c.—This is supposed by some to be a sort of apolo gy for writing again so soon after his first epistle: i. e. probably within a year. Ver. 14. Put of I his my tabernack.—Compare 2 Cor. v. 1-5. He was at this time, we suppose, at Kome, with his "beloved brother Paul," as be calls him, (chap, iii. 15," ready to be offered" as a sacrifice for the truth, and waiting for the summons to "put off his fleshly tabernacle," and put on robes of coloridades.

of celestial glory. Ver. 15. Moreover .- Doddridge, " But." (Gr. de.) after my decease to have these things always in re-4069. membrance. A. D. cir. 16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were evewitnesses 2 of his majesty. 17 For he received from God the Father honour and

glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard. when we were with him in the holy mount. 19 We have also a more sure word of prophecy;

whereunto ye do well that ye take heed, as unto a light a that shineth in a dark place, until the day dawn, and the day star barise in your hearts:

20 Knowing this first, that no prophecy of the scrip-

ture is of any private interpretation. 21 For the prophecy came not cin dold time by the will of man: but holy men of God spake as they were

moved • by the Holy Ghost. CHAPTER II. I He foretelleth them of false teachers, showing the impiety and punishment

both of them and their followers: 7 from which the godly shall be delivered, as Lot was out of Sodom: 10 and more fully describeth the manners of those profune and blaschemous seducers, whereby they may be the better known, a De.13.1. and avoided.

QUT a there were false prophets also among the people, even as there shall be false teachers among byou, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their c pernicious ways: by reason of whom the way of truth shall be evil spo-

3 And through covetonsness shall they with feigned words make merchandise of you: whose judgment a now of a long time lingereth not, and their damnation slumbereth not.

A M. cir.

v 21 o.4 2 z Mat.17.1

Jn.1.14 a Ps.119

Pr.6.23. 5 Re 2.2. 22.16.

c or,ata.iy.

d Lu.1.70.

e 2 Ti.3.16.

CHAP, 2

b Mat.21.5.

Ac. 20.29. l Ti.4.1.

c er, lascirious, as some coples read.

d Jude 4..7.

Ver. 19. A more sure word of prophecy-Or, prophetic word. Some critics think the comparative degree is here used for the superlative, and render it, "a most pure word," &c. See Doddridge, &c.—A light—(Gr. "a lamp.") - In a dark place. - Some have supposed this an allusion to the lamp (or candlestick) which was burnt in the holy place : but the word (auchmero) strictly means a filthy, as well as dark place—"a dark hole—a cellar." Such is this world without divine revelation.—The day star.—(Gr. Phospheros.) By this name, the Greeks meant the planet Venus, or the morning star—a name which our Lord appropriates to himself. Rev. xxii. 16.

Ver. 20. Private interpretation.—Owen and Doddridge, "impulse." Macknight, "invention." Hammond thinks this has a reference to the word Mackingat, "invention." Hammond thinks this has a reference to the world given at starting it the Olympic games. They did not speak of their own accord; they did not "run without being sent."—See Rom. x. 15. Ver. 21. Spake as they were mored.—Doddridge, "borne o1," or carried beyond themselves by the influences of the Holy Spirit.

CHAP. II. Ver. 1. Domandile herseites.—Literally (says Macknight) "Herseises of destruction," or "destructive herseises." So Doddridge.—Deny-included the the Machael themselves the property of the Very Logical (despotes).

ing the Lord that bought them. - The word here used for "Lord" (despotes) signifies a master when connected with servents, and a sovereign, when with subjects. It being doubted whether this word is in any other piace applied to

Christ, makes it questionable here: but see 1 Tim. ii. 21, and compare Jude 4. Ver. 3. With feigned words.—Doddridge, "Deceitful words."—Whose judgment now of a long time lingereth not." To them, the punishment [threatened] of old (Jude 4.) lingereth not."

638	2 PETER, II.
A. M. cir. 4069. a. D. cir. 65.	4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;
e (ie.7.1,	5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bring ing in the flood upon the world of the ungodly;
∫ Ge.19.24, 25.	6 And turning the cities of Codom and Gomorralinto ashes condemned them with an overthrow,
g De.I 22.	making s them an ensample unto those that after should live ungodly;
a Ge.11 16.	7 And delivered just h Lot, vexed with the filthy conversation of the wicked:
i Ps.34.15 18.	8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day
3 Jude 14,15	1 9 The Lord knoweth how to idenver the godly out
k He 13.4.	of temptations, and to reserve the unjust unto the day of judgment to be punished:
1 or, do- minion.	10 But chiefly them kthat walk after the flesh in the lust of uncleanness, and despise 1 government. Presumptuous are they, self-willed, they are not afraid to
m J. Je 8,10	speak evil of m dignities.
n Some read, against them-	11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.
selves.	12 But these, as natural brute obeasts, made to be taken and destroyed, speak evil of the things that they
o Je.12.3.	understand not; and shall utterly perish in their own corruption:
p Phi.3.19. Jude 12, &c.	13 And shall receive the reward of unrighteousness, as they P that count it pleasure to riot in the day time.

Ver. 4. Hell.-Greek, Tartarus. Homer describes these doleful regions as " a the purpose of the place of the place when the place of the place of the place of the place of the place of the place when the The word is used only in these two places in the New Testament

Spots they are and blemishes, sporting themselves

with their own deceivings while they feast with you;

14 Having eyes full of qadultery, and that cannot

Ver. 5. The eighth person.-Perhaps meaning the head of his family, containing eight persons. (1 Peter iii. 20.) But Bishop Pearson supposes Noah to have been the eighth Patriarch who was a preacher of righteousness, which is very possible, though he was the tenth person from Adam in the genealogy; for we are not sure that all of them were preachers.

Ver. 6. Into ashes-i. c. burnt them into ashes by a storm of fire and brim-

stone. See Gen. xix. 23-30.—An ensample—i. e. example. Ver. 9. Temptations—i. e. trials. See note on James i. 2.

Ver. 10. In the lust of uncleanness.—This is supposed to refer to the sin of Sodom above mentioned. Compare Jude 7. — To speak evil.—Literally, " to blaspheme dignities; implying falsehood, as well as abuse. The dignities here meant are magistrates. See Rom. xiii. 1-4.

Vcr. 11. Against them—i. e. dignities or magistrates: but the margin says, some copies read, "against themselves;" though it should rather be, and Macknight says, "against each other." The common version is, however,

best supported.

q an adul-

teress.

Ver. 12. As natural brute beasts.—["As natural animals, void of reason," following only the gross instinct of their nature.]—Bagster. —Made to be taken

Ionowing only the gross instinct of their nature, [—Bayster. — Made to be taken and destroyed.—Mackingth, "Made for capture and destruction." Ver. 13. While they feast with you.—i. e. join with you in your sacred feast. Ver. 14. Fall of adultery.—Margin, "an adulteress." The idea is, that the obj.cts of their lusts were always present to their imaginations.—Curred Children.—i. c. "children of a curse," as was Canaan.—Covetous practices.

cease from sin; beguiling unstable souls: a heart they A. M. cir. 4069. have exercised with covetous practices; cursed child-A. D. cir. ren: 65. 15 Which have for saken the right way, and are gone r Nu.22.5. astray, following the way of Balaam r the son of Bosor, who loved the wages of unrightcourness;

16 But was rebuked for his iniquity: the dumb ass s Ep.4 14. speaking with man's voice forbade the madness of the prophet.

17 These are wells without water, clouds sthat are carried with a tempest; to whom the mist of darkness

is reserved for ever. 18 For when they speak t great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were "clean

escaped from them who live in error. 19 While they promise them liberty, they themselves are the servants of corruption: for v of whom a man

is overcome, of the same is he brought in bondage. 20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again wentangled therein, and overcome, the latter end is worse with them than the

beginning. 21 For it had been better * for them not to have known the way yof righteousness, than, after they have known it, to turn from the holy commandment

delivered unto them.

22 But it is happened unto them according to the true proverb, 2 The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

CHAPTER III.

1 He assureth them of the certainty of Christ's coming to judement, against those scorners who dispute against it: S warning the godly, for the long pa-tience of God, to hasten their repentance. 10 He described also the manner tence of God, to hasten their repentance. 10 He describern also the manner how the world shall be destroyed; I le schoring them, from the expectation thereof, to all holiness of life; I5 and again, to think the patience of God to tend to their salvation as Paul wrote to them in his epistes.

HIS second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

2 That a ve may be mindful of the words which were spoken before b by the holy prophets, and of the com-

mandment of us the apostles of the Lord and Saviour: 3 Knowing this first, that there shall come in the last a Je.17.16

days c scoffers, walking after their own lusts, 4 And saying, Where d is the promise of his coming?

The ruling motive in these men's minds is again stated to be covetousness, or "the love of money," which, as Paul tells us, is the "root of all evil." (I Tim. vi. 19.) And if there is any class of society to whom it is more especially injurious, it is to preachers, or to prophets. Thus it was to these false teachers, "following the way of Balaam."

Ver. 15. Balaam the son of Bosor.—Either Balaam's father had two narres, Recr. and Record the latter as the latter as the statement of the father than the statement.

Beor and Bosor, or the latter (as Ainsworth and Lightfoot suppose) was the Chaldaic pronunciation of the former

Ver. 17. The mist of darkness .- Doddridge and Macknight, "Blackness of darkness." See ver. 4, and compare Jude 13.

Ver. 18. Those that were clean escaped.—Doddridge, "quite escaped." Ver. 22. The dog is turned, &c.—See Prov. xxvi. 11.

Ps. 73 & u or, for a little while, as some read.

v in.8.34. R a.6. 16.

w Lu.11.26. He.G.4. åc 10.26,27.

x Ma.11.23, Lu.12.47.

v Pr.12.28.

z Pr.26.11.

CHAP, 3.

a Jude 17,18

b 1 Ti.4.1.

2 Ti 3.1.

c Is.5.19. Eze.12.23 .27.

Mat 21.49

for since the fathers fell asleep, all things continue as A. M. cir 4060 they were from the beginning of the creation.

A. D. cir. 5 For this they willingly are ignorant of, that by the 65.

word of God the heavens were of old, and the earth e Ge.1.6,9. standing out of the water and in the water: f consist-6 Whereby the world that then was, being overflow ing.

ed with h water, perished: g Ps.24.2.

7 But the heavens and the earth, which are now, by the h Ge.7.11. &c. same word are kept in store, reserved unto fire against Ps.50.3. the day of judgment and perdition of ungodly men.

Zep.3.8. 2 Th.1.8. 8 But, beloved, be not ignorant of this one thing. Ps. 50.4. that one day is with the Lord as a thousand years, k 11a 2.3.

and a 1 thousand years as one day. I Ps.86.,5.

9 The Lord is not slack & concerning his promise, as Is.30.18. 23 Eze.33.11 some men count slackness; but is long-suffering i to n 1 Ti.2.4 us-ward, not willing "that any should perish, but o Mat.21. that all should " come to repentance.

42.43 10 But the day of the Lord will come as a thief oin Re. 16.15.

CHAP, III. Ver. 4. For since.-Grotius, "except that;" so Hammond and Grove. But Doddridge and Macknight prefer the common rendering.

Grore. But Doddridge and Mackingst prefer the common rendering.

Ver. 5. By the word of God, &c.,—[Kypke renders, "The heavens were of
old, and the earth, which is framed, by the word of God, from the waters,
and between the waters," It was the epinion of the remotest antiquity, that
the earth was formed out of water, or primitive moistine, which they termed
ule, first matter; and Thales taught, "all things derive their existence from
water." This also appears to be the doctrine of Moses, (Gen. 1, 2, 2) and that the earth was at first in a fluid state is evident from its form; for it has been demonstrated by measuring some degrees near the pole, that the earth is not round, but an oblate spheroid, a figure nearly resembling an orange, and one which any soft or elastic body would assunge if whited rigidly round a centre, as the earth is r und its axis. When the waters retred into one place, and when "God divided the waters which were under the firmament from the waters which were above the filmament," then the earth was placed "between the waters."]—Bagster.—The carth standing out of the water and in the water - i. e. part rising above the water, and part sub-merged; or, p-rhaps, above the waters "under the ear h," and beneath those treasured in the clouds, by the meeting of which in the deluge, "the world that en was" being overflowed, was drowned. See Gen. i. 6—10; vii. 11—20. Ver. 7. Reserved unto fire.—See ver. 10, 11. —Perdition of ungodly men. then was'

Ver. 1. Reserved unity fire—Seever, 19, 11.——Leading a largest part — To obviate the direct bearings of this passage, Universitist writers say that this earth is to be the hell of wicked men; and that as the buming of it will be not be sterred so the pend ion of the magnify will be but temporary. There not be eternal, so the perdi ion of the ungodly will be but temporary. There are, however, three serious difficulties to this glass. 1. The Scriptures speak of a hell already existing, wherein the angels who kept not their first estate are reserved in everlasting chains unto darkness, unto the judgment of the are reserved in exertacting chars unto darkness, unto the judgment of the great day; and in which the departed spirits of wicked men now lift up their eyes, being in torment. 2. The Serpatures declare that this helf now existing will be the helf for all ungodly men; for they are doomed to depart into everlasting fire, prepared for the drait and his angels. 3. If the earth, as being dissolved by fire, is to be the hell of ungodly men, then punishment must precede the day of judgment; for the condagration is uniformly represented as prior to that event. See 2 Thes. i. 7–10. See notes on Mat. xxx. 46.

Ver. 8. One day, &c.—This is said to be a Jewish proverh, but it is evidently taken from Ps. xc. 4. The eloquent Saurin says. *a thousand years and one day are such inconsiderable measures of duration, that whatever disproportion they may have to each other, they appear to have none when compared to the duration of eternity. There is a great difference between the light of a taper and that of a flambeau; but expose both to the light of the sun, and their difference will be imperceptible. The light of a taper before the sun is as the light of a flambeau, and the light of a flambeau as the light

Ver. 10. As a thief in the night.—See Mat. xxiv. 42-44 -- Shall pass away with a great noise.—[There is not only the most terrible sublimity and the night: in the which the heavens p shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt s with fervent heat?

13 Nevertheless we, according to his promise, look | \$ 18.34.4. for new theavens and a new earth wherein dwelleth

righteousness. 14 Wherefore, beloved, seeing that ye look for such things, be "diligent that ye may be found of him in

peace, without spot, and blameless. 15 And account that the long-suffering of our Lord is v salvation; even as our beloved brother Paul also y Ro.24.

according to the wisdom given unto him hath written unto vou:

16 As also in all his epistles, w speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and un-

4069. A. D. cir. 65. p Ps.102.20 Is. 51.6.

Re.20.11. a Tit.2.13

r or, he sting the coming.

Mi.1.4.

t Re.21.1.

u 1Co.15.58 1 Th.5.23.

w Ro.8.19.

1 Co.15, 1 Th.4. \$5

solemn grandeur, but also much philosophical propriety, in this description of the awful dissolution of the heavens and the earth; when "The heavens shall pass away with a great noise, and the elements shall melt with lervent heat, the earth also and the works that are therein shall be burned up.—
Wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." As the heavens mean here the whole atmosphere, in which all the terrestrial vapours are lodged; and as water itself is composed of two gases, oxygen and hydrogen; and as the electric, or ethereal fire, is probably that which God will employ in the general conflagration; the noise occasioned by the application of his fire to such an immense congeries of aqueous particles as float in the atmosphere, must be terrible in the extreme. A piece of iron red hot placed over a drop of water on an anvil. and struck with a hammer above the drop, will cause a report as loud as a musket; when, then, the whole strength of these opposite agents is brought into a state of conflict, the noise, the thunderings, and innumerable explosions, (till every particle of water on the earth and the atmosphere, is, by the action of the fire, reduced to its component gaseous parts.) will be frequent, toud, confounding, and terrine, beyond every comprehension but that of God himself. When the fire has thus conquered and decomposed the variety, the elements, the hydrogen and oxygen airs, or gases, will occupy distinct regions of the atmosphere: the hydrogen by its great levity ascending to the top while the oxygen from its superior gravity will keep upon, or near, the surface of the earth; and thus, if different substances be once ignited, the fire, which is supported in this case not only by oxygen, which is one of the constituents of atmospheric air, but also by a great additional quantity of oxygen obtained from the decomposition of all the aqueous vapours, will rapidly seize on all other substances, on all terrestrial particles, and the whole frame of nature will necessarily be torn in pieces; and thus "the earth and its works be burnt up." It is probable, however, they will merely he all separated and decomposed, but none of them destroyed. And, as they are the original matter out of which God formed the terraqueous globe, they may enter again into the composition of a new system; and therefore the Apostle says, "We look for a new here and a new earth:" the other being decomposed, a new system will be formed from their materials. "Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God.")—B. Ver. 13. According to his promise.—isa. [xv. 17. Compare Rev. xxi. 1, &c.

Of these things-Namely, the patience of God, and the day of judgment, with its solemn consequences.—In which.—These words, as they stand in our common copies, refer to the things here spoken of, which, indeed, from their mysterious and sublime nature, are necessarily hard to be under-

A. M. cir. 4069. A. D. cir. 65.

x Col.1.10.

stable west, as they do also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadiastness.

18 But x grow in grace, and in the kn swledge of our Lord and Saviour Jesus Christ. To him y be glory v 2 Ti.4.18. both now and for ever. Amen

stood: but some MSS., reading the relative pronoun "which" in the feminise, social of some also, reading the reading holds in the misted of neuter, necessarily refer to the Epistles; and the writer freely confesses that, in going through Paul's Epistles, he has in most of them found things hard to be understood, but especially in those to the Romans, and the Heb ews:-which they that are unlearned-or rather (as Doddridge and Macknight renderit) "unteachable"-and unstable wrest, as they do also the other scriptures-plainly ranking St. Paul's writings as a part of the sacred book. Of the unstable, see James i. 8. The term wrest, signifies to torture, as on a rack .- Macknight.

Ver. 17. Beware .- Macknight, "Be on your guard." He adds, that this is

a military term, alluding to the duty of soldiers in a fortress.

Ver. 18. Both now and for ever .- Macknight, "Unto the day of eternity;" so he remarks the original literally signifies-a day never followed by night. See Rev. xxi. 25.

CONCLUDING REMARKS ON 2 PETER.

[Dr. Macknight justly observes, that "the matters contained in this Epistle are highly worthy of an inspired Apostle; for, besides a variety of important discoveries, all tending to display the perfections of God and the glory of Christ, we find in it exhortations to vivue, and condemnations of vice, delivered with an carnestness of feeling, which shows the author to have been incapable of an expressions of reading, when shows the author to have been incapanic of imposing a forged writing upon the world; and that his sole design in this Epistle was to promote the interests of right and virtue." With regard to the objection against the genationess of this Epistle drawn from the difference of style between this and the former Epistle, it has been correctly said, that an author's style is regulated, in a great measure, by the nature of his subject, different subjects naturally suggesting different styles; and that this diversity is confined to the second chapter of this Epistle, where the subject is different continued to the second enapter of this Lepiste, where the suggest is university from the rest of St. Peter's writines, and where the style is as different from that of the other two chapters, as it is from the language of the first Epister But the fact is, that the style of itself Episters is essentially the same. "leannot," says Dr. Buckwall, "with some critics, find any great difference betwirt the style of the first and second Episters; it is to me no more than we find in the style of the same persons at different times. There is much the same energy and clear brevity, the same rapid run of language, and the same com-manding majesty in them both. Take them together, and they are admirable for significant epithets and strong compound words; for beautiful and sprightly figures, adorable and sublime doctrines, pure and heavenly morals, expressed in a chaste, lively, and graceful style."1-Bagster.

THE FIRST EPISTLE GENERAL OF JOHN.

THOUGH the name of St. John is not affixed to this Epistle, yet it has been received without hesitation as the genuine production of that Apostle from the earliest period of the Christian church; and the similarity of sentiment and expression between it and his Gospel, is a full confirmation of the truth of this opinion. With respect to the date of this Epistle, there is a considerable diversity of opinion; some placing it, with Benson and Ha'es, in A. D. 63; others, with Bishop Tomline, in A. D. 69; others, with Dr. Lardner, in A. D. 90, or even later; others, with Mil and Le Clerc, in A. D. 91 or 92; and others, with Bearage and Baronius, in A. D. 93 or 99. The most probable of these opinions, however, seems to be that which assigns it an early date: for it would appear from certain expressions, that it was written before the destruction of Jerusalem, (ch. ii. 18.) and while the generation which had seen our Lord in the flesh had not yet passed away. (ch. ii. 18.) It appears, as Lardorr, Macknight and others suppose, to have been addressed to no particular

church, but to have been intended as a general address for the use of Christians of every denomination and country, in strict accordance with its title of Catholic or General. 1-Bagster.

CHAPTER I.

I He describeth the person of Christ, in whom we have eternal life, by a communion with God 5 to which we must adjoin belines of life, to testify the truth of that our communion and profession of faith, as also to assure us of the torgiveness of our sins by Christ's death.

THAT which was from the a beginning, which we have heard, which we have seen b with our eyes.

which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal d life, which was with the Father, and was manifested

unto us:) 3 That which we have seen and heard declare we

unto you, that ye also may have fellowship with us: and truly our fellowship e is with the Father, and with f Jn. 15.11. his Son Jesus Christ.

4 And these things write we unto you, that f your joy may be full. 5 This then is the message which we have heard of

him, and declare ur to you, that God is s light, and in it Ep.17. him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk hin the light, as he is in the light. we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no jsin, we deceive ourselves, and the truth is not in us.

9 If we confess kour sins, he is faithful and just to forgive us our sins, and to cleanse tus from all un-

righteousness. 10 If we say that we have not sinned, we make him

a liar, and his word is not in us.

CHAPTER II. I He comforteth them against the sins of infirmity. 3 Rightly to know God is to keep his commandments, 9 to love our breihren, 15 and not to love the world. 15 We must beware of seducers: 20 from whose deceits the godly are

safe, preserved by perseverance in faith, and holiness of life. little children, these things write I unto you,

IVI that ye sin not. And if any man sin, we have an andvocate with the Father, Jesus Christ the right- a Ro.834.

eous: He.7.25. CHAP. I. Ver. 1. Looked upon - Macknight, "contel Word of life. - Macknight, "the living word." Gr. Logos. "contemplated."

-TheVer. 2. For the life was manifestel—i. c. Christ himself.
Ver. 4. That your joy may be full.—Doddridge, "fulfilled." Macknight, complete."

Ver. 5. God is light.—The supreme Being is here, as elsewhere, (James i. 17.) com; ared to the sun, as the fountain of light and life. God is the source of wisdom, purity, and happiness; and in him is no darkness, neither natural nor moral evil.

Ver. 6. And walk in darkness-i. e. in ignorance and sin .- We lie, and do not the truth-i. e. do not practise it.

Ver. 7. With one another - Doddridge paraphrases this, We have communion (of fellowship) with him [God] and with one another through him. CH.P. II. Ver. I. And if.—Doddridge, "But if."——In advectate.—(Gr. Parkieton 'The term Advocate is the same that our Lord used in reference to

A. M. cir. 4072

A. D. cir. 68

CHAP, 1

a Jn.1.1. &c.

b 2 Pe.1 15.

c La.21 39.

d Ja. 17.3.

e Jp. 17.21.

g Jn.1.4.9. I Ti.5.16.

h Jn.12.35.

He.9.14. 1 Pe.1.19. Re.1.5. 1 Ki.8.46.

Job 25.4. Ec.7 20. Ja.3.2. k Job 33.27,

28. Ps.32.5 Pr 28.13.

I Ps.51.2. 1 Co.6.11.

CHAP, 2

I JOHN, II. 644 A. M. cir. 2 And he is the b propitiation for our sins: and not 4072. for ours only, but also for the sins of the whole world. A. D. cir. 3 And hereby we do know that we know him, if we 63. keep chis commandments. t Ro 3.25. 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. c Lu.6.46. Jn.14.15, 5 But whoso keepeth his word, in him cerily is the love of God perfected; hereby know we nat we are in him. d Jn.15.4.5. 6 He that saith he abideth a in him ought himse f e Jn.13.15 also so to e walk, even as he walked. 7 Brethren, I write no new commandment unto you, f Jn.13.34. but an old commandment which ve had from the beginning. The old commandment is the word which g Ro.13.12 ve have heard from the beginning. 8 Again, a new f commandment I write unto you, h 2 Pe.1.9. which thing is true in him and in you; because the darkness g is past, and the true light now shineth. i scandal. 9 He that saith he is in the light, and hateth his brother, is in darkness heven until now, 10 He that loveth his brother abideth in the light. Pr.4.15. Jn.12.35. and there is none i occasion of stumbling in him. 11 But he that hateth his brother is in darkness, and walketh Jin darkness, and knoweth not whither he k Ps.25.11. Lu 24.47 goeth, because that darkness hath blinded his eyes. Ac. 10.43. 12 I write unto you, little children, because your sins are forgiven you for his name's k sake. 1 c.l.l. 13 I write unto you, fathers, because ye have known him I that is from the beginning. I write unto you, m Jn. 14.7.9. young men, because we have overcome the wicked

I write unto you, little children, because ye have n Ep.6.10. known the m Father. 14 I have written unto you, fathers, because ye have

o Jn.15.7. known him that is from the beginning. I have written unto you, young men, because ye are n strong, and the word of God abideth oin you, and ye have overp Re.2.7, δc. come p the wicked one. the Holy Spirit promised to all believers, but is there rendered Comforter. It seems to have been the two-fold office of an Advocate among the Romans (as,

indeed, it is among ourselves.) to advise his client privately, and publicly to plead on his behalf before the Court. The former represents the office of the Spirit toward believers on earth; the latter, that of our Saviour before the presence of his Father in heaven.

Ver. 2. The propitiation —This "word is no where found in the New Testament but in this passage, and in chap. iv. 10. But it occurs often in the LXX.

translation of the Old Tes amout, where it senifies a sacrifice of atonement."
(See Levit. vi. 6, 7. Numb. v. 8. Ezek. klv. 27.)

Ver. 3. We do know that we know him.—Doddridge, "We know that we are acquainted with him." Mackright, "We know that we have known

him."

Ver. 4. I know.-Macknight, "I have known," as in verse 3.

Ver. 5. Perfected-i. e. fully ascertained. Ver. 8. Which thing is true in him and in you .- Macknight, " concerning," or with respect to-him and you. That is, it was new, as coming from Christ, and having been newly revealed to them. - The darkness is pust .-Macknight, "is passing;" meaning the darkness of heathen idolatry, and Rabbinical superstition.—The true light now shineth—i. e. Christ. John i.

Ver. 10. None occasion of stumbling.-Macknight, "No stumbling block." Ver. 13. I write.—Several MSS., the Syriac version, and some copies of the Vulgate, read, "1 have written."—Macknight.

Ver. 14. The wicked one-i. e. the devil. Mat. xiii. 19.

15 Love a not the world, neither the things that are A. M. cir. If any man love the world, the love in the world. A. D. cir. of the Father is not in him. 68. 16 For all that is in the world, the lust of the sflesh, q Ro.12.2. and the lust of the teyes, and the pride " of life, is not r Mat 6.24. of the Father, but is of the world. Ga.1.10. 17 And the world passeth away, and the lust there-Ja 4.4. of : but he that doeth the will of God abideth for ever. 18 Little children, it is the last wtime: and as ve s 2 Pe.2.10. have heard I that antichrist shall come, even now are t Ps.119.37. there many antichrists; whereby we know that it is the last time. u Ps.73.6. 19 They went out from us, but they were not of us; for y if they had been of us, they would no doubt have v Ps 39.6. continued with us: but they went out, that they might be made manifest that they were not all of us. w He.1.2. 20 But ye have an unction a from the Holy One, and ve know ball things. 21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar, but he that c denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever 4 denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also.

1 Co.7.31. x Mat.24.24 1 Ti.4.1. y 2 Ti. 2.19. z 2 T1.3.9. a 2 Co.1.21. b 1 Co.215. c c.4.3.

d Ja.15.23.

Ver. 16. The lust of the flesh, &c .- The sources of evil are three, (says a Pagan writer:) love of pleasure, in matters of corporeal enjoyment; love of money, in matters of gain; and love of glory, in point of pre-eminence over our

equals and companious.

Ver. 18. The last time.—Greek, "hour." Some refer this to the destruction of Jerusalem; but it is doubtful if that were not already past.—Anti-christ shall come.—If the preposition anti. in Antichrist, denotes "in place of," Anti-thrist is a fulse Christ; if anti-denotes opposition, Antichrist is one who opposeth Christ. - Macknight. In both senses there were many Anti-

christs. Ver. 19. Were not of us-i. e. were not true Christians .- That they might to made manifest—, e. it was so ordered by Providence that they should leave the church, that they might bring no reproach nor disgrace upon it: not

that such was their design in leaving.

Ver. 20. Ye have an unction—That is, a chrism, or anointing. But what is this unction, or anoisiting? Dr. Isaac Barrow (a divine very far from fanati-cism) thus explains it:—"It is he who commanded the light to shine out of darkness, that must, as St. Paul speaketh, illustrate our hearts with the knowledge of these things. An unction from the Holy One, clearing our eyes, siftening our hearts, healing our distempered faculties, must, as St. John informed by nearts, nearing our distingers actinize, misst, as 2, 300h informed us, teach and persuade us this sort of truths."— Ye know all things.—The same is repeated ver. 27, and is evidently to be understood in harmony with our Lord's promise to his disciples, John xvi. 13,—"He shall lead you into i. e. all requisite and important truths; so here they were taught all alstruth; things necessary to salvation

Ver. 22. Who is a liar but he, &c.—Dr. Pye Smith renders it, "Who is a liar it he be not who denieth that Jesus is the Christ," &c.—meaning that

sucl a one is the worst of all liars and deceivers.

Ver. 23. He that acknowledgeth the Son, &c .- [This clause is printed by our transators in Italies, to show that it is of doubtfal authority, being probably wanting in the chief of the MSS, they consulted, as well as the early printed editions, both Greek and English; but it should certainly be restored to the test, is Griesbach has done, as it is found in the Collees Alexandrinus, Vaticanus, and Ephraim, and in between twenty and thirty others of the best authority as also in bolh the Syriac, Erpen's Arabic, Coptic, Sainkie, Armenian, all Vinigate; and is quoted by Origen, Meletius, Athanasius, the Cyriks, Theophylact, &c.l-Bagster. Some, it seems, (as Cerinthus.) separated

If that which ye have A. D. cir. heard from the beginning shall remain in you, ve also 68. shall continue in the Son, and in the Father. e 2 Jn.6

25 And this is the promise that he hath promised us, eren eternal f life.

f Jn.17.3. 26 These things have I written unto you concerning z lm.14.26.

them that seduce you. 27 But the anointing which ve have received of him t or. it.

abideth in you, and ye need not that any man teach i or know you: but as the same anointing teacheth g you of all ye. things, and is truth, and is no lie, and even as it hath Je.13.23. taught you, ve shall abide in h him. Mat. 7.16

.. 18.

28.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, i ye know that i every one that doeth righteousness is born of him.

CHAP, 3. CHAPTER III.

1 He declareth the singular love of God towards us, in making us his sons:

3 who therefore ought obediently to keep his commandments, 11 as also broa Ep.24.5. therly to love one another.

b Jn.1.12. BEHOLD, what manner of love a the Father hath Re.21.7. bestowed upon us, that we should be called the sons b of God : therefore the world cknoweth us not, Jn.17.25.

because it knew him not. d Ro.S.14, 2 Beloved, now are we the sons d of God, and it doth 18. not yet appear what we shall be: but we know that, e 1 Co.15.49

when he shall appear, we shall be like e him; for we Phi.3.21. shall see f him as he is. 2 Pe. 1.4. 3 And every man that liath this hope in him purifieth f Job 19 26.

himself, even as he is pure. Ps. 17.15. Mat.5, 8 4 Whosoever committeth sin transgresseth also the ICo.13.12.

law: for sin is the transgression of the law. g He.9.26. 5 And ye know g that he was manifested to take

away our sins: and in him is no sin. 6 Whosoever abideth in him sinneth not: whosoever h 3 Jn.11. h sinneth hath not seen him, neither known him.

i Eze.19.5.. 7 Little children, let no man deceive you: he that i doeth Ro.2.13. righteousness is righteous, even as he is righteous.

Jesus from Christ, as being two persons, and denied him to be the Son of God. It appears, that in those early, as in much later times, many were fond of paradoxes, and took pleasure in starting new and strange opinions, which, among the vulgar, attracted admiration, and made them highly popular. -train of the apostle's argument is to show, that Christ was not only one with, but also so united to the Father, as not to be separated, either in essence, or in the work of man's redemption; and he seems to have borne in his recollertion the substance of our Lord's discourse in the 14th chapter of his gospel.

Ver. 27. But the amointing the same anointing. - (Gr. chrisma.) Tae same word which in ver. 20. is rendered unction. — In him. - Margin, " in it;" i. e. the truth

1. e. me cond. CHAP. III. Ver. 1. The sons of God.—Greek, "children of God." So ve. 2. So astonishing did this seem, when one of the Malabrian converts ware-quired by the Danish Missionaries thus to translate this passage, tha he shrunk from it, as far too hold: "Let me rather render it, (says he,) They hall be permitted to kiss his feet."

Ver. 4. Whosoever committeth sin, transgresseth also the law.—Dodd'idge.

"Every one that practiseth sin, practiseth also the violation of the aw. This learned commentator renders anomia, "violation of the law," n distinction from paranomia, which is, properly, a "transgression." or going heroundaries prescribed.—Sile is the transgression. Doddridge "Vioation"-of the law.

8 He I that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that khe might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin: for his seed mremaineth in him: and he cannot sin,

because he is born of God. 10 In this the children of God are manifest, and the 1 : 5.18. children of the devil: whosoever doeth not rightecusness is not of God, neither he that loveth not his mi Pel 23.

brother. 11 For this is the "message that ye heard from the

beginning, that owe should love one another. 12 Not as P Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Be-

cause his own works were evil, and his brother's righteous. 13 Marvel not, my brethren, if the world a hate you.

14 We know that we have passed from death unto life, be ause we love the brethren. Her that loveth

not his brother abideth in death. 15 Whosoever shateth his brother is a murderer: and ye know that no murderer hath eternal life abi-

ding in him. 16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down

our lives for the brethren. 17 But u whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of com-

passion from him, how vdwelleth the love of God in

18 My little children, let wus not love in word, neither in tongue; but in deed and in truth.

19 And hereby x we know that we are of the truth. and shall y assure our hearts before him.

A. M. cir. 4072. A. D. cir. 64.

j Jn.8.44. k He.2.14.

n or, commandment.

o Jn.15.12. p Ge.4.4..8.

g Jn.15.18,

r c.5.9.11.

s Mat.5.21. t Jn.15.13.

Ro.5.8. u De. 15.7.

v c.4.20. w Eze.33.31

Ro.129. Ja.2.15,16 1 Pe.1.22 x Jn.13.35.

v persuade

Ver. 8. He that committeth sin.—Doddridge, "practiseth sin, is of the devil, for the devil sinneth from the beginning;" i. e. ever since his fall.

Ver. 9. Doth not commit.—Doddridge, "Doth not practise sin." Macknight,
"Doth not work sin." For the term sin, Mr. Fuller, would substitute argstacy-meaning, inveterate and complete apostacy, and reads the text as follows: "Whoso abideth in him, a postatizeth not: whosoever a postatizeth, tows: whose addition in min, apassatizate not: whoseever apostatize that hot seen him, neither known him. He that is guilty of apostacy is of the devil; for the devil hath been an apostate from the beginning. Whoseever is born of God doth not apostatize, for his seed remaineth in him; and he cannot apostatize, because he is born of God."—For his seed remaineth in him—i. e., says Doddridge, "There is an immortal principle planted by God in the heart." See I Peter I. 23.

Ver. 10. Doeth not righteousness .- Doddridge, "Doth not practise rightecusness.

Ver. 12. Not as Cain, &c.—See Heb. xi. 4. Ver. 15. Is a murderer—i. e. in his heart; and circumstances may make num so in fact, as in the instance of Cain, yer. 12.

were its likery perceive we the love of God.—The words "of God" being omitted in many MSS, and most printed editions, are put by our translators in italics; but Macknight supplies from ver. 8, "The sen of God." Dodd-ridge reads, "Hereby perceive we love!" Compare ver. 1.

in tailes; oil Mackingia supplies from ver. 5, The San of God. Docaridate reads. "Hereby perceive we love!" Compare ver. 1.

Ver. 18. Not love in word, neither in tongue—i. e. in tongue only. So Mackingia: If love consisted in word only, then love ceaseth as soon as the word is pronounced. Such was the love between Balak and Balaam. But if love consistent nat in word, it cannot be dissolved; such was the love of Abraham, Isaac, Jacob, and the rest of the patriarchs."—Yalkut Rubeni.

648 1 JOHN, IV. A. M. cir. 20 For if our heart condemn us, God is greater than 4072 our heart, and knoweth all things. A. D. eir. 65 21 Beloved, if our heart 2 condenn us not, then have we confidence a toward God. z Job 27.6. 22 And whatsoever b we ask, we receive of him, be-Ps. 101.2. cause we keep his commandments, and do those things a Re.10.22. that are pleasing in his sight. 23 And this 2 is his commandment, That we should b Ps.145.18, believe on the name of his Son Jesus Christ, and love Pr.15.29. one another, as he gave us commandment. Ma.11.21. 24 And he d that keepeth his commandments dwellc De.18.15 eth in him, and he in him. And hereby we know that he abideth in us. by the Spirit which he hath Ja. 14.1. given us. d Jp.14.23. CHAPTER IV. He war eth them not to believe all teachers, who boast of the Spirit, but to 17 heart by the rules of the catholic faith: 7 and by many reasons exhorteth to retitivity leve. 15.10. e Ro.S.9,14 BELOVED, believe a not every spirit, but try b the spirits whether they are of God: because c many false prophets are gone out into the world. 2 Hereby know ye the Spirit of God: Every a spirit CHAP, 4. that confesseth that Jesus Christ is come in the flesh is of God : a Je.29.8. Mat. 24.4. 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is b 1 Th. 5.21. that spirit of antichrist, whereof ye have heard that it Re.2.2. should come; and even now already is it in the world. 4 Ye are of God, little children, and have overcome c 2 Pe.2.3. them: because greater is he that is in you, than he

that is in the world. d 1 Co.12.3. 5 They are of the world: f therefore speak they of the e Ro.S.37. world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; f Jn.3.31. he that is not of God heareth not us. Hereby & know we the spirit of truth, and the spirit of error.

7 Beloved, let us love h one another: for love is of God; and every one that loveth is born of God, and h c.3.11,23. knoweth God.

g Is.S 20.

8 He that leveth not knoweth not God; for God i is i 2Co.13.11 ver.16. llove.

Ver 20. If our heart-i. e. our conscience. So in next verse.

CARP. IV. Ver. 2. Every spirit that confesseth that, &c.—" Every spirit who confesseth Jesus Christ, who is come in the flesh, is of God," So Doddridge confesseth Jesus Christ, who is come in the flesh, is of God." So Doddridge thinks these words not only may, but must be translated. "To confess Jesus Christ," says Dr. D. "seems to mean, not barely professing some kind of regard to him, but yielding a recular, consistent homage, and, as it were, harmonizing and falling in with his design." To confess that Jesus Christ is "come in the flesh," implies, I. His previous existence before the came; 2 His incarnation, that "the word was made flesh and dwelt amongst us." (John i. 14.) 3. That this incarnation was real, and not merely apparent; for while some of the ancient hereties considered our Lord Jesus as man, and as man only, others thought his incarnation was in appearance only, and that himself in earlity neither suffered nor died.

himself, in reality, neither suffered nor died.

Ver. 3. This is that spirit of Antichrist .- Roman Catholics plead, that the Pope cannot be Antichrist because he admits and maintains that Jesus Christ is "come in the flesh:" but St. John tells us that there are many Antichrists: that is, many who oppose Christ, and his truth, though in different ways. See note on chap, ii. 19.

Ver. 4. Greater is he that is in you, &c. - That is, God, who acquates the believer, is infinitely above that fallen spirit which actuates the world.

1301111, 1.	
9 In this I was manifested the love of God toward us, because that God sent his only begotten Son into the world, that k we might live through him. 10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation I for	A. M. cir. 4072 A. D. cir. 68. j Jn.3.16.
our sins. 11 Beloved, if "God so loved us, we ought also to	k Jn.6.51.
love one another. 12 No a man hath seen God at any time. If we love	1 c.2.2.
one another, God dwelleth in us, and his love is per- fected in us. 13 Hereby Pknow we that we dwell in him, and he in us, because he hath given us of his Spirit.	m Mat 18.3e Jn.15.12, 13.
14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.	n 1 Ti.6.16
15 Whosoever I shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.	o 1 Co.13 t3
16 And we have known and believed the love that God hain to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.	p Jn.14.20. c.3.24.
17 Herein is sour love made perfect, that we may have boldness in the day of judgment: because as he	q Ro.10.9.
is, so are we in this world. 18 There is no fear in love; but perfect love casteth	r ver.8.
out fear: because fear hath torment. He that feareth is not made perfect in love. 19 We love him, because the first loved us.	s love with us.
20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother	t Jn.15.16.
whom he hath seen, how " can he love God whom he hath not seen?	и с.3.17.
21 And this commandment have we from him, That he who loveth God love his brother also.	v Jn. 13.34.
CHAPTER V. 1 He that loveth God loveth his children, and keepeth his commandments: 3 which to the faithful are light, and not grievous. 9 Jesus is the Son of God,	-1

able to save us, 14 and to hear our prayers, which we make for ourselves, and for others. HOSOEVER a believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

CHAP. 5. a In.1.12.13 b Jn.14.15,

2 By this we know that we love the children of God, when we love God and keep his commandments. 3 For this is the love of God, that b we keep his commandments: and his commandments are not c grie-

c Ps.119 45. Mat. 11.30

vous. Ver. 17. Herein is our love—Gr. "love with us"—made perfect.—Dodd-dge, "Herein is love perfected in us."—Because as he is, so are we.—By

union and communion with Christ, we become like him; and like him, in the world are neglected and despised. Ver. 13. There is no fear in lave.—Fear is here used in the sense of alarm and terror—" fear (that) hath torment."

Ver. 20. How can he love sind whom he hath not seen?-Intercourse and familiarity between friends engenders love; but it is by faith only in the reve-

lation of his will, that we can love God. CHAP. V. Ver. 1. He that loveth him that begat, loveth him also, &c .- Love to a friend naturally engenders love towards his offspring. Tradition reports, that when John was much in years, and mable to preach, he used to be led to the church at Ephesus, and to address them in these simple words€50 1 JOHN. V. 4 For whatsoever is born of God overcometh 4 the A. M. cir. 4072. world: and this is the victory that overcometh the A. D. cir. world, even our faith. 68 5 Who is he that overcometh the world, but he that d 1Co.15.57 believeth that Jesus is the Son of God? 6 This is he that came by " water and blood, even Jee Jn 19.34. sus Christ; not by water only, but by water and blood. f Jn 14 17. And it is the Spirit I that beareth witness, because the Spirit is truth. g Jn.S 18. 7 For there are three that bear record in heaven, the g Father, the h Word, and the i Holy Ghost : and these h He 4.12. three are one. 8 And there are three that bear witness in earth, the Re. 19.13 spirit, and the k water, and the blood: and these Jn.10.30. three agree in one. 9 If we receive the witness of men, the witness of 1 Jn.15.26. God is greater: for this is the witness of God which he hath testified of his Son. k Ac.22.4. 2 Co.1.22. 10 He that believeth on the Son of God hath the witness min himself; he that believeth not God hath 1 1 Pc.3.2t. made him a liar; because he believeth not the record that God gave of his Son. He.13,12,

11 And this is the record, that God hath given to us eternal life, and " this life is in his Son. n Jn.1.4.

12 He other hath the Son hath life; and he that o Jn.5.21. hath not the Son of God hath not life.

Ver. 6. This is he that came by water and blood.—That is, he was baptized first by water, and then by blood, and in both cases did the Holy Spirit bear See Mat. iii. 17; xvii. 5; compare note on ver. 8, below. See also witness.

John xii. 28. Ver. 7, 8. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one .- (The genuineness of the latter part of this verse, and the first clause of the next, it is well known has divided the opinions of learned men for nearly four centuries, nor is it yet decided. It is certainly wanting in many of the ancient M88, and versions; and is not quoted by many of the Fathers; but the number of M88, collated is but small, only about 400; it exists in some ancient confessions of faith and liturgies; is quoted by numerous Latin Fathers; and appears necessary from the connexion in which it stands. It also seems more probable that the Arians should silently omit it in their copies, or that it should be left out by mistake, than that the Trinitarians should forge and insert it; for the latter would only gain one argument for a doctrine which is abundantly taught in other Scriptures; but if it was admitted as the word of God, all the ingenuity and diligence of opponents could scarcely avoid the inference naturally deducible from it.]-Bagster.

Ver. 7. These three are one .-- The witnessing of the Father and the Holy Spirit to the mission of Christ, as also his own witness to the truth, are clearly and repeatedly referred to in the New Testament; and their union is no less

inculcated in Mat. xxviii. 19, and other scriptures.

m Ro.S.16.

Ver. 8. These three agree in one-i. e. in the same testimony; but what may he meant by these three witnesses, is by no means clear. Doddridge explains them of the miraculous gifts of the Spirit, the baptismal water, and the sacramental blood; so Macknight. But the expression might, perhaps, he referred to the scene of Christ's death, when the departing spirit of our Saviour, and the blood and water flowing from his side, bore a united witness to the reality of his death. See John xix. 30, 31, 35. The Holy Spirit also bore w. . ness to the efficacy of Christ's death and atonement, by raising him from the

dead. See I Tim. iii. 16. I Peter iii. 18.

Ver. 10. Witness in himself.—Not an imaging y conceit—not an unfounded persuasion, but an evidence in his own heart from the work of God's Holy Spirit, who has created therein a love to boliness in all its branches. "The Spirit, who has created therein a love to holiness in all its branches. gospel of Christ," says the amiable Watts, "is like a seal or signet of such inimitable and divine engraving, that no created power can counterfeit it; and when the Spirit of God has stamped this gospel on the soul, there are so many holy and happy lines drawn or impressed thereby-so many sacred signatures

z 1 Co.10.14

1 JOHN, V.	651
13 These things have I written unto you that believe on the name of the Son of God; that P ye may know that ye have eternal life, and that ye may believe on	A. M. cir. 4072 A. D. cir. 68.
the name of the Son of God. 14 And this is ne confidence that we have ain him,	р Ји.20.31.
that, if we ask any thing according to his will, he neareth us.	q or, con- cerning.
15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.	r Pr.15.29. Je.29.12, 13.
16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that s'n not unto death. There is a sin unto	6 Mat.12 31,32
*death: I do t not say that he shall pray for it. 17 Ail unrighteousness u is sin: and there vis a sin	ι Je.7.16.
not unto death. 18 We know that whosoever is born of God sinneth	u e.3.4.
not; but he that is begotten of God keepeth w himself, and that wicked one toucheth him not.	21.
19 And we know that we are of God, and the whole world lieth in wickedness.	w Ja.1.27.
20 And we know that the Son of God is come, and hath given us an *understanding, that we may know him that is true, and we are in him that is true, even	x Lu.24.45
in his Son Jesus Christ. This ris the true God, and	

Amen. and divine features stamped on the mind, that give certain evidence both of a

21 Little children, keep yourselves from zidols.

heavenly signet and a heavenly operator. Ver. 13. On the name-i. e. the person and character of the Son of God. Compare Mat. xxviii. 19 .- And that ye may believe-with more assured con-

Ver. 14. This is the confidence that we have in him. - Doddridge, "towards him."

Yer. 16. There is a sin unto death.—The nature of it is thus stated by Dodd-ridge:—"There is . . . such an apostacy from Christianity, as is attended with blasphening the operations of the Spirit of God, and seembing them to Satan;" an apostacy like that mentioned by St. Paul as irrecoverable, (Heb. vi. 4-6.) and attended with the horrid aggravation of ascribing the operations of God's Holy Spirit to the devil. (Mat. xii. 31, 32.) "I say not," says St. John, who probably witnessed the awful denunciation of Christ-" I say not that he (or any man) shall pray for it;" and yet he does not absolutely forbid it. For we may not be able absolutely to ascertain the fact, nor must we attempt to restrain the divine mercy.

Ver. 18. Toucheth him not .- Macknight, "Layeth not hold on him;" i. e.

does not claim bim as his own.

eternal life.

Ver. 19. The whole world lieth in wickedness .- Macknight, "Under the wicked one." [Or, in the wicked one; is embraced in his arms, where it has i fast asleep, and carnally secure, deriving its heat and power from its infernal fosterer. "In this short expression," says Wesley, "the horrible state of the world is painted in the most lively colours; a comment on which we have in the actions, conversations, contracts, quarrels, and friendships of worldly men.] -Bagster. Not only was the Pagan world sunk into universal idolatry, but also the Jews themselves were sunk into a spirit of infidelity, no less dicadful and offensive.

Ver. 20. This is the true God, and eternal life.-Commentators are much divided, whether this sentence refers to Christ only, as both the true God and eternal hie, (so Doddridze;) or whether the former member of the sentence refers to the Father, as "the true God," and the latter to the Son, as "eternal life." "There are two reasons," says Prof. Stnart, "why the true God, may be referred to Christ.-1. The grammatical construction favours it. Christ is the immediate antecedent. I grant that pronouns sometimes relate to a more remote antecedent; but cases of this wature stand on the ground of necessity.

not of common grammatical usage. What doubt can there be, that John could, without sample, call the Logos, the true God, whom he had before asserted to be God, and to have exceeded all things? But, ally, my principal reason for referring the true God to Christ is, the other adjunct which stonials with it; "This is the true God—and the ETRENAL LIFE." How familiar is this language with John, as applied to Christ! In him G. e. Christ was LUFE, this LUFE was the light of men—giving LIFE to the world—the Etrad of LUFE—my words are spirit and LUFE—I am the way, the truth, and the LIFE—the Logos of LUFE. This LIFE (Christ) was mainfested and we have seen it and do testify to you, and declare, the ETRENAL LIFE, which was with the Father, and was manifested to us.' I John's X was all cannot find any instance in John's writings, in which the appellation of LIFE, and termal LIFE, is bestowed upon the Father, to designate him as the author of spiritual and eternal life; and as this occurs so frequently in John's writings as applied to Christ; the laws of excesses compel me here, to accord in my exposition with the common laws of grammar, and to construe both the true (fod, and eternal life of Christ. If the true God then be not really dvine, who is?

THE SECOND EPISTLE OF JOHN.

ITHIS short Epistle, and that which follows, being written, neither to any church by name, nor to the churches at large, but to private persons, had probably been kept for a considerable time in the possession of the families to whom they were originally sent, and were not discovered till long after the Apostle's decease, and after the death of the persons to whom they had been addressed. When first discovered, all the immediate vouchers for their genuineness were necessarily gone; and the church of Christ, ever on its guard against imposture, a articularly in relation to writings professing to be the work of Apostles, besidated to receive them into the number of canonical Scriptures, until it was fully ascertained that they were divinely inspired. Hence they were not generally known and acknowledged as the inspired production of St. John, in the earliest ages, in the decided manner that the preceding Epistle was; but their conscidence with it in sentiment, manner, and language, satisfied all at an early period, that they were written by the same person. 1—B.

A. M. cir. 4073. A. D. cir. 69. 1 He exhorted a certain honourable matron, with her children, to persever in Christian love mult being. Shet they lose the rowest of their former profession: 10 and to have nothing to do with those seducers that bring not the true doctrine of Christ Jesus.

THE a clider unto the elect lady and her children,

a 1 Pe. 4t 3 Jn. t.

whom I love in the truth; and not I only, but also all they that have beknown the truth;
2 For the truth's sake, which dwelleth in us, and

shall be with us for ever.

b Jn.8.32. 3 G

3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment

c 1Cc.9.23 from the Father.

Co.4.5. 5 And now I be seech thee, lady, not as though I wrote

Ver. 1. The elect 1 dy-[Gr. Ektletic Kuria, which some, with the Peshito Syriac and Arabic versions, ruder, "to Kyria the cleet," considering Kuria a proper name: while others, with the Vulgate, render, "to the Lady Electa," considering Ektletic a proper name, which seems more correct. [-B. The learned Lord Extrington conceived, that by this lady St. John meant a Christian church, which he did not think proper to name. The notion seems to have orientated with Jerome, nod was adopted by Earnmond ann Whitby; but it appears to us to be unfounded, and has not, we believe, at present, any advocates. Those here referred to, who denied that Christ was "come in the flesh," were probably the first Gnostics. See Dict. of Religions, &c. in Gnostics.

Ver. 3. Grace be-Gr. "shall be"-with you. Ver. 5. And now.-[The mode of address here shows, that it was a person.

not a church, as some suppose, to whom the Apostle wrote.]-Bagster.

which ye

a new commandment unto thee, but that which wer A. M. c.r. 1073. had from the beginning, that a we love one another. A. D. cir. 6 And this bis love, that we walk after his command-69.

This is the commandment, That, as we have a 1 In 3 23 heard from the beginning, ye should walk in it.

b Jn.14 15. 7 For a many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh.

This is a deceiver and an antichrist. e 1 Jn.4 L

8 Look 4 to yourselves, that e we lose not those things · 1 Ma.13 9 which we have f wrought, but that we receive a full e Phi.3.16. reward. Re.3.11.

9 Whosoever transgresset and abideth not " in the dectrine of Carist, hath no. God. He that abideth for sainin the doctrine of Christ, he nath both the Father and CO[468

the Son. 10 If h there come any unto you, and bring not this doctrine, receive him not into your house, neither bid

buttlarye him God speed: 11 For he that biddeth him God speed is partaker i of g Ju 15.6.

his evil deeds. 12 Having many things to write unto you, I would in Tis.22. not write with paper and ink: but I trust to come | mouth to unto you, and speak I face to face, that k our joy i may

k er, your. 13 The children of thy elect sister greet thee. Amen. 1 1 Jul. 4.

Ver. 7. For many deceivers are entered, &c -Instead of are entered into, way excellent MSS, have are gone out—This has be ever real as a unit-christ.—Machinght, "The deceiver and the authelist;" which the harmed (rany)the Sharp explants of "the spirit of authelist;" which the harmed (rany)the Sharp explants of "the spirit of authelist limited), i.e., \$51am.) is the first mover and restigator, either by bimself or his angels, of all other deceivers."-G. Sherp on the case of Saul, &c. p. 59 - Antichrist is a central name used by this apostle for all who opposed the truth and authority of

Ver. 8. Which we have wrought .- It is added, "Some copies read, Which ye have gained, and that ye received," &c. The copies here alluded to are, five of Stephen's MSS., the Alexandrian, and other MSS., the Vulgate, second Syrme, and Ethiopian versions.

Ver. 10. Neither bid him God speed .- Doddridge, "Good success"-i. e. in his propagation of error.

Ver. 12. Face to Jace .- Gr. " Mouth to mouth."

THE THIRD EPISTLE OF JOHN.

A. M. cir. I He commendeth Gains for his piety, 5 and Lospitality 7 to true preachers 1 9 constraining of the unkind dealing of analyticas Distreplies on the contrary sile, 11 v. lose evil example is not to be todowed: 12 and givedi special testi-A. D. co.

THE elder unto the well be .ved Gains, whom I love! a or, truly a in the truth.

2 Beloved, 1 - wish above all hings that thou mayest prosper and no in health, even as thy soul prosperctle to or, pray.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walk- e 2 Ju.4.

est c in the truth. 41 have no greater joy! than to hear that my children d Pr 23.24. walk in truth.

Ver. 2. Above all things.-Doddridge, "In every respect."

Ver. 4. Walk in truth.—Doddridge, "in the 10th," i. e. of the gospel.

3 JOH'N

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5 Beloved, thou doest e faithfully whatsoever thou A. M. cir. 4073. doest to the brethren, and to strangers;

A. D. cir.

6 Which have borne witness of thy charity before the church: whom if thou bring f forward on their jour-1 Pe.4.10 ney g after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth. Ac 15.5. taking a nothing of the Gentiles. 8 We therefore ought to i receive such, that we might

g worthy be fellow-helpers to the truth.

of God. 9 I wrote unto the church: but Diotrephes, who leveth to have the pre-eminence 1 among them, re-

h 1 Co.9.15. ceiveth us not. 10 Wherefore, if I come, I will remember his deeds

Mat.10.40 which he doeth, k prating against us with malicions words: and not content therewith, neither doth he

himself receive the brethren, and forbiddeth them that i Mat.23.4

would, and easteth them out 1 of the church. 1 Ti.6.3.4. 11 Beloved, follow m not that which is evil, but that which is good. Hen that doeth good is of God: but

k Pr.10.8.10 he that doeth evil bath not seen God.

12 Demetrius hath good report of all men, and of the I Is.66.5. truth itself: yea, and we also bear record; and ye know that our record is true. m Ps.37.27.

13 I had many things to write, but I will not with ink n 1 Jn.3.6.. and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak of face to face. Peace be to thee. Our friends o mouth to тоин salute thee. Greet the friends by name.

Ver. 6. After a godlu sort.-Margin, "a sort worthy of God;" i. c. in a

ver. 6. After a going soft—starpin, a soft worthy or God; i. c. in a manner and with a temper suited to God's service.

Ver. 9. Who loveth to have, &c.—[" Who loveth the presidency," or chief place, doubtless in the church, of which Diotrephes was most probably an officer; and being one, magnified hinself in his office; he loved such pre enti-

nence, and behaved haughtily in it.]-Bagster. Ver. 12. Demetrius-Of whom nothing is known but what is here mentioned, that he had "a good report of all" who knew him, and "even of the truth itself."— Ye know that our record is true.—See John xix. 23; xxi. 24.

Ver. 14. Our friends.-[Instead of friends, an appellation used no where clse as a mutual address among Christians, several MSS, read brethren.]-B.

THE GENERAL EPISTLE OF JUDE.

IJUDE, or JUDAS, the writer of this Epistle, is generally and justly considered to have been Jude the Apostle, called also Lebbeus, whose surname was Thaddens, brother of James the Less, (ver. 1.) and the brother, or near relative, of our Lord. Some hesitation, however, as to the genuineness of this Epistle, seems to have prevailed in the Church, which was at length fully removed; though some learned modern writers, apparently on very slight grounds, have endeavoured to revive it. It is objected, that he calls himself, not an Apostle, but "a servant of Jesus Christ;" but so also does Paul, in his inscription to the Philippians; and the word apostle is omitted in the Epistle to Philemon, and in that to the Thessalonians; neither does John, in his Epistles, use the word apostle, nor mention his own name. Jude is also supposed to quote apocrypthal books—for there is no evidence that this was really the case; but does not St. Paul quote heathen poets, and Jewish tradi-tions, when what was true in them might be adduced to good purpose, without at all sanctioning the fables which they contained, or inducing a suspicion that he was not an inspired writer? (Acts xvii. 28. 1 Co. xv. 33. 2 Tim. iii. 8. Tit. i. 12.) These are the principal objections; and they amount to nothing

against the internal evidence, and the general current of antiquity. shows, that it is found in all the ancient catalogues of the sacred writings of the New Testament; is considered genuine by Clement of Alexandria; and is me sew restament; is considered graining by centerit of account of a quoted, as St. Jude's production, by Tertuflian, by Grigen, and by the greater part of the ancients mentioned by Eusebius. Its genuineness is fully established by the matter contained in it, which is every way worthy of an inspired onsure of one matter command in it, which is every way wormy of an inspired Apostle of Jesus Christ; and, as Macknight truly observes, there is no error taught, no evil practice enjoined, for the sake of which any impostor could be induced to impose a forgery of this kind on the world.]-Bagster.

He exhorteth usem to be constant in the profession of the faith. 4 Palse teachers are crept in to seluce them: for whose damnable doctrine and manners horrihe punishment is prepared: 20 whereas the godly, by the assistance of the Holy Spirit, and prayers to God, may persevere, and grow in grace, and keep ther is lives, and recover others out of the snares of those deceivers. Lu. 6, 16.

A. M. cir. dire. A. D. cir.

TUDE, a the servant of Jesus Christ, and brother of James, to them that are sanctified b by God the Father, and preserved o in Jesus Christ, and a called : 2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend f for the faith which was once delivered

2 2 Pc.2.1.

h Ro.9.22 unto the saints. 4 For there are certain men crept in s unawares, who h were before of old ordained to this condemnation, ungodly men, turning i the grace of our God int , lasciviousness, and denying the only Lord God, and our

i Ti.1.15.16 1 Co.10.5.

Lord Jesus Christ. 5 I will therefore put you in remembrance, though ye once knew this, how that I the Lord, having saved the people out of the land of Egypt, afterward destroy-

k Nu.14.29, He.3.16. 19.

ed k them that believed not. 6 And the angels I which kept not their in first estate.

1 Ju.S.44 m or. mincipality.

Ver. 1. Jude-(Greek, Judas)-the servant of Jesus Christ, and brother of James—Who, as we find in Mat. x. 3, was also called Lebbeus, whose sur-name was Thaddeus. This book, like the 2d of Peter, and some other Epistles, was at first scrupled, and by some rejected from the sacred canon, chiefly, as we believe, on account of its r ference to the prophecy of Enoch, (of which in its place,) and perhaps some other apocryphal book; but, in our view of the subject, this is no reason for rejecting an inspired book, for the prophets them-aclues quote several books now lost, Josh. x. 13. Their quotations can only sanction what they quote, and that as to matters of fact only, unless they quote them as inspired. The authority of this book, however, is rejected only by such as reject St. Peter's second Epistle, which it very much resembles; nor can we reject either of them as inspired, without regarding them as forgeries, which is utterly improbable, as may be seen in Horne, and most witters pon the Canon.

Ver. 3. The common salvation-i. e. the salvation of Christ, common to

both Jews and Gentiles. Ver. 4. Crept in .- Doddridge, "glided in." - Of old ordained .- Literally, proscribed." (Beza, olim prescripti.) Doddridge, "registered;" an allusion, as some think, to a custom among the Romans, of posting up in the forums the names of persons accused of certain crimes, with rewards for their apprehension, and sometimes for killing them. Such men, that is, wicked apprenension, and sometimes for killing them. Such men, that is, wicked teach its or preachers, are proscribed in many parts of the word of God. See Psalm 1. 16. Some, however, refer this to the ancient prophecies respecting such men. See verse 14. &c.—The only Lord—(Greek, despotes.)—Master. See note on 2 Peter ii. 1.—God.—This word (Theiop) is wanting in several MSS, and in the Vulgate. Doddridge reads it. "God the only Supervision and our Lord Lord. Chief. Do. South, Chemother Seed in the Control of the only Search of the only Seed in the Control of the only Search of the o Sovereign, and our Lord Jesus Christ;" Pye Smith, "Our only Sovereign and Lord Jesus Christ." Macknight adheres to the common version, but admits the others to be equally just.

Ver. 5. Destroyed them that believed not .- See Heb. iv. 1-3. Ver. 6. Their first estate .- Margin, "principality." Doddridge adheres to

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but left their own habitation, he hath reserved in ever-A. M. cir. 4069. lasting " chains under darkness unto the ' judgment A D. cir. of the great day. 65.

7 Even as P Sodom and Gomorrah, and the cities n 2Pe 24 about them in like manner, giving themselves over to o Re.20.10 fornication, and going after q strange flesh, are set p Ge.19.21. forth for an example, suffering the vengeance of etera other. nalfire

r 2 Pe.2 1). 8 Likewise also these filthy dreamers defile the flesh, 11. despise dominion, and speak evil of dignities.

s Da. 12.1. 9 Yet Michael s the archangel, when contending with the devil he disputed about the body of t Moses, u durst t. De.31.6. u Ex.22.28. not bring against him a railing accusation, but said, The Lord v rebuke thee. v Zec.3.2.

10 But these speak evil of those things which they w Ge.4.5. know not: but what they know naturally, as brute x No.227. 21. beasts, in those things they corrupt themselves.

v Nu.16.1, 11 Wo unto them! for they have gone in the way of &c. w Cain, and ran greedily after the error of Balaam x for z. 2 Pc.2.13. reward, and perished in the gains aving of y Core. a Phi.3.19.

12 These are spots z in your feasts of charity, when they feast with you, feeding a themselves without fear : b Pr.25.11. c Ep.4.14. b clouds they are without water, carried about of winds; trees whose fruit a withereth, without fruit,

d Jo. 15.4..6 twice e dead, plucked f up by the roots; e Hc.6.4.6. 13 Raging waves g of the sea, foaming out their own 6 Mar. 15.13

shame; wandering h stars, to whom is reserved the g Is.57.20. blackness of darkness for ever. h Re.S.10,

14 And Enoch also, the seventh from Adam, prophe-

the former: but Machinisht observes they amount to the same meaning—their original state was that of leaders, or princes, in the heavenly host.—But left their own habitation-More strictly, we conceive, the station assigned to them; which, we presume, was a voluntary act, and constituted their rebellion. This and the following verses may be compared with the 2d Epistle of

Peter, chap. ii. ver. 4, 6, 19-12, &c.

Ver. 7. Going after strange flesh.—Margin, "other flesh." The fact appears to be, that they gave themselves up to all kinds of uncleanness: the

more aborninable, the more agreeable to their deprayed minds.

Ver 9. Mighael the archangel.—Peter says, "Ancels, which are greater (or excelling) in power and might." 2 Pet. ii. 11.— About the body of Moses.— Tribution thinks this may alinde to Deut, xxxiv, 6; and that Satan wished to discover the body of Muses, that he might tempt the Jewg to worship lum, Mackright suppases, that by the body of Muses might be meant the Jewsh church, as the Christian church is called "the body of Christ," I Co. Xiv. 27. Tilletson witti-- Durst not.-Doddridge, "Did not presume to"-tring. ly suggests, that the angel was afraid the devil would be too hard for him at radiag. See Doddridge.

Ver. 18 But what. - Doddridge, "And what." - They corrupt them-selves. - Doddridge, "are compled."

Ver 12. These are spots in your feasts of charity.-Literally, ' love leasts," which were "forgal meals provided by the richer Christians to entertain the poor, the fatherless, the widows, and strangers." They were generally held impoor, the farmerses, the wholes, and strangers.

mediately before or after the Lord's Supper, and very early subjected to abuse, as we find, not only by Jude, but by Paul. To these feasts such men were space or ble in hes; that is, a disgrave and reproach.—Feeding themselves with out few | | c. without caution, till they eat and drink to excess. To this St.

Paul is also surposed to adude, 1 Co M, 21.
Ver. 13. Handering stars—Greek, "planets;" in which two ideas may be superstead, namely, that they are always changing their aspects and situa-

tions, and that if ey shine only by a borrowed light.

Ver. 1). And Enoch a so.—It is well known, that a book under that title existed in the primitive church. This book has been recently discovered, and translated by Laurence, of which the following is the passage quoted by our

-	JUDE.	657
The same of the same of	sied of these, saying, Behold, the Lord cometh with ten thousand of his saints, 15 To execute judgment upon 1 all, and to convince	A. M. cir. 4065. A. D. cir. tó
-	all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of air	Zec.14.5
;	their hard speeches k which ungodly sinners have spo- ken against him.	j Re.20.13
-	to These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swell-	k Pe 73 9.
	ing words, having men's persons in admiration because of advantage.	T5.4 1
-	17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;	m 11c.19.25
The real Party and in	18 How that they told you! there should be mockers in the last time, who should walk after their own	
-	ungodly lusts. 19 These be they who separate " themselves, sensual,	o Ep.5.18.
-	having not the Spirit. 20 But ye, beloved, building a up yourselves on your	p Jn.15.9,
-	most holy faith, praying in the Holy Ghost, 21 Keep Pyourselves in the love of God, looking of or	q Tit.2.13.
	the mercy of our Lord Jesus Christ unto eternal life. 22 And of some have compassion, making a dif-	r Zec 3.2.5
	25 And others save with real, putting them out or	s Re.3.4,18.
	the fire; hating even the garment s spotted by the flesh.	1 Ro.16.25. 27.
	24 Now tunto him that is able to keep " you from falling, and to " present you faultless before the pre-	u 2 Ti.4.18.
	sence of his glory with exceeding joy, 25 To w the only wise God our Saviour, be glory and	v Col.1.22

apostle in ver. 14: "Behold, he comes with ten thousand of his saints, to execute judgment upon them, and to reprove all the carnal, for every thing which the sinful and ungodly have done and committed against ham." Ver. 15. Urgolly committed. "Doddridge," impossly committed."

w 1 Ti.1.17.

majesty, dominion and power, both now and ever.

Amen.

Ver. 15. Urgodly committed." Doddridge, "impiously committed." Ver. 15. How that they told you.—See I Tim. iv. 1, 2Tim. iii. 1, 2, 2 Pet. iii. 3.

Ver. 23. The garment spotted by the flesh—i. e. a cyrous garment. Or

perhaps the allusion may be to Zech. iii. 4, 5.

CONCLUDING REMARKS ON THE EPISTLE OF JUDE.

(St. Jupe, says Origen, has written an Epistte in a few lines indeed, but full of vigorous expressions of heavenly grace. He briefly and forcibly represents the detestable doctrines and practices of certain false teachers, generally the supposed to be the impure Gnostics, Nicolaitans, and followers of Simon Magas; and reproves these profligate perverters of sound principles, and patrons of lewdness, with a holy indignation and just severity; while at the same time be exhorts all sound Christians, with genuine apostolic charity, to have ten-der compassion on these deluded wherehes, and to endeavour vigorously to reclaim them from the ways of hell, and pluck them as brands out of the fire. The great similarity between this Epistle and the second chapter of the second Epistle of Peter, has already been remarked. Both writers are nearly alike in subject, style, vehemence, and holy indignation against impulsace and lewdness, and against those who invidiously undermine chastity, parity, and sound principles. The expressions are remarkably strong, the language animated, and the figures and comparisons bold, upt, and striking. There are no nobler amplifications in any author, than in these writers, when they expose the delinquencies of these false teachers, which they severely brand, emphatically expose, and yet happily express in all the purity and chastity of language. I-Bagster.

THE REVELATION OF ST. JOHN THE DIVINE

It is a remarkable circumstance, (says Horne.) that the authenticity of this bock was very generally, if not universally, acknowledged during the two first cer turies; and yet, in the third century, it began to be questioned. This seems to have been occasioned by some absurd notions concerning the Millennium, that a few well meaning, but functful expositors, grounded on this book; which main a few windows and the motions their opporates injudiciously and presumptionally endeavoured to discredit, by denying the authority of the book itself. So little, however, has this portion of Holy Writ suffered from the ordeal of criticism, to which it has in consequence been subjected that (as Sir Isaac Nepton has long since remarked) "there is no other book of the New Testament so strongly attested,

or commented upon so early, as the Apocalypse.'

When we come to the Millennium, we hope to show that there is nothing in the book itself that can form a rational objection to its authority on the ground of that doctrine; the external pydence for the authenticity and divine authority of this book, however, rests, as does also that of the other books of the New Testament, in a great measure upon the testimony of the early Chris-And here Woodhouse produces passages from Ignatius and tian fathers. Polycarp as early as A. D. 107 and 103. Jerome states, that Justin Martyr (about A. D. 120) commented on some parts of this mysterious book; and a commentary on the whole is mentioned among the works of Melito. Bishon of Sardis, A. D. 177. Irenaus, who flourished about the same time, and was, in early life, acquainted with Polycarp, often quoted this book as the Revelation of John the Evangelist, and the disciple of the Lord. "His testimony for this of John the Evangelist, and the disciple of the Lord. book (says Lardner) is so strong and full, that, considering the age of Irenaus, he seems to put it beyond all question, that it is the work of John the Apostle and Evangelist." Latter authorities need not be here mentioned.

The next question relates to the date of this book. The most probable and generally received opinion is, that it was written during John's banishment to the Isle of Patmos, by Domitian, in the latter part of his reign; that is, in the year A. D. 96, in the latter part of which he died, or immediately after, when year A. D. 96, in the latter part of which ne died, of mineonaccy area, when the apostle was set at liberty. This has been clearly shown by Lardner, Larnpe, Woodhouse, and others. The former says, that "all antiquity is abundantly acreed, that Domnian was the author of John's banishment." This also has the express sanction of Irenaus, Origen, and other early fathers; and is supported by strong internal evidence; for this book describes the seven Asiatic churches as not only existing, but as having flourished, and, some of them, subsequently decayed, which could not have been the case at a

much earlier date.

Another question, and one we think least attended to, relates to the scenic representations here described. The exhibitions in the first and fourth chaptruescentions are described. The examinous in the dist and both (India) test, strongly remind us of the scenes exhibited in the prophecies of Isaiah, Daniel, and Ezekiel; but in chapters v. and vi. we have a volume, or rold of parchiment, sended with seven seals; each of which, as it opens, displays (as suggested by Harmer) a pictorial delincation of certain figures, emblematical of future events, which we shall be presently called upon to consider; and which exhibitions become more and more vivid, till they acquire all the interest of real life: soun is are added to pictorial representation, and the great Ezekiel of the New Testament, wrapt in prophetic raptures, hears thunders unutterable, and describes scenes inconceivable.

We have alluded to Ezekiel, and, indeed, there is a singular resemblance between his visions and those of the beloved disciple. Both saw the sapphire throne, and the rambow round about it; with the glorious vision of the cheru-Both prefigure the terrible judgments of God upon the earth, and naticularly upon Gog and Magog; and both describe the New Jerusa-

lem, with an angel measuring the temple.

The e is something, however, peculiar in St. John's plan, or method: first, seven scals are onloosed, and produce six grand pictorial views. Under the seventh seal we have a solemn pause, and seven angels with trumpets are introduced: the sounding of the first six trampets produce six grand prophetic scenes; and the seventh trampet ushers in the Millennium.

The following brief analysis is from the pen of the late learned and judicious

The reader may form a distinct idea of the method in which the whole book of the Apocalypse is disposed, by observing, that it is resolvable into three great parts. The first part is that of the Ep stles to the seven churches, contained in the first three chapters, and is not at all considered by Mede.

'The second part (with which Mede begins his commentary) is that of the Sealed Book, from chap. w. to chap. x.; and contains the fates of the empire, or its civil revolutions, yet with a reference still to the fate and fortune of the Christian church.

The third part is that of the Open Book, with what follows, to the end: and exhibits in a more unnute and extended view, the fates of the Christian church, especially during its apostacy, and after its recovery from it. division may faither be considered as consisting of two parts. The first contains, in chap, xi., a summary view of what should betall the Christian Church, (or. temporary with the events deduced in the second part concerning the curple; and is given in this place in order to connect the second and third parts, and to show their correspondence and contemporarity. The second part of the last division, from chap, xii, to the end, gives a detailed account of what should be all the Christian Church, in distinct and, several of them, synchronical visions."

It would be in vain to attempt to harmonize, or even to connerate, the various expositors of this mysterious book; yet so much curiosity has been excited within the last few years, by the exercise of uncommon genus and learning, that we feel disposed to give a faint outline of the hypothesis of a few of the most popular, which we shall do with impartiality; and, according

to the best of our recollection, nearly in the order of their publication. The French Revolution, and the events which followed, renewed, in a singular way, the study of this sacred book. Most remarkable, certainly, were the interpretations or conjectures (as the reader may please to call them) of the judgments foretold in chap. xi., relative to the fall of the French Govern-ment, and certain events which followed, as they were explained by the Rev.

P. Jurien, Robt. Fleming, and others, in the latter end of the 17th century, and which we shall slightly notice when we come to that chapter.

One of the first writers who particularly noticed this event as the fulfilment of that prophecy, was the Key, James Bicheno, M. A., a Baptist Minister of Newbery, and a most zealous friend to earl and religious liberty. This benevolent gentleman (for the writer knew such to be list character) was so de-lighted with the fail of popery and slavery in France, that he flattered himself that this was, at least, an introduction to the Millennium. Some of his peculiarities were—that the great dragon, mentioned in Rev. xx. 1-3, signified the German Empire; and the two witnesses, in chap, M., the advocates for civil He wrote in 1794, &c. and predicted the final destruction and religious liberty.

of popery and despotism in 1819! Illustrations of Prophecy—In which are elucidated many predictions in Isaiah, Daniel, the Revelation &c. supposed to refer to the Revolution in France, the overthrow of ecclesiastical tyranny, civil despotism, &c., with a large collection of extracts, &c., 2 vols. 8vo. 1785. This work, though anonymous, was well known to be the production of a son of the late Dr. Towers, of political memory; and though professedly religious, was so deeply included with politics, that, soon after its publication, it was thought prudent to suppress the sale, to prevent prosecution, which rendered it for several years very scarce. It contains, however, curious and interesting extracts from more than thirty writers of the two last centuries, and is thought to excel in a judicious exposition of the prophetic symbols, which abound in this Look.

3. On the other hand, the Rev. G. S. Faber, B. D., a very learned and respectable clergyman, differs from most preceding interpreters in explaining Antichrist, and the Man of Sin—neither of the pope nor popery, but of "the Infidel King," or atheistical government of France; a system which he has certainly defended with great ability and ingeninty. He is also a strong and

able advocate for the complete restoration of the Jews. Since these gentlemen, who were the first, we believe, to propound and support these systems, we have had a long succession of writers of varied talent; among whom we recoilect the names of three learned lay gentlemen. Messrs. Cuninghame. Frere, and Gallaway; and, still more recently, the Rev. Mr. Irving—of all whom we wish to speak with respect, though, from the little knowledge we have obtained of their respective systems, we consider them as rather curious than correct. To the following writers on this book we have

reader curious unan correct. To the following writers on this Gook we have point more particular attention: and have consulted them pretty constantly, in company with Doddridge, and other expositors of the New Testament at large. The first, and certainly one of the most judicious, of these works, is the "Puruphrase and Notes of the Rev. Moses Lowman, forty years a dissenting minister at Claplam." Ours is the fourth edition. When the first edition of this work was published, we cannot say; but the author died in 1732. Of this work it is sufficient prices that Doddridge has equilable to Proposition the sufficient prices that Doddridge has equilable to Proposition the sufficient prices that Doddridge has equilable to Proposition the sufficient prices that Doddridge has equilable to Proposition the sufficient prices that Doddridge has equilable to Proposition the sufficient prices that Doddridge has equilable to Proposition the sufficient prices that Doddridge has equilable to the sufficient prices that Doddridge has equilable to the sufficient prices that Doddridge has equilable to the sufficient prices that Doddridge has equilable to the sufficient prices that Doddridge has equilable to the sufficient prices that Doddridge has equilable to the sufficient prices that Doddridge has equilable to the sufficient prices that Doddridge has equilable to the sufficient prices that Doddridge has equilable to the sufficient prices and the sufficient prices are sufficient prices. work, it is sufficient praise that Doddridge has said of it- From which I have received more satisfaction, with respect to many of its difficulties, (i. e. the difficulties of the Apocalypse.) than ever I found elsewhere, or expected to have found at all."-Doddridge's Works.

2. Bishop Newton's Dissertations on the Prophecies we need only name, The 24th Dissertation only has reas their merit is universally acknowledged.

ference to this book.

ter.

Da. 2.23.

 The Apocalypse, or Revelation of St. John, translated, with notes, criti-el and explanatory. To which is prefixed, a dissertation on the divine origin. cal and explanatory. cal and explanatory. To which is prefixed, a dissertation on the divine origin of the book, &c. by J. C. Woodhouse, D. D. Archdeacen of Salon. It is abundant praise to this author, that no less a man than Bishop Hurd wrote in a blank leaf of this book, in the Hartlebury Library-"This is the best book of the kind I have seen. It owes its superiority to two things: i. The author's understand that, for the most part, the Apocalyptical symbols in a sprittinal, not in a literal sense; and, 2diy, To the care he has taken to lix the precise import of those symbols, from the use made of them by the old prophetical, and other writers of the Old and New Testament.

4. An Essay towards a connected chicidation of the prophetical part of the Apocalypse, by Steph. Morell, (1806.) The author, who it since deceased. hore the character of intelligent, modest, and temperate in judgment; and has had the ment of condensing into the compass of an octavo panighlet, the sub-

stance of Lawman, Newton, and several other writers.

Expository Discourses on the Apocalypse, interspersed with practical reflections, by Andr. Fuller, 1814. This was the last work of Fuller, and bears the characteristic stamp of his maturest judgment. The author died

just before its publication.

6. A concise Exposition of the Apocalypse, so far as the prophecies are fulfilled, by J. R. Park, M. D. This answers to its description, and contains. as appears to as an abstract of the great work of Woodhouse, above mentioned, so far as relates to prophecies supposed to be fulfilled. The five first chapters are omitted, as not prophetical. The author professes to have consulted the archdeacon at every step, but to have differed from him freely, wherever be saw occasion.

7. The most recent, and ingenious work we have met with, is "The Anocalupse of St. John a new interpretation, by the Rev. Geo. Cro'y, A.M. H. R. S. L."—Without professing ourselves converts to his, or to any new system, as a whole, we certainly regard Mr. C. as an elegant and an able wri-

8. There is another work which we have not classed, nor can we class, with the above, because it is unique, and, in general opposed to all the pre-ceding. It is entitled, "A general History of the Christian Church.... chiefly deduced from the Apocatypse of St. John," on which it is, in lact, a commentary. It appears under the name of Sig. Pastorini, but is well known and acknowledged to be written by the late Dr. Walmesley, of Bath, a Roman Catholic divine, and "Vicar Apostolic of the West of England." This profound mathematician, and such be confessedly was, has endearonared to de-monstrate that *Protestantism* (and not popery) is "the grand apostacy," which was to have been exterminated in 1925 !--but has happily survived the author's rash prediction. This work was first printed in 1771; but oars, which is marked the fifth edition, is dated "Dublin, 1812." This very curious work we shall occasionally consult. It furnishes another instance of a folly, of which Sir Isaac Newton himself long since complained. "The folly of interprefers (says that great man) has been to foretell times and things by this prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt.

With such helps before him, and not without transline, lest he should "darken coursel by words without knowledge," the writer las attempted this most arthous part of his undertaking. More than forty years since he went through the book with the aid of Doddridge, Gill, and Guise Bishop Newton, Mr. Pool, Mr. Reader, and some others, from all whom he extracted notes, which he has still by him. But his chief obligations in the present instance are to Mr. Lowman, Dr. Woodhouse, and Mr. Fuller. He confesses that he has found much pleasure in the study, and, whatever mistakes he may have committed he hopes he has been kept from dogmatizing, and from giving conjectures of his own under the name of divine predictions. We owe, indeed, much to the Divine benevolence for the warnings, counsels, and consolations of this sacred book, and, so far as it is fulfilled, we have internal evidence of its insuration; but for the remainder, the Scriptures admonish us, in the words of the angel to the prophet Daniel: "Blessed is he that waiteth: -But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

unto him, to show unto his servants things which

A. M. cir. CHAPTER I. 4100. 4 John writeth his revelation to the seven churches of Asia, signified by the seven golden candlesticks. 7 The coming of Christ. 14 His glorious power and A.D. cir.96. majesty. HE a Revelation of Jesus Christ, which God gave CHAP. L.

CHAP. I. Ver. 1. The Revelation (Greek, Apocalupsis) of Jesus Christ, &c.

must shortly come to pass; and he sent and signified A. M. eir. it by his angel unto his servant John: AHIO. A. D. cir. 2 Who bare record of the word of God, and of the 95. testimony of Jesus Christ, and of all things that he a 1.9.11.28. b Ja.5 8.9. 3 Blossed a is he that readeth, and they that hear 1 Pe.4.7. the words of this prophecy, and keep those things event which are written therein: for the time b is at hand.

TOHN to the seven churches which are in

Asia: Grace be unto you, and peace, from bim e Zec. 4 19. which is, and which was, and which is to come; and from the seven * Spirits which are before his throne; If his.14.

5 And from Jesus Christ, who is the faithful f witness, is Cold 18. and the first begotten of the dead, and the prince of h Januar. the kings of the earth. Unto him that loved hus, and i He.9.14. washed i us from our sins in his own blood.

6 And hath made us ikings and priests unto God and his Father; to him k be glory and dominion for k He 13.21.

ever and ever. Amen. 7 Behold, he cometh with 1 clouds; and every eye shall see him, and they malso which pierced him: and m Zec. 12 19

all kindreds of the earth shall wail because of him. In Mar. 21.20 Even o so, Amen.

8 I P am Alpha and Omega, the beginning and their is 11.4.

The two first verses seem to have been intended for the original title of the hook, that prefixed at the head being attributed to Eusebins, who added the term "the divine," or "Theologian," in reference to the sublime nature of his writings. It may also be remarked, that this is the only apostolical writing, and John the only apostle, to whose name our translators have prelixed the term $Sint. \longrightarrow Signified$ it by kis~angel.—In the style of prophercy. Linears as so, "Every thing is called an Angel that notifies a message from God; but as one or more angels, in the proper sense of the term, seem to be employed in every vision here recorded, there seems no occasion to seek another acceptation."

Who bare record of the word (Greek, Logos) of God.-Namely, in his gospel, which seems to refer to his first chapter; and if so, plainly indicates that his Gospel was written before this work, and probably before his Epistles

also: but this cannot be ascertained. Ver. 3. Blessed is he, &c.—The blessing which here follows, and is pronounced upon the reader of this book, was undoubtedly designed to encourage Christians to the study of it, and that practically; for the blessing is not pronounced on

those who merely peruse it, either in a enrsory or studious way; but on those who keep in mind the things that are written, by a practical altention to their See Deut. vi. 6-9. Ver. 4. To the seven churches.-The number seven, among the Hebrews, signifies completeness, whence some have supposed the phrase intends all the

churches in Asia; but as seven are distinctly named, there seems no room for this supposition. The number seven, however, has a reigning influence throughout the book: we have seven spirits, seven angels, seven scals, &c. &c. the same number predominated through the Mosaic dispensation, and might, as some suppose, originate with the seven days of the creation.—In Asii.—See note on Acts xix. 10.—Seven Spirits.—The seven Spirits before the throne," the best commentators agree, are intended to represent "the various gifts and graces of the Holy Spirit." So the venerable Bede himself says— The one Holy Spirit is here described as seven-fold, by which is intimated,

in prophetic language, fulness and perfection."

Ver. 5. The first begotten.— Doddridge and Woodhouse, "first born."

Ver. 7. And they also which pierced him.—This expression, though it must,

in the first place, refer to those who were his immediate murderers, must not be confined to them. Every one who claims an interest in the Saviour's sacrifice, must confess a share in the guilt for which he suffered. So under the Mosaic law, he who brought a bullock for his atonement, laid his hand upon the b. ad of the annual, as an acknowledgment of his guitt. (See Levit i. 4.)——
Levi all bladred, &c.— Doddriger and Woodhause, "tribes."
Ver. 8. I am Alpha and Omega.—These are the first and last letters of the

Ac. 20.7.

ending, saith the Lord, which is, and which was, and A. M. cir. 4100. which is to come, the 4 Almighty. A. D. cir.

96. 9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Je-G Is. 9.6. sus Christ, was in the isle that is called Patmos, for r 2 Co.12.2. the word of God, and for the test mony of Jesus Christ. a In 20 26

10 I was in the 'Spirit on the 'Lord's day, and heard

behind me a great voice, as of a trumpet, 1 Co.16.2. 11 Saying, I am Alpha and Omega, the first and the

t c.2.1. last: and, What thou seest, write in a book, and send L c.2.8. it unto the seven churches which are in Asia; unto = c.2.12 Ephesus, and unto "Smyrna, and unto "Pergamos, w c.2.1S.

and unto w Thyatira, and unto x Sardis, and unto x c.3.1. y Philadelphia, and unto 2 Laodicea.

y c.3.7. 12 And I turned to see the voice that spake with me. z c.3.14. And being turned, I saw seven a golden candlesticks; a Ex.25.37.

13 And in the midst of the seven candlesticks one Zec.4.2. blike unto the Son of man, clothed with a garment b Ere.1.26... down to the foot, and girt about the paps with a gold-

Da. 7.9.13. en girdle.

10.5.6. 14 His head and his hairs were white like wool, as c c.2.19. white as snow; and his eyes c were as a flame of fire; 19.12. 15 And his feet dlike unto fine brass, as if they burnd Eze.1.7. ed in a furnace; and his voice cas the sound of many e Eze.43.2. waters.

Greek alphabet, used symbolically: so the Rabbins used Aleph and Tau, the first and fast letters of the Hebrew alphabet. The Syriac reads Olaph and

Tau; the Arabic, Aleph and Ya.—Gill. Ver. 9. Patmos.—This Patmos is a small island (as the maps show) in the Medierranean Sea, not far from the coast of Asia. This island contains an excellent harbour, and the town consists of about 200 houses, which are said to be raised nearly 500 feet above the level of the sea: and the people show a grotto, in which they pretend that St. John wrote these visions .-- For the word of God, &c.—Compare chap, vi. 9.—And for the testimony—i. e. as

witnesses and martyrs for Jesus Christ. Ver. 10. I was in the Spirit—i. e. prophetically inspired—on the Lord's day—i. e. the Christian sabbath—the first day of the week; so called, because on that day our Lord arose from the dead. The same expression is used by Ignatins, to distinguish the first day from the seventh.

Ver. 11. The first and the last .- This differs from the explanation of the mystic letters, alpha and omega, more in sound than in sense; that they can anoly only to the great Supreme, see lax. Air, 6; xivii, 12, 13.—Supreme I Now Ismir, is a celebrated city of Asia Minor, sinuated on the shore of the Ægeran sea, about 183 miles W. by S. of Constantinople, 190 miles N. of Rhotes, and between 46 and 45 miles N. W. of Ephesus, in lat. 3s 29 N. and long, 27 of S. F. II. is a transact about 183 miles N. W. of Ephesus, in lat. 3s 29 N. and long, 27 of S. F. II. is a transact about 183 miles N. W. of Ephesus. 25 E. It is at present about 4 miles in circumference, extending about a mile along the shore, and has a very handsome appearance; its population is about 120.660 souls. |-Bagster.

Ver. 12. Seven golden candlesticks.-Doddridge, "lamps." Woodhouse, "lamp bearers."

Ver. 13. Candlesticks.—These lamps were not illuminated in the ordinary manner, with wicks and oil, but by stars, signifying the angels, ministers, and messengers of these churches, which the great High Priest bolds in his band: not separately, as we conceive, but in the form of either a cluster, or perhaps a kind of orrery, such as some have supposed was placed on the top of Solomon's celebrated pillars-Jachin and Boaz. - Girt about the paps. - Doddridge and Woodhouse, "breasts.

Ver. 14. Wis eyes were as a fame of fire.—This is a common figure in poetry: thus Hesiod of Apollo. "His eyes shot fire;" and Homer of Minerva, "Her eyes shope dreadful." How riticalous, therefore, as well as profane in

it to ridicule this image, as some infidels have lately done! Ver. 15. His feet like unto fine brass, &c .- Woodhouse, "like smelting brass;" i. e. glowing with the heat of the furnace. - As the sound of many waters-That is, of conflicting seas meeting each other. See Acts xxvii. 11.

96.

k Mat 5.15.

CHAP. 2

16 And he had in his right hand seven stars: and out A. M. cir. of his mouth went a f sharp two edged sword: and his A. D. cir. countenance was as the sun a shineth in his strength. 17 And when I saw him, I fell at his feet as dead. f la. 49.2 11e.4.12.

And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 I am he that bliveth, and was dead; and, behold, g Ac. 26.13.

I am alive for evermore, Amen; and have the keys i of hell and of death. h Ro.6.9.

19 Write the things which thou hast seen, and the things which are, and the things which shall be here- i p. 6520. c. 20.1.2

after: 20 The mystery of the seven I stars which thou sawest in my right hand, and the seven golden candle-1 ver.16.

The seven stars are the angels of the seven churches: and the seven candlesticks & which thou sawest are the seven churches.

CHAPTER II.

What is companded to be written to the angels, that is, the ministers of the churches of 1 Epoesis, 8 Shivraa, 12 Pergames, 18 Thompson, and indicate the churches of 1 Epoesis, 8 Shivraa, 12 Pergames, 18 Thompson, and indicate the churches of 1 Epoesis, 8 Shivraa, 12 Pergames, 18 Thompson, and indicate the churches of 1 Epoesis, 8 Shivraa, 12 Pergames, 18 Thompson, and 1 Indicate the churches of 1 Epoesis, 8 Shivraa, 12 Pergames, 18 Thompson, and 1 Indicate the churches of 1 Epoesis, 1 Indicate the churches of 1 Epoesis, 1 Indicate the churches of 1 Indic 1 Epnesus, 8 Smyrna, 12 Pergamos, 13 Thyatira; and what is commended, or found wanting in them. NTO the angel of the church of Ephesus write;

These things saith he that a holdeth the seven stars in his right hand, who walketh in the midst of the seven golden eandlesticks:

b Ps. 1 6. 2 I know bthy works, and thy labour, and thy ver.9,13, 19 patience, and how thou canst not bear them which c.3.1 8.15. are evil: and thou hast tried othem which say they

are apostles, and are d not, and hast found then hars; c 1 Jn. 4.1. 3 And hast borne, and hast patience, and for my d 2 Co.11.13

name's sake hast laboured, and hast not efainted. 4 Nevertheless I have somewhat against thee, because c Ga.6.9.

thou hast left thy first love. 5 Remember therefore from whence thou art fallen, f Je223 and repent, and do the first (works; or else I will

come unto thee quickly, and will remove \$ thy can- g Mat.21. dlestick out of his place, except thou repent. 41,13.

Ver. 16. A sharp two-edged sword.-This is in perfect harmony with the prophetic language of the writers of both Testaments. See Isa. xi. 4; xlix. 2. Heb. iv. 12.

Ver. 18. Have the keys of hell-(Greek, "Hades,") or the invisible world. See Ps. xvi. 10. Mat. xvi. 18. Both Doddridge and Woodhouse take the term in its most extensive import.

Ver. 20. The mystery-i. e. the mystical or spiritual sense of the emblems. CHAP. II. Ver. 1. Unto the angel, &c.—Jennings says, New to the chief ruler of the synagogue, was an officer who offered public prayers, and was therefore called their angel. - Jewish Antiq book ii. chap. ii. - Ephesys-Was the chief city of proconsular Asia, and was at that time immensely rich, and devoted to luxury and idolatry. "Great is Diana of the Ephesians!" was their cry; and the chief cause of their alarm was, lest their favourite "goddess should be despised, and her magnificence destroyed. But, alas! I ow frail and uncertain are all terrestrial things! This mighty city is now reduced to about fifteen poor cottages, inhabited by Turks, (who call it Aisalick;) and this flourishing church was, in 1816, reduced to three individual Christians one only of whom could read; and who knew nothing of Paul, but by his mane in the Calendar.—"See Orient. Lit. No. 1548.)—Candiesticks.—See chap. i. 12

Ver. 2. Which say they are apostles.-It appears by this verse, that some of the false teachers which troubled the church in the first ages, pretended to be These the church of Er resus could not endure.

Ver. 4. Left thy first love.—Woodhouse, "former love;" i. e. declined from their former zeal and affection. See Acts xix. 10-12, 17-20.

Ver. 5. Remove thy cand'estick--i e. take away their privileges.

		1
A. M. cir.	6 But this thou hast, that thou hatest the deeds of	i
4100. A. D. cir.	the h Nicolaitanes, which I also hate.	
96.	7 He i that hath an ear, let him hear what the Spirit!	
h ver.15.	saith unto the churches; To him that overcometh will	
	I give to eat of the tree j of life, which is in the midst	í.
i Mat.1115 ver.11.17	of the paradise of God.	
29.	S And unto the angel of the church in Smyrna write;	
	These things saith the & first and the last, which was	Ė
Ge 2 9.	dead, and is alive :	

REVELATION

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dead, and is alive;
9 I know thy works, and tribulation, and poverty,
this:
(but thou art trich,) and I know the blasphemy of

them which say they are m Jews, and are not, but are the synagogue not Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison,

m Re.2.25, behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful ounto death, and I will give thee a crown P of life.

11 He that hath an ear, let him hear what he Spirit saith unto the churches; He that cerconcth shall

p J.L.1.2 saith unto the churches; He that c reconcent shall not be hurt of the second "death.

12 And to the angel of the church in Pergamos write;
These things saith "he which hath the sharp sword with two class."

with two edges;
13 I know thy works, and where thou dwellest. eren
where Satan's seat is: and thou holdest fast my
name, and hast not denied t my faith, even in those
days wherein Antipas was my faithful martyr, who

Vcr. 6. Nicolaitraes.—See Dictionary of all Religions, in Nicolaitans. The ancient Fathers describe these as equally erroneous in doctrine, and impure in morals.

Ver. 8. Smyraa.—Nearly seventy years after the visions of the Apocalypse, a heavy persecution broke out in this city; and their bishop, Palyacarp, signalized binnself, by the courage and fortunde with which be suffered, on an extreme old are. When threatened with the most terrible deaths, and muscl to pity his own gray hairs, he nobly replied, "Eighty and six years have I served Christ, and he has never done me any wrong; how, then, can I blasphene my King and any Saviour? And when, in particular, he was threatened with the with fire which burns hat for an hour, and is then extinguished; but knowest not the fire of future judgment, and of that eternal punishment, which is reserved for the ungodly;"—in which he planty alliades to "the second death" here mentioned, and from which exemption is here promised; and not only exemption from this death, but also "a crown of (immortal) life."

Ver. 9. Which say they are Jews.—See Gal. vi. 12—16. These Jews were found to take a very active part in persecuting *Polycarp* and his fellow Christians.

Ver. 10. Ten days—i. e., perhaps, many days. See Gen. xxxi. 7, 41. Lev. xxvi. 26. 1 Sam. i. 8. Eccles. vii. 7. But some think the persecution here referred to listed ten yaras—a day for a year. See on chap. vi. 11.

Ver. 11. He that hath an ear.—See note on Mat. xi. 15.—The second death by this death, implies also that, on the contrary, they should enjoy everlasting

Ver. 12. Pergamos.—[Pergamos, now Bergamo, the ancient metropolis of Mysia, and the residence of the Attalian kines, is situated on the river Canens, about 60 miles north of Smyrna, in long, 27 E. lat. 39 H.N. It still retains some necessare of its ancient importance; containing a population of about 15,000 souls; and having nine or ten mosques, two churches, and one synagome.]—Barster.—The sharp sword with two edges.—See chap. 1, 16.

Ver. 13. 11 here Satan's scat.—Doddridee and Woodbouse. "Throne." Here, formerly, Escularius was worshipped under the form of a serpent, which gives the greater propriety to its being called the seat of Satan—herein

14 But I have a few things against thee, because thou 'A. M. or. hast there them that hold the doctrine of Balaam, who u taught Balae to cast a stumbling-block before the children of Israel, to eat vthings sacrificed unto Na.31.16. idols, and to commit wfornication.

15 So hast thou also them that hold the doctrine of v Ac. 15.29. the Nicolaitanes, which thing I hate,

16 Repent or else I will come unto thee quickly, and wilcone 13,

will fight against them with the sword of my mouth. 17 He 7 that hath an ear, let him hear what the Spi- x 18.11.4 rit saith unto the churches: To him that overcometh

will I give to eat of the hidden 2 manna, and will give y ver. 7. him a white stone, and in the stone a new a name written, which no man knoweth b saving he that re- 2 Ps 25.14.

ceiveth it. 18 And unto the angel of the church in Thyatira a 15564

write; These things saith the Son of God, who hath

his eyes clike unto a flame of fire, and his feet are 19.12,13. like fine brass : 19 I & know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last e e.1.14,15.

to be more than the first. d ver.2. 20 Notwithstanding I have a few things against

e 1Ki.15.31. thee, because thou sufferest that woman e Jezebel, which calleth herself a prophetess, to teach and to sef Er.31.15. duce my servants to commit fornication, and to reat 1 Co.10.

20,23.

afterwards distinguished as the old serpent. See chap. xii. 9.- - Antipas. No account of this martyr is extant, but an old ecclesiastical writer mentions having read such. See Woodhouse. Ver. 14. Doctrine of Balaam.-See 2 Pet. ii. 15. Jude, ver. 11; and com-

things sacrificed unto idols.

pare Numb. xxv. throughout, and xxxi. 16.

Ver. 16. And will fight.—Woodhouse. "And will war," &c.

Ver. 17. The hiden manna.—See John vi. 25, &c. — A white stone.—The ancients used "stones" (calculi) to calculate and vote with, by casting them into an um. In criminal processes, a white stone implied acquittat, and a black one, condemnation; the Greek theta was sometimes engraved upon the latter, and implied death. White stones are also said to lave been given or the victors in the Olympic games, with their names (or initials) engraved on the victors in the olympic games, with their names or initiary eigraved on them.—A new name.—When persons were raised to new honours, it was enstomary to confer a new name. See Gen. xli. 45. 2 Sam. xu. 25. Dan. 1. 7.—Saving he, &c.—i. e. "except he," &c. Compare chap. xix. 12.

Ver. 18. Thyatira.—Two grand mistakes have been made relative to this

city:-1. Gibbon (the historian) more than insinuates that the church of Thyatira was not founded in the time of St. John; but this has been relisted at targe by a learned foreigner, Dr. Stosch: indeed, the foundation of a church may be plainly traced to the conversion of Lydia and her household, of that city, as recorded in Acts xvi. 11, 15. (See Erskine's Sketches of Church Hist.) -2. The other inistake is by Woodhouse, who says, that "at this time no Christians are to be found in the remains of this city?" whereas, by the latest eccounts, besides the nine mosques, there is a Greek church and an Armenium, with live or six Christian priests. But in 1516, the Christian inhabitants. Christians in name only, it is to be feared) were reckoned at 3000. The city is called by the Turks Assisar, (or the white castle,) and is situated on a branch of the Caicus, in an extensive plain, between Pergamos and Sardis, 48 miles S. E. of the former, and 10 hours N. W. of the latter, and about long, 27 49 E. lat. 38 45 N. It consists of about 1000 houses, and 200 or 300 huts, but the streets are narrow and dirty, and every thing marks poverty and degradation. — Like fine bress. —See chap. i. 15.

Ver. 19. And the last to be more than the first.-The reverse of what is said

of the Ephesians, ver. 4.

Ver. 20 That woman Jezebel.-The woman here alluded to was the wife of Ahab, and the patroners of idolatry; 1 Kings xvi. 31, &c. Andreas, Bishop of Cesarea, A. D. 500, in a work compiled, as he professes, from the more

666 REVELATION. III. A. M. cir. 21 And I gave her space 5 to repent of her fornica-4100 tion; and she repented h not. A. D. cir. 22 Behold, I i will cast her in o a bed, and them that 96 commit adultery with her into great tribulation, except g Ro.2.4. 2 Pe.3.9. they repent of their deeds. 23 And I will kill ther children with death; and all h e 9.20. the churches k shall know that I am he which search-Eze.16.37 23 29. eth the reins and hearts: and I m will give unto every 3.6.8. one of you according to your works. k Zep.1.11. 24 But unto you I say, and unto the rest in Thyatira 1 Ch 25 9 as many as have not this doctrine, and which have 2 Ch. e. 30. not known the depths " of Satan, as they speak; I Ps 7.9 Je. 17, 10. will put upon you none other burden. 25 But that o which ye have already hold fast till I m Ps.62.12. come. n 2 Th.2.9.. 26 And he that povercometh, and keepeth my works 12. o c.3.11. qunto the end, to him will I give power over the nap ver.7,11, tions: 27 And rhe shall rule them with a rod of iron; as c.3.5,12, the vessels of a potter shall they be broken to shivers: 21. 21.7. even as I * received of my Father. q Ju.6.29. 28 And I will give him the t morning star. Ja.2.29. 29 He that hath an ear, let him hear what the Spirit r Ps.49.11. saith unto the churches. 149.5..9. CHAPTER III. s Ps.2.9. 2 The angel of the church of Sarlis is reproved, 3 exherted to repent, and threatene i if he do not repent. S The angel of the church of Pariadelphia 10 is approved for his difference and patience. 15 The angel of Lao licea restrict, for being neither hot nor cold, 19 and adminished to be more axious. 1 e.:2.16. 20 Christ standeth at the door and knocketh. CHAP. 3. ND unto the angel of the church in Sardis write; These things saith he that hath the seven a c. 5.6. a Spirits of God, and the seven stars; I know b thy b e.2.2.&c. ancient writings of *Irenaus*, and others, his predecessors, explains this Jezebel to mean the Nicolaitan heresy; and the venerable Bede gives a like exposition. See Wordnouse. Ver. 21. I gare her space.—Woodhouse. "time." Ver. 22. Into a bed—Namely, of deep affliction. Ver. 23. Into a bed—Namely, of deep affliction. Ver. 23. Intil Rill—Eliverally, "slay with death,"—a Hebraism, like Gen. ii,

17: or perhaps "death" may here intend the pestilence, as in chap, vi. 8, and elsewhere. "Kill our children," to save both their souls and ours. We shall We shall never know all the advantages of our afflictions in the present state; and wo

unto those who are sparred in this life, to be punished in another!

Ver. 21. Unity you I say, and—Doddridze, "veri"—nato the rest.—But some copies omit the copulative; and so Woodhouse, who includes in a parentiasis the words ("which have not known the depths of Satan, as they speak,") which renders the sense much clearer: and at the word burden, where we have a full stop, he places only a semicolon, which connects the sentence with the next verse. As to the burden here intended, Doddridge, and most others, understand thereby, the doctrines and precepts they had already received. but Lord Barrington (father to the late venerable Bishop of Durhum) supposed it to refer to the apostolic decree recorded in Acts xv. 28, 29; and we think there is much probability in this conjecture.

Ver. 25. But—Woodhouve, "Only"—that which ye have—the doctrines

and precepts which ye have (already) hold fast till I come-that is, either in

death or judgment.

Ver. 27. And he shall rule them.—This verse, except the last clause, is an evident quotation from Psalm ii. 9; and is, as such, inclosed in a parenthesis hoth by Doddridge and Woodhouse-verse 26 connecting with verse 27, as follows: "I will give him power over the nations: (......) even as I have received of my Father." Ver. 28. I will give him the morning star-i. e. I will be his light; for

Christ assumes this title to himself, chara xxii. 16, CHAP, III. Ver. 1. Sardis-| The once proud capital of Lydia, and the resi-

96.

works, that thou hast a name that thou livest, c and A. M. cir. art dead. A. D. cir.

2 Be watchful, and strengthen 4 the things which remain, that are ready to die: for I have not found thy e l Ti.5.6.

works perfect before God. 3 Remember therefore how thou hast received and de.24. heard, and hold fast, and & repent. If therefore thou shalt not watch, I will come on thee as a " thief, and o Da. 5.27.

thou shalt not know what hour I will come upon thee. 4 Thou hast a few names even in Sardis which have f He 21. not defiled their garments; and they shall walk with

me in white for they are worthy. 5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out i c.7.9. of the i book of life, but I will confess k his name be-

fore my Father, and before his angels. 6 He that hath an car, let him hear what the Spirit | 6.17.8.

saith unto the churches. 7 And to the angel of the church in Philadelphia k Lu.12.8. write; These things saith he that is 1 holy, he that is 1 Ac. 3.14. m true, he that hath the "key of David, he that openeth.

and no man shutteth; and o shutteth, and no man m1 Jn. 5.20. openeth: n Is 22.22.

8 I know thy works: behold. I have set before thee an open P door, and no man can shut it: for thou o Joe 12.14 hast a little strength, and hast kept my word, and hast not denied my name.

dence of its opulent monarchs, is now reduced to a wretched Turkish villace called Sart, the labitation of herdsmen, buffaloes, and oxen, situated at the foot of mount. Throbis, on the banks of the Pactolias, between 30 and 40 uniles east from Suyrma, about long, 28 5 E. and lat. 38 25 N. The ruins of Sardis are peculiarly grand, and lift up their heads, as if to assert their ancient clory; but it now contains not a single Christian family. |- Bagster .- The seven non a now coma as not a smere Christian lamily.]—Bagster.—The seven Spirits of foul—See note on chap. 1.4.20.—And—Doubdridee, "But"—art dead.—Mainonbles states, that it was proverhially said among the Jews, "that the wicked are dead while they are alive." Phi'o says, "He who lives a life of sin... his soul is dead, and even buried, in his lusts and rassions." See Woodbruse. Compare 1 Tim. v. 6. "It is bad for the world to be dead, (says Mr. Fuller.) but for the church to be so is worse; this is sail without sayour; which is neighter fif for the lead nor the dundbil! It is lead to rethe individual. savour; which is neither fit for the land, nor the daughill. It is bad for individuals to be dead, but for the hody of a church to be so, is deplorable. It is implied, that they were not only destitute of spirituality, but had defiled their

garments by worldly conformity. Ver. 3. Come on thee as a thief.—See 1 Thess. v. 1—7. Ver. 4. A few names—i. e. names enrolled in the book of life; verse 5.——

Shall wa'k with me in white.-White robes were constantly worn on occa-

sions of festivity, joy, or victory.

Ver. 5. I wilt not blot.—Doddridge says, "I think this plainly implies, that

son e names shall be blotted out from the book of life; and, consequently, as nothing can occasion an alteration of the decrees of God, I think it proves that the book of life does not signify the catalogue of those whom God has absolutely

the loss of life does not signify the catalogue of those whom God has absolutely purposed to save.—I will confess his natur.—Compare Mat. x. 32.

Ver. 7. Philadelphia—ISO called from its founder, Attains Philadelphus, still exists in the town called AllahSebela," the city of God,"—"a column in a sense of mins." It is situated on the slopes of three or four hills the roots of mon it Timoths, by the river Cogamus, 27 miles E. S. E. from Sardis, about on 2.23 40, lat. 33-23. The number of houses is said to be about 3.060, of which 250 are Greek, the rest Turkish; and the Christians have 25 places of which 350 are Greek the rest runsin; and the Omestans have a processing worship. 5 of them large and regular churches, a resident hishop, and 20 inferior clergy.]—B.—He that is holy, he that is true.—Doddridge, "The Holy one, the True One." —The key of David.—This represents the Saviour as steward of the family of God. See Isa. xxii. 22. Heb. jii. 2, 3.

Ver. 8 An open door-That is, have given thee a sphere of usefulness which

none can hinder.

663 REVELATION, III. A. M. cir. 9 Behold, I will make them of the synagogue of 1100 Satan, which say q they are Jews, and are not, but do lie; behold, I will make them to roome and wor-A. D. cir. QG. ship before thy feet, and to know that I have loved q c.2.9. thee. 10 Because thou hast kept the word of my patience, I s also will keep thee from the honr of temptation. r Is.60.14. which shall come upon all the world, to try them that dwell upon the earth. 11 Behold, I come t quickly: " hold that fast which a 2 Pe 2.9. thou hast, that no man take thy crown. 12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and t Zep.114 I will write upon him the name of my God, and the name of the city of my God, which is new y Jerusalem. which cometh down out of heaven from my God: u ver.3. and I will write upon him my new name. 13 He that hath an ear, let him hear what the Spirit v c.21.2,10. saith unto the churches. 14 And unto the angel of the church wof the Laodiceans write; These things saith the Amen, the w or. 12 Lafaithful and true witness, the beginning of the creaodicea. tion of God: 15 I know thy works, that thou art neither cold nor hot: I would y thou wert cold or hot.

cold nor hot, I will spew thee out of my month. 17 Because thou sayest, I zam rich, and increased y 1Ki.13.21. with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor,

z Ho.12.8. and blind, and naked:

r [c 65 16

18 I counsel thee to buy a of me gold tried in the fire, that thou mayest be rich; and white raiment, that a [s.55.1. thou mayest be clothed, and that the shame of thy

16 So then because thou art lukewarm, and neither

Ver. 9. Sunagogue of Satan-i. e. unbelieving and persecuting Jews. chap. ii. 9.— - Worship before thy feet-That is, to acknowledge my protecting hand over thee.

Ver. 12. A pitlar—That is, he shall have an abiding residence in God's temple above, and for ever remain a monument of his grace.—The New Jerusalem.—See Gal. iv. 26. Heb. xi. 10—16.— Him that overcometh—"Who then shall compar? Who maintain the light?

Even they who walk by faith, and not by sight; Who, having wash'd their robes, and made them white,

Ver. 14. Church of the mark, and see the pramis'd land.

Not dim and distantly, but near at hand.

Ver. 14. Church of the Luddicens.—This church, and that of Colosse, were, in the time of Paul. Sider churches. (Col. ii. 1.) and it has been supposed were, in John's time, untel. The city of Luddicen burdered on the rever Lyst. cus, and had been before, and was probably in St. John's time, rich and flourishing; so completely, however, have been fulfilled the awful-threatenings of the Chief and Head of God's creation, in case of their not repenting, (as they evidently did not,) that, of the city nothing remains but ruins, and of Christianity not a vestige

Ver. 16 I will spew.—Doddridge, "cast," Woodhouse, "nauscate," "To hall between truth and error, God and the world, (says Mr. Fulier.) is worse, in many respects, than to be openly irreligious . . No man thinks the worse of religion for what he sees in the openly profane; but it is otherwise in respect of religious professors. If he that nameth the name of Christ depart not from inequity, the honour of Christ is affected by his misconduct."

Ver. [9, 1] counsel thee to by p. Sae Isa, Iv. 1, 4 — Gold tried in the fire.

See I Peter I. 7. — And white raiment—" which is the righteourness of the saints." Chap. xiv. S.

nakedness bdo not appear; and anoint thine eyes A. M. cir with eye-salve, that thou mayest see. 4100. A. D. cir. 19 As c many as I love, I rebuke and chasten: be 96. zealous therefore, and repent. b c.16.15. 20 Behold, I stand at the door, and 4 knock : e if any c He.12,5.6. man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. d Ca.5.2. La.12.35. 21 To him that overcometh f will I grant to sit 5 with e Ju.14.23. me in my throne, even as I also h overcame, and am f 1 Ju.5.4.5. set do yn with my Father in his throne. c.12.11. 22 He i that hath an ear, let him hear what the Spirit g Lat. 22.30. saith anto the churches. h Jn 16.33. CHAPTER IV. 4 The four and (wenty elders, 6 The i c.2.7. 2 John seeth the throng of God in heaven. four brasts full of eyes before and behind. 16 The elders lay down their crowns, an' worship him that sat on the throne. FTER this I looked, and, behold, a door was CHAP. 4. A opened in heaven: and the first voice a which I heard was as it were of a trumpet talking with me; which said, Come bup hither, and I will show thee b c.11.12. c. Eze 3.12... things which must be hereafter. 14 2 And immediately I was in c the Spirit: and, bec 17.3 21.10. hold, a throne d was set in heaven, and onc e sat on d Is 6.1. the throne. Je. 17.12. 3 And he that sat was to look upon like a jasper and Eze. 1.26. a sardine stone; and there was a rainbow round about 23. e Da.7.9. the throne, in sight like unto an emerald. He.S L. 4 And round about the throne were four and twenty f c.11.16. f-cats; and upon the seats I saw four and twenty g c.3.4.0. elders sitting, clothed in white g raiment; and they h verified had on their heads crowns 4 of gold. i c.8.5.

5 And out of the throne proceeded ilightnings and thunderings and voices : and there were seven I lamps of fire burning before the throne, which are the seven k Spirits of God.

j Ge.15 17. Ex.37.23. Zec. 4.2. k c.1.4.

Ver 19. As many as I love — Compare Heb. xii. 5-12. Ver. 30. Sup—" The kingdom of Christ is described as a feast. bridegroom, and his servants sit in his house to a late hour, waiting his arrival; when returning from the wedding, according to Eastern custom, he knocketh, and they open to him, and he maketh them sit down to meat."-Woodhouse.

See Luke xii. 36, &c.
CHAP, IV. Ver. 1. The first voice.—The Greek, (Phone.) signifies any kind of sound, and is applied to the maring of waters, chap, xix, 6.—Things which must be hereofter.—Deditridge, "Shall be afterwards." Woodhouse, "must happen after these." Compare chap 1.19.

Ver. 2. I was in the Spirit .- (In an eastasy or trance; and the natural use of his faculties being suspended, his mind was supernaturally impressed with the ideas suited to illustrate the subjects they were employed to reveal. It should not therefore be supposed, that the objects afterwards mentioned have a real existence in heaven; being merely visionary emblems, suited to give instruction to the Apostle and his readers. |-Bagster. Ver. 3. A jusper and a sardine stone. The jusper, according to Wood-

house, is a pellucid gem, variously coloured; and the sardine, of a fiery tinge; the emerald is of a green bue. - A rainbow round about. - A rainhow is always considered as a semi-circle-which here must be supposed to

surround the throne as a glory

Ver. 4. Round about the throne—i. e. round the front of it: so, when we speak of surrounding the throne of a prince, the chair of a public teacher, or the bed of a sick friend, we never mean behind them.—Scats.—Dodd-ridge, "thrones." These, as we understand it, formed a semicircle in front of the throne, but of course below it.

Ver. 5. Lamps of fire.—Not lamp-hearers, as in chap. i. 12, but the lights themselves.—The seven spirits of God.—See chap. i. 4.

6 And before the throne there was a sea of giana A. M. cir. 4100 like unto crystal; and in the midst of the throne, and A. D. cir. round about the throne, were four m beasts full of eyes ! 96

before and behind.

l e.15.2 7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a m Eze.15 man, and the fourth beast was like a flying eagle. & c.

8 And the four beasts had each of them six n wings about him; and they were full of eyes within and n Is.6.2,&c. they orest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to

o have no come. real

9 And when those beasts give glory and honour and р с.5.11. thanks to him that sat on the throne, who Pliveth for ever and ever. q ver. 4. 10 The four and twenty elders fall down before him

that sat on the throne, and worship him that liveth r c.5.12 for ever and ever, and east their crowns 9 before the e Col. 1.16. throne, saying,

11 Thou art r worthy, O Lord, to receive glory and honour and power: s for thou hast created all things, and for thy pleasure they are and were created.

CHAPTER V. CHAP, 5. t The book sealed with seven seals: 9 which only the Lamb that was slain is worthy to open. 12 Therefore the chlers praise han, 9 and confess that he re-deemed them with his blood. a Eze 2.9.

ND I saw in the right hand of him that sat on to the throne a book a written within and on the b Is.29.11. backside, b sealed with seven seals.

Ver. 6. A sea of glass.—This we suppose to have been in the area, between the throne and the worshipping hosts in front. Woodhouse supposes this an allusion to the brazen see in the court of the temple; and that it represented the purifying efficacy of the blood of Christ. Compare chap. xv. 2. These objects are doubtless all emblematical. Light and fire are the established emblems of the divine purity and justice: the emerald rainbow is the well-known symbol of covenanted mercy; and the sea of glass may represent the jahnite depth of the divine counsels and decrees.—Four brasts.—Doddridge and Woodbones, "Wiving creatures." The former says, "It was a most unlarged mistake in our translators, to render the word (20a) beasts." The word beast not only degrades the signification, but the animals here mentioned have parts and appearances which heasts have not, [as wings, &c.] and are represented as in the highest sense rational."

Ver. 7. The first beast (living creature) was like a lion.-Some of the Rabbies (as Aben Ezra) have represented the form of these creatures as horrowed from the standards of the camp of Israel; but of this, Lowman thinks

towed from the standards of the camp of israel; but of this, Lowenau thinks there is very little evidence, (as does also Woodhouse;) and Witshis thinks the notion is ridiculous.—Like a calf.—Woodhouse, "a steer, or young bableck;" which has is unquestionably the true meaning. See Scilensner.

Ver. 8. Each of them six wings about him.—Woodhouse alters the punctuation thus: "And the four living creatures, baying each of them six wings, are full of eyes around and within."—And they rest not—i.e. they are perfull of eyes around and within."—And they rest not—i.e. they are perpetually moving, (as is usual with winged creatures,) and continually praising. -Holy, holy, hoty, &c.-See Isa. vi. 2, 3,

Ver. 3, 10. And when those beasts (or living creatures) give glory the elders full down, &c. —Though these Christian conquerors are exalted upon thrones, they are to be considered only as tributary princes, casting all their honours at the feet of their Re-

decmer. CHAP. V. Ver. 1. Written within and on the tack side, sealed, &c .- Grotius, Lowman, Fuller, &c. remove the comma thus . "Written within, and on the back (or outside) scaled," &c. We suppose there might be seven sheets or skins of parchment; the first rolled (as was common) on a piece of wood and scaled, a second rolled and scaled on this, a third on that, and so forth, till all were scaled; the opening of each scal would then liberate one skin, con-

2 And I saw a strong angel proclaiming with a loud voice. Who is worthy to open the book, and to loose

the seals thereof ! 3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look

thereon. 4 And I wept much, because no man was found wor-

thy to open and to read the book, neither to look district. thereon. 5 And one of the clders saith unto me, Weep not:

behold, the Lion c of the tribe of Juda, the Root d of David, hath prevailed to open the book, and to loose Zec. 1.0.

the seven seals thereof. 6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a * Lamb as it had been slain, having seven

horns and seven feyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four & beasts and four and twenty elders fell down before the Lamb. having every one of them h harps, and golden vials full of i odours, which are the prayers j of saints.

9 And they sung a new k song, saying, Thou art worthe to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every m kindred, and tongue, and

people, and nation : 10 And hast made us unto our God nkings and priests: and we shall oreign on the earth.

96. c (ie 19.9, 10.

A. D. cir.

Nu.21.9. He.7 H.

c.:22.16. f. Is. 53.7.

Jn.1.29,36

g c.4.1.8.10. h c.15.2.

i or, incense.

Ps.141.2. k c.14.3.

1 Ac.20.28. Ep.1.7. He 9.12 1 Pe.1.13.

19. m c.7.9.

n c.1.6.

o c.22.5.

taining the delineation of a distinct scene. The books of the ancients were generally composed of skins of parchment rolled together. "Conceive (says Mr. Fulier) of seven skins of pareliment, written upon one side, and rolled up, suppose on wood. At the end of every skin a seal is affixed on the back for out side, so that the contents of it cannot be read till the scal is opened, broken; and every fresh seal that is opened, or broken, we may add, as it liberates a fresh sheet, or skin, will be found to contain the delineation of a new

scene, till the whole are exhibited to the prophet's view.

Ver. 3. And no man.—Doddridge and Woodhouse, "no one." So in ver. 4.

Ver. 4. To look thereon.—Doddridge and Woodhouse, "into it"—or "therein."

Ver. 5. The Lion of the tribe of Juda.—See Gen. xlix. 9, 10.—The root of

Ver. 5. The Lion of the tribe of Inda.—See Gen. xin. 9, 10.—Ine root of David.—See chap. xxii. 16; and compare Isa. xi. 10.

Ver. 6. In the midst of the throne, &c.—i. e. in the front of it, between that and the sea of glass.—A Lomb.—[An emblematical representation of our Saviour's high priesthood.—Seven horns.—As a horn is the emblem of pareer, and seven the number of perfection. The seven horns may denote the almielty power of Jesus Christ.—Seven eyes.—His infinite knowledge and wisdom; and especially "the treasures of wisdom" laid up in him to be comengicated to the Church by "the seven Spirits of God,"i. e. the Holy Spirit.] -Bugs'er.

Ver. 8. And when he had taken.-Doddridge and Woodhouse, "received." -The four brasts.-[As it is evident, that "the four living creatures" join or rather lead, the worship of the Lamb, as "having redeemed them to God," it proves that part of the redeemed church is meant by this emblem, and not angels, whose worship is next described in very different language. - Bagster -- Having every one of them-i. e. of the elders-harps, &c. - Woodhouse remarks, "The harps, as well as the vials of incense, seem to belong to the elders only, not to the cherubim, to whose form they cannot accommodate, and whose figures were not seen distinctly. Besides, the masculine pronoun (esestes) every one, directs this interpretation." Witsius has the like remark.—And golden vials.—"The vial of the Old Testament ap-

REVELATION, VI. 672 11 And I beheld, and I heard the voice of many an-A. M. cir. 41163 gels round about the throne and the beasts and the elders: and P the number of them was ten thousand A. D. cir. 96. times ten thousand, and thousands of thousands: p Da.7.11

a c.1 ll

12 Saving with a loud voice, 4 Worthy is the Lamb U a. 12.24 that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. 13 And r every creature which is in heaven, and on

the earth, and under the earth, and such as are in the r 13.i.2.10. sea, and all that are in them, heard I saying, a Blessing, and honour, and glory, and power, be unto him that 1 Ch.29.11 1 Ti.6.16. sitteth upon the throne, and unto the Lamb for ever

1 Pe.4.11. and ever. 14 And the four beasts said, Amen. And the four t c.19.4. and twenty elders fell down and worshipped him that liveth for ever and ever.

CHAPTER VI.

The opening of the seals in order, and what followed thereupon, containing a prophecy to the end of the world.

△ ND I saw when the Lamb opened one of the CHAP, 6. · a seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. a c.5.5. 2 And I saw, and behold a white b horse; and he that

sat on him had a bow; and a crown was given unto b Zec.6.3, him: and he went forth conquering, and to conquer-3 And when he had opened the second seal, I heard

the second beast say, Come and see. e Ps. 15.3..5 4 And there went out another horse that was red:

pears to have been a sort of patera, or basin, in which were deposited be-fore the altar the offerings of meal, or of incense." These should not be confounded with the modern vials of apothecaries. -Full of edours.-Wood-house, "incense."

CHAP. V. Ver. 1. One of the four beasts—Rather, "living creatures," as before; and so throughout the chapter, except in ver. 8. Ver. 2. A white horse,—That the nature and character of public events

may be represented by different coloured borses, see Zech. i. 8-11; vi. 2, 3, 6. 7. The rider on the first horse certainly represents Christ, as in Rev. xix. The white hoese means the Christian religion. "The term white oc-11-14. curs 17 times in Revelation, and, with the exception of two instances, (descriptive of angelic parity,) can only be applied to Christ or his church. can this be a sole exception; for the same figure, under the same character, or designation, is again introduced, towards the close of the Revelation, in a manner that can be descriptive only of Christ and of his church As seen in vision by the apostle, his head and his hairs were white, &c., (Rev. i. 14.) So ut the transfiguration. He comes on a white cloud. (Rev. xiv. 11.) White throne. (Rev. xx. 11) and emblematically it is also the same white horse, (Rev. xix. 11) on which he sits after the victory, on which he went forth to conquer."—Had a bow, and a crown was given.—These designate Christ. "These surely are most fitting emblems of Christ and of his church: and as whiteness is its characteristic, every word also accords with what was written concerning Him by Moses, and the prophets, in the Psalms, Gospels, Epistles, &c. (Ps. xlv. 3. Dan. ii. 44. Rev. xi. 15; xiv. 14.) But a single passage from Revelation might suffice to put beyond a doubt the signification of the figure, and to show that Christ and the true Christian church is designed by it. The same person who at first had a crown given, is seen at last with many added diadems and coro nets—still united to his church, which he does not leave in his traumph, after he had led it on to victory. (Rev. xis. "net.)"—Signs of the Times, by Keith. Veg. 4. Another horse that wear rid.—" The same symbol unist have the same

significancy. If one horse represents the Christian religion, (ver. 2.) another horse must represent another religion. Each religion must have its author, or its head, as each horse had its rider. The question here is not one of time, but of a new or another religion. Another religion from the Christian was to arise, and the founder, instead of proclaiming peace from beaven, would take it from the earth; whose religion we did be propagated by slaughter, and to whom a

and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was giver unto him a great

sword.

5 And when he had opened the third seal. I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A 4 measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

A. M. cir. A. D. cir. 95.

d. The word Chanix simuffeth a measure contarming one wine and the twelfth part of 2 cuart.

e c.i.1.

great sword was given. Could Maliomet and Maliometanism be more striking in portrayed? Mahometanism is another religion, buying no affinity with the Christian. It is not pure, but bloody—not white, but red. Its founder was not Constain. It is not pure, but bloody—not white, but red. Its founder was not a deliverer, but a destrover. He was a warrior, and by war his faith prevailed. Without the sword he could effect nothing. Before he claimed the dwiner right of using it, or inculcated fighting for the faith as the first of virtues, he field from Mecca, a helpless fugitive, and hid himself in a cave. From that flight (A. D. 629) his religion takes its date.—See Signs of the Times, by Keith; also, Gibbon's History, and De Ryer's Life of Maromet.

Ver. 5. A black horse,-"If the white horse denotes the Christian religion, and if the second, which was red, denotes another religion, or the Mahomedan, it follows, as a necessary consequence, that the third, or the black horse, must also denote some form of religion. There is a marked difference between the second and the third; the latter is not, as the former is, said to be another; nor is the third seen to come into the field of view subsequently to the second, in the same manner as the second appears after the first, as arising without any antecedent existence. Of the second it is said,—and there were assistant and any antecedent existence. Of the second it is said,—and there were the second it is said,—and there were the second it is said,—and there were second in the second world as of the first, I beheld, &c. It is not said to be another. The want of light is darkness; the reverse of white is black. The papacy has here its first place in the book of the Revelation of the things that were to be. It was a system of spiritual blackness and bondage. The Christian doctrines were corrupted—the Scriptures were excluded from the common people—trust in other than the one only Mediator was introduced. and the Pope was exalted to rule over the conscience. Blackness is its fitting symbol, and marks its character as a religion."—A. Keith. — Pair of balances. Doddridge has it "scales."-But Woodhouse renders it, "a voke;" and so The place in a state x—but it oranges reduces it, a yoke; and so it is rendered in all other places of the New Testament, except this; but the word (Zugos) is often used by the LXX. in the sense of balances of-scales; as for instance, in Prov. xvi. 11. Isa. Xi. 12, 15; Xiv. 6. If, however, we were to render the word in the primary sense of "a yoke," we should consider it as a symbol of slavery, which would be quite as consistent with what follows.

The term, a pair of balances, or a balance, does not occur again in the whole of the New Testament; but the original word (Zugos) occurs repeatedly, and is uniformly translated yoke. Take my yoke upon you, said the Lord Jesus Christ, speaking of his religion and of the duty he imposes, for my yoke (zugos) is easy, and my burden is light. (Mat. xi. 29, 30) Speaking of the rite of circumcision, and the burdensome ceremonics of the Jewish law, Peter sharphy rebuked those converted Jews who wished to impose such rites upon the Gentles (Acts xv. 10.) Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? The precented successors of Peter imposed on all a far heavier yoke than that which he would not suffer to be laid on any disciple. And the Romish religion greatly consists in the observance of days, and months, and times, and years. inquisition, which at length fixed the yoke on the church of Rome, was an invention of the thirteenth century."—A. Keth.

Vents. I mresure—Gr. charitz; the value of which is not exactly ascertained, latther than that it was the usual daily allowance of provision for a

slave; while a penny, or Roman Denarius, (equal to about 15 cents,) was the asual daily pay of a labouring man. So that this may intimate the world being reduced to a state of bodily and mental slavery, as well as to one of poverty and want. See Ezek iv. 16. A *Denarius* is sail to have been the adjusty price of a bushel of wheat, equal to eight times the chemix. "There ordinary price of a bushel of wheat, equal to eight times the chemix. was a famine of the hearing of the word of God -and the seclusion of it

h e 83

A. M. cir. 96.

8 And I looked, and behold a pale horse; and his name that sat on him was Death, and hell followed with him. And power was given funto them over the

fourth part of the earth, to kill s with sword, and with f or, to him hunger, and with death, and with the beasts of the earth. e Eze. 11.2t. 9 And when he had opened the fifth seal, I saw under the altar hat be souls for them that were slain for I the

c. 20 4. i c 1 9. word of God, and for the testimony which they he'd: 12.17. 10 And they eried with a loud voice, saying, How k Zec. 1.12. De.22.41.. k long, O Lord, holy and true, dost thou not judge and avenge Four blood on them that dwell on the earth?

c.II.18 The Bible itfrom the people was a practised portion of the popish system. self was a shut or scaled book; and the word of God was long heard only in another tonzue. A funine of that word on which alone the soul can be fed and live, accompanied the spiritual darkness, of which it was the cause, and the assumption and exercise of spiritual authority,"-Keith,- Hart the oil and the wine.—This seems to intimate, that the scarcity would fall heavier upon the necessaries of life, than on its luxuries: that the rich would

take care of themselves, and neglect the poor. Ver. 8. Hell.—Gr. Hades, or the invisible state.

See chap. i. 18, and note.

High harger, and with death.—Woodhouse, "By famine, and by peaklence," To the same effect, Doddridze—There pever was any where, save in France, during the Revolution of 1789, so awful a comment on this pre-diction of Scripture,—descriptive of the last great system of opinions, itself the rejection of all religion, which was finally to rise up against the Clinstian tatth, as is contained in the following extract from Sir Walter Scott's Life of Napoleon:—"Religion was tormally abolished.—France continued to subsist, and to achieve victories, although apparently forsaken of God, and deputed of all the ordinary resources of human wisdom.—All this extraodinary energy was, in one word, the effect of TERROR. DEATH—a grave—are sounds which awaken the strongest terrors in those whom they menace! There we shere any where, seve in France, during this melanchly period, or angle a comment on the expression of Scripture—All that a man hath will he give for his life! Force, immediate and irresistible force, was the only logie used by the government.—DEATH was the only ap cal from their authority—the guillotine the all-sufficing argument, which settled every debate fetwar them and the governed. Was the exchequer low, the guillotine filled it with the effects of the wealthy.—Did the paper medium of circulation fall in the market to firty under the hundred, the guillotine was ready to punish those who refused to exchange it at par. Was bread awanting, com was to be found by the same compendious means, &c. The guillotine was a key to storchouses, barns, and granaries. Did the army want recruits, the guillotine was ready to externinate all conseriots who should hesitate to march. Even on the generals of the Republican army, this decisive argument was possessed of the most exclusive authority. They were behavior for want of success. on the generals of the most exclusive authority. They were beheaded for want or success, but they were also guillotized, when their successes were not improved to the constant of their masters. Nay, they were guillotized, when being too successful, they were suspented of having acquired over the soldiers who had conquered under them, an interest dangerous to those who had the command of this all-suffering reason of state. Even mere mendicity, and a limited but regular discharge of duty, neither so brilliant as to incur nor so important as to draw down censure, was no protection. There was no rallying point against this universal, and very simple system—of nain force. The Jacobin clubs themselves took upon them, in every village, the exercise of the powers of government—"Death or Fraterialy" was usually inscribed over their place of assembly .- With the teasts-Gr. (therion) "wild

inserned over their place of a seeably.— With the Leasts—Gr. (therion) "wild beasts"—a very different word from that we may rendered "living creatures." Ver. 9. Them that were slain.—Doddridge, "slaughtered." Woodhouse, "sacrificed". "The early persecutions to which Christians were subjected, and by which paganism hoped to triumph over the gospet; the off repeated conflicts and patient endurance of the Waldenses and Albigenses, by which, thoughout the darket area that the territories to their fails. throughout the darkest ages, they bere testimony to their faith; the renewed martyrdoms which ushered in the Reformation, by which the gapal power sought to maintain its dark dominion; seemed for the time, as if the Christian faith was devoted to destruction, and not destined to conquer; but the fidelity with which they were borne, showed the efficacy of genuine faith, and forms a peculiar feature in the spiritual history of man, and is here noted in the vision, us it is otherwise repeatedly and more fully unfolded."—Keith.

Ver. 10. Avenge our blood.—[This seal seems a prediction of the terrible

11 And white mrobes were given unto every one of them; and it was said unto them, that they should rest "yet for a little season, until o their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the sixth seal. and, lo, there was a great pearthouake; and the sun thecame black as sackeloth of hair, and the moon be-

eame as blood :

13 And the stars rof heaven fell unto the earth, even as a fig tree casteth her suntimely figs, when she is shaken of a mighty wind.

14 And the heaven t departed as a scroll when it is r c.8.10. rolled together; and every umountain and island were

moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains:

16 And said w to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the

throne, and from the wrath of the Lamb: 17 For x the great day of his wrath is come; and who

shall be able to stand?

CHAPTER VII. 3 An angel scaleth the servants of Gol in their foreheads. 4 The number of them that were sealed; of the tribes of Israel a certain number. 9 Of all other nations an innumerable multitude, which stand before the thron; clad in white robes, and palms in their hands. It Their robes were washed in the blood of the hamb.

ND after these things I saw four angels standing on the four corners of the earth, holding the four winds a of the earth, that the wind should not blow on

the earth, nor on the sea, nor on any tree,

A. M. cir. 4100 A. D. cir. 96.

m c.7.9,14. n c.11.13.

o He. 11.4C. r c.16.18 Joe! 213.

31 3.15. Mat 21.

s or, green. t Ps.102 26. 15.31.4.

u Je.4.23. Ha.3.5.10 c. 16, 20,

v Is.2.19. w Ho.10.5 Lu. 23 30. c. 9.6.

x Is.13.6. Кc. Zep.1.1t,

δe. c.16.14. y Ps.76.7.

CHAP, 7.

a Da.7.2.

persecution of the church under Dioclesian and Maximian, from A. D. 270 to 504, which lasted loneer, and was far more bloody, than any or all by which it was preceded, whence it was called "the era of the martyrs."]—Rayster. Ver. 11. A little season.—Doddridge, "while." Woodhouse, "yet a Ver. 11. A little season.-Doddridge, time."

Ver. 12. A great earthquake, &c .- Rather, says Newton, a great concussion, comprehending heaven as well as earth. See Haggai ii. 6, 21. By such metaphors, as Sir I. Newton has observed, the prophets are accustomed to describe great revolutions among the empires of the world; and in very similar language our Lord himself predicted the destruction of Jerusalem, as welas the final renovation of the earth itself. See Isa. xxxiv. 4. Just iv. 22. This was an emblem of great revolutions in the civil and religious state of the world, attended by vast commotions of every kind; and represents the total subversion of the persecuting power by the victories of Constantine, and by his accession to the imperial throne, and the entire and uniform the constantine, and by his accession to the imperial throne, and the entire and uniform the constantine, and by his accession to the imperial throne, and the entire and uniform the constantine at that time, from A. D. 304 to 523. The versal change which took place at that time, from A. D. 304 to 323. The streat lights of the heathen world were eclipsed and obscured.—the heathen is emperors and Cesars were slain, the heathen priests and augurs extripated, and heathen officers and magistrates removed, the heathen temples demolished, and their revenues appropriated to better uses. |- Bazster. Ver. 13. The stars of heaven fell.-Doddridge, "The stars fell from hea-

Ver. 14. As a scroll-i. c. a sheet of parchment, which rolls up of itself, especially when exposed to the heat of fire. "grandees." — Every bondman.—
Doddridge, "slave." — In the done. — Doddridge, "enves."

CHAP. VII. Ver. 1. The four winds of the earth.—See Jer. xlix. 36, 37.
The four corners here mentioned, answer to the four cardinal points—the four winds.

REVELATION, VII. 676 A. M. cir 2 And I saw another angel ascending from the east, 4100. having the seal b of the living God: and he cried with A. D. cir. 96. a loud voice to the four angels, to whom it was given to hurt the earth and the sca. h 2 Ti 2 19 3 Saying, Hurt o not the earth, neither the sea, nor the trees, till we have a scaled the servants of our God in their e foreheads. c c.66. 4 And I heard the number of them which were scaled: and there were sealed a hundred and forty and four f thousand of all the tribes of the children of Israel 1 Eze.9.4. 5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve Of the tribe of Gad were sealed twelve thousand. e c.224. 6 Of the tribe of Aser were scaled twelve thousand. Of the tribe of Nephthalim were scaled twelve thouf c.14.1. sand. Of the tribe of Manasses were scaled twelve thousand. 7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. g Ro.11.25. Of the tribe of Issachar were sealed twelve thouc.5.9. 8 Of the tribe of Zabulon were sealed twelve thouh c.6.11. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were scaled twelve thousand. 9 After this I beheld, and, lo, a great multitude, which no man could number, of sall nations, and kindreds, i Le.23.40. and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms] Zec.4.7. in their hands; 10 And cried I with a loud voice, saying, Salvation k to our God which sitteth upon the throne, and unto '- Is 43.11. the Lamb. c.19 1. 11 And all the angels stood round about the throne.

and about the elders and the feur beasts, and fell before the throne on their faces, and worshipped 1 Jude 25. God,

c.5.13,14. 12 Saying, Amen : Blessing, and glory, and wisdom,

Ver. 2. From the east.-Gr. "From the rising of the sun"-i e. from the divine presence. - Woodhouse.

Ver. 3. Hurt not the earth—i. e. the inhabitants of it, in its various classes. [This chapter is a continuation of the sixth seal; and is a description of the state of the church in the time of Constantine, of the peace and protection it should enjoy under the civil powers, and of the great accession that there is should be made to it, both of the Jews and Genthes. Eusebins and Lactarities, who were contemporary writers, bear their testimony to the completion of this problecy; and one of the media of Constantine, bearing on the reverse bea'c tranquillitas, "blessed tranquillity," is a confirmation of their testimony. All the historians who have written of these times, also bear witness to the vast numbers both of Jews and Gentiles who were converted to the Christian

vast minines not of sews and secure relation.—Begster.
Ver. 4. A hundred and forty and four thousand—That is, the twelve partiacels multiplied by the twelve apostles, and both by 1600.—Lowman.
Yer. 8. Of the tribe of Joseph.—It is remarkable, that the names of Dan and Erbraun are omitted in this list, and those of Levi and Joseph inserted in their stead, which, it is supposed, was occasioned by both those tribes being particularly addicted to idolatry.

Ver. 11. The four beasts .- Rather, "living creatures," as before, chap. iv.

and v.

ţ	and thanksgiving, and nonour, and power, and	4100.
l	be unto our God for ever and ever. Amen.	A. D. cir.
١	12 And one of the elders answered, saving unto men	96.
l	What are these which are arrayed in white robes : and	m In.16.33.
١	whomas come they?	c.6.9.
ł	14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great	n 1 Co.6 11. He.9.11.
į	said to me, These are they which came out of great	11e.5.1 1.
	m tribulation, and have washed a their robes, and made them white in the blood of the Lamb.	o 1 Jn.1.7 c.1.5.
	15 Therefore are they before the throng of God, and	p c.21.3,1.
ľ	serve him day and night in his temple: and he that	
į	sitteth on the throne shall dwell Painong them.	q Is.49.10.
	to They shall hunger and more, neither thirst any	r Ps. 121.6, Is. 4.6.
ł	more; neither shall the sun light on them, nor any	18.4.6.
۱	r heat.	s Ps.23.1,
ł	17 For the Lamb which is in the midst of the throne	2,5. 36.3.
l	chall shed them and shall lead them unto living foun-	30.5.
i	tains of waters: and God shall wipe taway all tears	Is.40.11.
1	from their eyes.	t Is.25.3.
١	CHAPTER VIII.	,
1		
	1 At the opening of the seventh seal, 2 seven angels had seven trumpets given them. 6 Four of them sound their trumpets, and great plagues follow.	
i	3 Another angel putteth incense to the prayers of the saints on the golden	
	altur.	CHAP. 8
	A ND when he had opened the seventh a seal, there	
	A was silence in heaven about the space of half an	d

was silence in heaven about the space of half hour. 2 And I saw the seven angels which stood b before b La.1.19

God; and to them were given seven c trumpets. 3 And another angel came and stood at the altar, hav-

ing a golden censer; and there was given unto him much incense, that he should a offer it with the e pray- d or, add it ers of all saints upon the golden faltar which was bee c.5.8.

fore the throne. 4 And the smoke of the sincense, which came with f c.6.9. the prayers of the saints, ascended up before God out g Ex.30.t. of the angel's hand.

Ver. 14. Out of great tribulation .- Woodhouse, "out of the great tribula-

Ver. 15. Day and night-i. e. continually, as the Jewish worship was contimed—in his temple.—Compare chap. xxi. 3, 4; xxii; 1, &c. Ver. 16. Neither shall the sun light.—Woodhouse, "strike on them"—Nor any heat.—Woodhouse, "burning." These expressions evidently refer to

that fatal disorder, the sun-stroke, so common in hot countries. See 2 Kings

CHAP. VIII. Ver. 2. Seven angels, &c .- The seven angels that appear upon the scene are the seven spirits of God sent forth into all the earth; and none of them are the same as the four living ereatures, who were in the midst of the throne and round about the throne.—Seven trumpets.—Commentators, with considerable variance in the details, are of one mind that the first four trumpets denote the successive events which caused the downfall of Rome,

and that the fifth and sixth trumpets, or the first and second wo, characterize We state and Turkish power.—Keith.
Ver. 3. And stood.—Woodhouse, "was stationed."—A golden censer.—These censers, Loienna remarks, are "the same with the vials full of odours. chap. v. 8, which are there explained to mean a sort of curs moon plates, or sourcers. The offering increase on the golden altar, seems to determine this allusion to the constant offering of increase in the temple, and not to the ser-

vice peculiar to the high priest on the day of expiation; and fully shows the propriety of this vision, in not representing the high priest, which in this vision would have been the Lamb, as personally officiating in this act of worship."

— Of all saints.—Woodhouse, "all the saints."

A M. cic. 5 And the angel took the censer, and filled it with
400.

5. fire of the altar, and cast it h into the earth: and i there
were voices, and thunderings, and lightnings, and an
earthquake.

h or, upon. 6 And the seven angels which had the seven trum-

i c.16.18. pets prepared theniselves to sound.

j 28a.22.8. 7 The first angel sounded, and k there followed hail k 12a.33.22 and fire mingled with blood, and they were cast upon 1 1s 2.13. the earth: and the third part of trees 1 was burnt up,

m Je. 51.25. and all green grass was burnt up.

n Am.7.4. 8 And the second angel sounded, and as it were a 6 Ex.7.19. great mountain m burning with fire was cast into 21. ethe msea: and the third part of the sea became ethologic.

Ver. 5. And filled it with fire of the altar.—As there was no fire upon the golden altar, this must refer to the altar of burnt-offering, which, as well as the other, appears to have had a place in the heavenly temple. See chap, vi. 9. Upon that after the sacred fire was constantly kept burning. Lev. vi. 13.—And cast it into—Margin, "upon"—the earth.—And cast it into—Margin, "upon"—the earth.—And cast what? Not the

censer, but the fire, or rather some remnant of the burning incense.

Ver. 7. Hall and fire.—[This refers to the irruptions of the lanbarous nations into the Roman engine, from A. D. 38 to 412; and principally to the incursions of the Goths under Alaric, who, after spreading desolation by fire and sword throughout the provinces, took and plandered Roma, A. D. 410, and slew all, without distinction of rank, sex, or age.]—Bagsite. To use words in more direct comment, we read thus the sum of the matter:—"The Gothic nation was in arms at the first saund of the trampet, and in the ancommon severity of the winter they rolled their ponderous wagons over the broad and tey back of the river. The fertile fields of Phoeis and Beotha were crowned with a leduge of birbarians: the males were massacrea; the females and cattle the of the flaming villages were driven away. The deep and bloody traces of the march of the Goths could easily be discovered after several years. The whole territory of Aftica, was blasted by the banding presence of Alaric. The most fortunate of the inhabitants of Corinth, Argos, Sparta, were saved by death from beholding the configuration of their critics. In a season of such extreme heat that the beds of the rivers were try, Alaric invaded the dominion of the West. A seeluded 'old man of Verona' pathetically is uncerted the face of his contemporary trices, which must blaze in the configuration of the rehoic counter.

try. And the emperor of the roomans near against the artists of Germany; from the "A furtious tempest was excited among the nations of Germany; from the northern extremity of which the barbarians marched almost to the gates of Rome. They achieved the destruction of the west. The dark cloud which was collected along the coasts of the Baltic, birst in thunder upon the banks of the Upper Dambe. "The pastures of Gaul, in which flocks and heids grazed; and the banks of the Rhine, which were covered with elegant houses and well cultivated farms, formed a scene of peace and plenty, which was suddenly changed into a descri, distinguished from the situate of nature only by smoking rutins. Many cities were cruelly oppressed or destroyed. Many thousands were inhumanly massacred. And the consuming flames of war

spread over the greatest part of the seventeen provinces of Gaal.

"Alaric again stretched his ravages over Italy. During four years, the Goths ravaged and reigned over it without control. And, in the pillage and Arc of Rome, the streets of the city rere fitted with dead bodies: the flames consumed many public and private buildings; and the ruins of a palace remained, after a century and a haft) a stately monument of the (active conflagration."—(iibbon's History.—And they were cast.—Namely, the hail, and fire, and blood. Doddridge, "It was cast," incaning the storm, or perhaps the incense.—Upon the earth.—Woodhouse, "Upon the land," as distinguished from the sea, rivers, &c., ver. 8–10.

guished from the sea, rivers, &c., ver. S=10. Ver. S. A great mountain.—[This is an emblem of a mighty destinctive warter; and seems to refer to Attia and his Huns, who, after Alarie, ravaged the empire during fourteen years, massaring, plundering, and destroying all before him in the most barbarous manner. This period probably includes the calamities which befell the empire from A. D. 42 to 450 [—Pagster.—The third part of the sia became blood.—This has an evident allusion to one of the miracles wrought in Egypt. See Excl. vii. 80, 21.—The third part.—This is an expression not uncommon with the prophetic writers. See Ezck. v. 12. Zech. xii. 8, 9, &c.

A. D. cir.

96.

p 1s.14.12.

c. 9. L.

o De. 29, 18

Am.5.7.

He. 12.15.

r Ex. 15 23

9 And the third part of the creatures which were in t the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell P a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the

tountains of waters;

11 And the name of the star is called 9 Wormwood; and the third part of the waters became r wormwood: and many men died of the waters, because they were nunde bitter.

12 And the fourth angel sounded, and the third part of the sun s was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

CHAPTER IX.

At the sounding of the fifth angel, a star falleth from heaven, to whom is given the key of the bottomless pit. 2 He openeth the pit, and there come forth locusts like scorpious. 12 The first wo past. 13 The sixth trumpet soundeth. 11 Four angels are let loose, that were bound.

ND the fifth angel sounded, and I saw a star a fall from heaven unto the earth: and to him was given the key of the bottomless b pit.

Jc 9.15 23.15. s Is. 13. 10. Je 4.23. Fize.32.7,

Joel 2.10. Am. S.9. t c.14.6.

CHAP. 9. a Lu. 10.18.

c.5.10. b c.17.8. 20.1.

Ver. 9. Which were in the sea, and had life.—Doddridge, "Which had life in the sea;" i. e. which lived in the sea. This, as some think, refers parti-

cularly to the maritime parts of the emisire; but see chap, xvii, 15. Ver. 10. A great star.—"A star, in prophetic language, signifies a prince, or leader."—Woodhause. Of Genserie, Gibbon says, "The terrible Genserie, a name which, in the destruction of the coman Empire, has deserved an equal rank with Alaric and Attila." [This seems to refer to Genseric, who, soon after Attila's retreat, unexpectedly invaded the entrire with 300,000 Vandals and Moors, besieged and took Rome, and abandoned it to the ravages of his troops, from A. D. 450 to 456. As this assault was made at the source of the Roman power and prosperity, and his lewas a Ligoted Arian, and a cruel per-secutor of the orthodox, he may justly be said to porson the fountains. I—B. Ver. 12. And the third part of the sm.—'Darkening, similing, or setting of

the sun, moon, and stars, (says Sir Isaac Newton,) are put for the setting of a kingdom, or the desolution thereof, proportional to the darkness." And when darkness is opposed to light, (Mr. Dauhuz observes,) "as light is a symbol of of joy and safety, so darkness is a symbol of misery and adversity. Isa xiii. 10, 11. Jer. xiii. 16. Ezek. xxxii. 7, 8) From the entered Rome, its strength and glory rapidly diminished. From the time that Genseric "Genseric (-ay) Bishon Newton1 left the western empire in a weak and desperate condition. It struggled hard, and gasped, as it were, for breath, through eight short and turbulent reigns, for the space of twenty years, and at length expired in the year 476, under Mornyllus, or Augustulus, as he was named in derision, being a diminutive Augustus. This change was effected by Odoacer, king of the Heruli, who coming to Rome with an army of barbarians, stripped Momyllus of the Imperial robes, put an end to the very name of the western empire, and caused himself to be proclaimed king of Italy." His reign was indeed but His reign was indeed but short; for, sixteen years afterwards, he was slain by Theodoric; who, in A.D. 482, founded the kingdom of the Ostrogoths, which continued about 60 years longer. "Thus was the Roman sun extinguished in the western empire, (contranes the Bishop,) but the other lesser luminaries, the moon and stars, still subsisted, for Rome was still allowed to have her sengte and consists, and other subordinate manistrates, as before." Thus the glory of Rome continued to decline, until, in AD 555, it was made a province of the Eastern empire, under Jostin II., and gowerned by a diske, who was himself subject to the Exarcine are in of Rayenna, which Rome had been used to govern.

CHAP. IX. Ver. 1. The bottomiess pit. - Woodhouse, "The pit of the

680 REVELATION IX.

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2 And he opened the bottomless pit: and there arose A. M. cir. 4100 a smoke out of the pit, as the smoke of a great furnace; A. D. cir. 96

and the sun and the air were darkened by reason of

the smoke of the pit. c Joel 2.2. 3 And there came out of the smoke locusts dupon the

earth: and unto them was given power, as the scord Ex.10.4. pions c of the earth have power.

4 And it was commanded them f that they should not hurt the grass of the earth, neither any green thing, e ver. 10. neither any tree; but only those men which have not the scal s of God in their foreheads.

f c.6.6. 5 And to them it was given that they should not ki J them, but that they should be tormented five months: g Ex.12.23. and their torment was as the torment of a scorpion, Job 2.6.

Eze. 9. 1. when he striketh a man. c.7.3. 6 And in those days shall men h seek death, and shall not find it; and shall desire to die, and death shall flee h Job 3.21.

Je.S.3. from thera. 7 And the shapes i of the locusts were like unto horses Joel 2.4. prepared unto battle; and on their heads were as it

were I crowns like gold, and their faces k were as the Na.3.17. faces of men.

8 And they had hair as the hair of women, and their k Da.7.4,8. teeth I were as the teeth of lions. 9 And they had breast-plates, as it were breast-plates

Ps.57.4. of iron; and the sound of their wings was as the sound Jeel 1.6. of m chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and a their power was to m Na.2.4. n ver.5 hurt men five months.

bottomless deep." That this refers to the pit or abyss of hell, see chap. xx. 1-3; and 2 Peter ii. 4.

Ver. 3. Unto them was given power, as the scorpions.—Locusts, it is well known, never attack man, but only the fruits of the earth, on which he lives scorpions, on the other hand, do not attack the fruits of the carth, but annuals only; and their sting is seldom fatal, except in the hottest climates, particularly Africa. These circumstances all agree to those mystical locusts-the Saracens.

Ver. 4. That they should not hart the grass .- [The " falien star" probaby denotes the bishop and church of Rome, which, by the corruptions of which it was the source, centre, and principal support, opened the door for Mahomet and his imposture, which is represented by the smoke ascending from the bottomless pit. The 1970-88 are the great armies of Arabians, which the impostor raised, to spread desolation through the nations; and it is remarkable, that when Yezed was marching his army to invade Syria, Abub ker charged him to destroy no palm-trees, nor burn any fields of corn, to cut down no fruit-trees, nor do any mischief to eattle, only such as he killed to cat. |-Barster.—But only lines nen, &c.—Corny and dolarions Christians; against whom the Saracens chiefly prevailed. Lamman says. "The inflict a laws of the Mahom tans make a distinction between the Harbt, including to a theirst and idolaters; and the "neople of a book," including Jews and Christians. These were to be compelled to enhance Mahometanism, or to zero a

tribute, and then to be allowed to follow their own religion; but the Harbi had no toleration. Ver. 5. And to them it was given that they should not kill them .- West

and Woodhouse, "Not that they should kill them, but," &c. [Should not hall them as a political body, state, or empire; and accordingly, however they desoluted the Greek and Latin churches, they could not extirpate them, nor gave possession of the empire. - Five months. - Five prophetical months, each consisting of 30 days, and each day denoting a year, amounting to 150 years. and accordingly, from the time that Mahomet began to propagate his impos ture, A. D. 612, to the building of Bagdad, when they ceased from their tax i-

ges, A. D. 763, are just 150 years.]—Bagster. Ver. 9. Chariots of many horses—"Chariots and many horses rushing to war."-Doddridge.

REVELATION, IX.	681
11 And they had a king "over them, which is the angel of the bottomless pit, whose name in the Hebrew tangue is Abaddon, but in the Greek tongue hath his	A. M. cir. 4100. A. D. cur 96.
name? Apollyon. 12 One 4 wo is past; and, behold, there come two woes more hereafter. 13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is be-	p That is a de- stroyer.
fore God. 14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.	g c 8.13. r Ge 2 14. Je.51.63. c.16.12.
15 And the four angels were leosed, which were prepared 3 for an hour, and a day, and a month, and a year, for to slay the third t part of men. 16 And the number of the army u of the horsemen	s or, at. t c.8.79
were two hundred thousand v thousand: and I heard the v number of them. 17 And thus I saw the horses in the vision, and them	Da.11.40.
that sat on them, having breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of *lions; and out of their mouths	x 1 Ch.12.8.
issued fire and smoke and brimstone. 18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.	Js.5.23,29 y Is.9.15. Ep.4.14.
19 For their power is in their mouth, and in their tails: for their tails y were like unto serpents, and had heads, and with them they do hurt.	z Je.5 3. 5.6.
20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and	a Le.17.7. 1Co.10.20. b Ps.135.15.

Ver. II. And they had a king over them.—And who was be? "The angel of the bottomless pit," whose name, both in Greek and Hebrew, signified "The Destroyer." This should seem to be the same who had the key of the bottomless pit; and Mr. Lowman explains it to mean, "that evil spirit, the prince of the powers of darkness, who, from the constant evils he is designing and doing in the world, is called The Destroyer." So Woodhouse. Agur says of the literal locusts, that they have no king, (Prov. xxx. 27,) which marks another distinction between the literal and figurative locusts. -Abaddon and

b idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

Apollyon bolt signify "a destroyer," as in the English margin.

Ver. 14. The four angels that are bound IN—Doddridge, "by;" Wood-house, "a:"—the great river Euphrates—A famous river, which had its rise in Paradise, (Gen. ii. 14.) and runs through the frontiers of Cappalocia, Syria, Arabia Deserta, Chaldea, and Mesopotamia, and falls into the Persian Gulf.

-Calmet.
Ver. 17. Having breast-plates of fire.—[This appears to point out the scarlet, blue, and yellow colours, for which the Turks have always been remarkable. The "four angels bound in the Euphrales" denote their four sultanies bordering on that river, where they were confined till after the period of the Crusades. The time for which they were prepared, "an hour, and a day, and a month, and a year," computing a year for each day, amounts to 591 years 15 days; and from their first conquest over the Christians, A.D. 1281, to the taking of Camenice from the Poles, A. D. 1672, which was the last con-quest by which their dominion was extended, is exactly that period. J-B. Ver. 19. Ant. had heads.—Doddridge. "having heads;" i.e. in their tails.

So Pliny describes the amphishera; but this seems to have been a mistake. Yer. 20. Aut the rest of the men—That is, (says Mr. Puller,) of the men who had not the seal of God in their foreheads, who were not killed by these

plagues, repented not. As those that were killed were the Eastern Roman

889 REVELATION, N. A. M. cir. 21 Neither repented they of their murders, nor of 4100.

their c sorceries, nor of their formication, nor of their 1). cir. 96. thefts. CHAPTER X. c s. 22.15.

1 A mighty strong anged appearath with a book epen in his hand. 6 He swear-ch by him that leveth for ever, that there shall be no more time. 9 John is communical to take and earthe book in

ND I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face b was as it were the C11AP, 10. sun, and his feet as pillars of fire :

2 And he had in his hand a little book open; and he a Eze.1 25. set his right foot upon the sea, and his left foot on the

5 Mat 17 2 earth. c.1.15,16. 3 And cried with a loud voice, as when a lion roar-

eth: and when he had cried, seven thunders cuttered c c 8.5:14.2. their voices. 4 And when the seven thunders had uttered their

d Da 8 26. voices. I was about to write; and I heard a voice 12.4.9. from heaven saving unto me. Seal due those things which the seven thunders attered, and write them not.

e Ex.6.8. 5 And the angel which I saw stand upon the sea and De.32.40. upon the earth elitted up his hand to heaven,

6 And sware by him that liveth for ever and ever, f. Ne.9 6. who created heaven, and the things that therein are, c.11.7. and the earth, and the things that therein are, and the sea, and the things which are therein, g that there

g Da.12.7. should be time no longer: 7 But in the days of the voice of the seventh hangel, b c.11.15.

when he shall begin to sound, the mystery of God i Ro.11.25. should be finished, as he hath declared to his servants Ep.3.5..9. the prophets.

8 And the voice i which I heard from heaven spake unto me again, and said. Go and take the little book

Empire, with the Greek church, as connected with it; so those that were not killed were the Western Roman Empire, with the Latin church -- Worship devils.-Gr. "demons;" i. e. according to Lowman, "angels and the souls of departed men's sinteners, we lear, as well as suits.

Ver. 21. Nor of their sorteries.—We know that, in the middle ages, what is called the black ort, was much studied and practised in all its branches.

But Lowman understands this of poisonings.

ver.4.

CHAP, X. Ver. 1. His feet-i. c. his legs and feet, like pillars and pedestals of burning flame. Ver. 3. Seven thunders uttered their voices.-" Seven" being the number

of completion, it may seem to imply a fremendous thunder-stein, attended by vorces from heaven. These voices were not merely inarticulate sounds, because John was about to write them, till be was forbidden. Ver. 5. Lifted up his hand—See Gen. xiv. 22. Dout. xxxii. 40. Ezek. xx. 5.—Sir U. Jones. at a period of mature judgment, (says his biographer) considered [this passage] as equal in sublimity to any in the inspired writines, and

far superior to any that could be produced from mere human compositions.

Ver. 6. That there should be time in longer—i.e. no longer delay, as Dodd-ridge and (ill explain it; or, as Daubug, Lorman, and Bishop Newton ex-plain it. "the time (of those judements) shall not be yet." The word ren-dered "time," (Gr. chronos) we are assured, sometimes signifies delay; which gives a variety in rendering, with no great difference in the general meaning. ["The time should not be yet," that is, the time of those glorious things

1995. I he time should not be yet. That is, the time of those grounds image with which the "mystery of God should be finished." |— Bazster. Ver. 7. When he shall begin to sound.— Woodhouse, "When he is about on to sound." The seventh angel, we must remember, was to announce the Millennium, in which the mysteric must remember, was to announce the Millennium, in which the mysteric must remember, was to announce the Millennium, in which the mysteric must remember. tery of God should be completed.

Ver. 8. Little book .- [This little book was a kind of appendix to the larger book, and appears to have contained the former part of the succeeding chapter,

D. eir.

96.

3.14.

c 21.15.

Da. 7, 25.

unit rw

may po

lö.

i Is.22.12.

treo wit 1 50 565

which is open in the hand of the angel which stand- : A. M cir. eth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take

k Eze.3.1 kit, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand. and ate it up; and it was in my mouth sweet as honey: CHAP, 11. and as soon as I had eaten it, my belly was bitter. a Zec.2 l.

11 And he said unto me. Thou must prophesy again before many peoples, and nations, and tongues, and kings. b Fize.40.

CHAPTER XI.

c Fize.40. 3 The two witnesses prophesy. 6 They have power to shut heaven, that it rain 7 The beast shall fight against them, and bull them. 8 They lie unburi-17...20. el. If and after three days and a half rise again. If The second wo is past. If The second trumpet soundeth. e 1.0.21.71.

ND there was given me a reed a like unto a rod: and the angel-stood, saying, Rise, and measure g or, give b the temple of God, and the altar, and them that worship therein.

2 But the court c which is without the temple dleave out, and measure it not; for "it is given unto the G. ntiles; and the holy city shall they tread under I foot h Mat.18. forty and two months.

3 And I will a give power unto my hatwo i witnesses, and they shall prophesy a thousand two hundred and i cont threeseore days, clothed in jeackcloth.

(ver. 1-14;) which is an important supplement to the ninth chapter, as it gives a general account of the state of the western church, and all connected with it, during the period of the fifth and sixth trumpets.]-Bagster.

Ver. S. Make the belly bitter.—It was sayn transfes, 1-Basser.

Ver. S. Make the belly bitter.—It worknows, "embitter thy stomach." so in next verse—"my stomach was embittered." Mr. Faller remarks—"The same desire of understanding the fitting state of the clurch, which made him (John) weep, when no one was found worthy to open the scaled book, (chap. v. 4.7 must make him rejuice when an open book was put into his hand, with a direction to eat it; but when he came to digest it, and to perceive the corruptions and persecutions that should prevail and for so long a period retail the progress of the good, it would be grievers to lim." It was "sweet in his mouth," but "in his bells hitter."

Ver. 19. And ate it vep.—This language is not peculiar to St. John: it occurs frequently in the Old Testament, particularly in Ezek. iii. 1-3, which is doubtless here alluded to. It also uppears common among the Eastern na-tions. So the Tarks say of the Tartars, that other nations had their learning in their books; but the Tartars had ratery their books, and had their wisdom in their breasts, from whence they could easily draw it out as they had oc-

casion."

Ver. 11. Thou must prophery again before—(Gr. epi)—Doddridge, "to." Blackwall, "concerning." Mede here infers, "that the apostle is about to go over the same period of time he had before been discoursing of, giving an account of the state of the church, as he had just done of the empire." account of the state of the commencement of Popery.

CHAP, XL, Vet. 1. A read (or came) the unto a rad—i. e. a measuring rod.

—Worship therein.—Gr. "in it."

Ver. 2. The court which is without-That is, the outer court : see Ezek. xhi. 14, 20 .- Given unto the Gentiles .- This intimates, that the greater part should be only Christians in name, but Gentiles in wickedness, idolatry, and persecution; which should continue 42 months, or 1260 prophetical days, or years, durine which a succession of winesses should be raised up to hear testimony to the truth. This refers to the idolatry and tyranny of the church of Rome; and is probably to be dated from the time the pope became universal bishop, A. D. 606, or when he was established a temporal prince, A. D.

756.]—Bagster.
Ver. 3—7. "The import of these verses is, (says Mr. Fuller.) that during the long period of Papal corruption and persecution, God would have his long period of Papal corruption and persecution, God would have his faithful witnesses, who should beer testimony against it, though it were in

REVELATION, XI.

A. M. cir. 4 These are the two kolive trees, and the two can 4100. dlesticks 1 standing before the God of the earth. A D. cir 96. 5 And if any man will hurt them, m fire proceedeth

ont of their mouth, and devoureth their enemies: and k Je.11.16 if any man will hurt them, he must in this manner be Zec.4.3, 11,14. n killed.

6 These o have power to shut heaven, that it rain not l c.1.20. in the days of their prophesy: and have power over m Ps.18.8 waters p to turn them to blood, and to smite the earth

with all plagues, as often as they will. g. No.16,35. 110.6.5. 7 And when they shall have finished their testimony.

the beast 4 that ascendeth out of the bottomless pit o 1 Ki,17.1. shall make war against them, and shall overcome p. Ex.7.10. them, and kill them.

8 And their dead bodies shall lie in the street of the a c.17.8. great city, which spiritually is called 'Sodom and

Egypt; where also our Lord was crucified. r Da.7.21. Zec.112. 9 And they of the people and kindreds and tongues No o and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be s He.13.12.

put in v graves. ! Is.1.10. 10 And they that dwell upon the earth shall rejoice

over them, and make merry, and shall send gifts one u Ex.20.2. to another; because these two prophets tormented them that dwelt on the earth. v Ps.79.3.

As, in the language of prophecy, a king denotes, not an individual sackcloth. monarch, but a succession of kings, or a kingdom; so by two witnesses we

of seventy weeks, having proved by the event to be weeks-not of days, but of years, with the other passages above referred to, are sufficient to warand the like explication of the days before us; and we confess that we think Mr. Maitland s late afternot to restrain those days to a literal interpretation, is very forced and unnatural, and contrary to historical facts. These mystical numbers seem also to correspond with Damiel's "time, (two) times, and the dividing of time"—i. e. half a time.—Clothed in sackcloth.—This was the established costume of mourning and distress; 2 Sam. iii. 31. 1 Kings xx.

 xxi. 27. Job xvi. 15. Ps. xxx. 11. &c.
 Ver. 5. Fire proceedeth out of their mouth.—Compare Jer. v. 14. See also lsa. x. 16, 17. — He must in this menner be killed.—Woodhouse, "Thus must be be slain."

Ver. 6. To shut heaven, &c.—Judge Hale seems to think, Fiat this implies that the witnesses should have in them the spirit of Moses and Elijah. So John the Enpits it is called by our Lord Elies, Mat. xi. 14.

Ver. 7 When they shall have finished.—Woodhouse. "When they shall be finishing." Mr. Lowman says, "The original may mean the time of their testimony, as well as the end of it." See Mat. x. 19.—The beast, &c.—See chap, xiii. 1, &c.

Ver. 8. The great city-i. e. Rome; "not in respect of its buildings, or its inhabitants, but as the head of the Antichrisaan community."-Fuller.— Spiritually is called Sodom and Laypt.—This shows that these expressions are not to be taken literally, but figuratively. The inhabitants of this city shall be as yile as Sodom for uncleanness, or Egypt for idolatry, or Jerusalem, when they crucified the Lord.

d ver.9.

REVELATION, XII. 11 And after three days and a half the Spirit woff A. M. chr. 4100. life from God entered into them, and they stood upon A. D. cir. their feet; and great fear fell upon them which saw 96 w Eze.21.5. 12 And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to x 1 Th.4.17. heaven in a x cloud; and their enemies y beheld them. 13 And the same hour was there a great earthquake, y Mal. 3.18 and the tenth part of the city fell, and in the earthz c.16.19. onake were slain a of men seven thousand: and the a names of remnant were affrighted, and gave b glory to the God men of beaven. 14 The second c wo is past; and, behold, the third b 1526.15, we cometh quickly. c.14.7. 15 And the seventh 4 angel sounded; and there were c c.8.13. great voices in heaven, saving. The kingdoms of this world are become the kingdoms of our Lord, and of a c.10.7. his Christ; and he shall reign for ever and ever. e c.12.10 16 And the four and twenty gelders, which sat before f Da.2.44. God on their seats, fell upon their faces, and worship-7.14,18,27 ped God, 17 Saying, We give thee thanks, O Lord God Alg c.4.4. mighty, which hart, and wast, and art to come; beh c.16.5. cause thou hast taken to thee thy great power, and i c.19.6. hast i reigned. 18 And the nations were Jangry, and thy wrath is | ver.9. come, and the time k of the dead, that they should be k He.9.27. judged, and that thou shouldest give reward 1 unto thy 1 c.22 12 servants the prophets, and to the saints, and them that fear thy name, m small and great; and shouldest m c.19.5. destroy them which a destroy the earth. n or, cor-19 And the temple of God was ovened in heaven. rupt and there was seen in his temple the ark of his testament: and there were plightnings, and voices, and o c.15.5,5. thunderings, and an quarthouse, and great hail. p c.S.5. CHAPTER XII. q c.16.18,21. A woman clothed with the sun travaileth. 4 The great 'ed dragon standeth before her, ready to devour her child. 6 When she was delivered she fleeth into the wilderness. 7 Michael and his angels fight with the dragon, and pre-13 The dragon being cast down into the earth persecuteth the woman.

ND there appeared a great a wonder in heaven; a woman b clothed with the c sun, and the moon CHAP. 12. under her feet, and upon her head a crown of twelve

ם חד, פוניח. 2 And she being with child cried, travailing in birth, b Is.54.5

and pained to be delivered. c Pa.84.11. Mal.4.2. 3 And there appeared another a wonder in heaven;

and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

Ver. 13. A tenth part—i. e. one of the ten kingdoms mentioned in chap. x:ii. 1. ver. 10. A centin part—1. e. one of the ten kingdoms mentioned in Casp. Xii. 1. Ver. 16. Sat before God on their seats.—Greek, "Thrones," as in chap. iv. 4. Ver. 18. Should be judged.—We agree with Lowenan and Fuller, that the judgment here spoken of ver. 18. is not the last judgment, or "the consummation of all things;" but "manifestly refers to the averaging of the martyrs, by the judgments to, be inflicted on the Papal power under the seven wisis,

entecedent to the Millennium."

CHAP XII. Ver. 1. A great wonder.—So verse 3. Meaning, properly, a

type or symbol of Christianity, or the Christian church. Ver. 2. And pained. Doddridge, "in agony." Vor. 3. A great red drugon.-The redness here is properly that of fire.

REVELATION, XII. 686 4 And his tail edrew the third part of the stars of A. M. cir. 4100. heaven, and did cast them to the earth: and the dra-A. D. eir. gon stood before the woman which was ready to be 96. delivered, for to devour her child as soon as it was 1s 9.15 5 And f she brought forth a man child, who gwas to rule all nations with a red of iren: and her child was 1s.7.14 caught up unto God, and to his throne. 6 And the woman fled into the wilderness, where she

g Ps.2.10. hath a place prepared of God, that they should feed her there ha thousand two hundred and threescore days. h c.11.3. 7 And there was war in heaven: Michael and his an-

gels fought against the dragon; and the dragon fought and his angels, i Ge.3.1.4 8 And prevailed not; neither was their place found

any more in heaven. 9 And the great dragon was cast out, that old i scr-Jn.S.44. pent, called the Devil, and & Satan, which deceiveth the whole world: he was cast out into the earth, and

k Zec.3.1. his angels were cast out with him. 10 And I heard a loud voice saving in heaven, Now is come salvation, and strength, and the kingdom of e.t1.15. our God, and the power of his Christ: for the accuser of our brethren is cast down, which accuseth them

m Ro.S.33, before our God day and night. 11 And they overcame in him by the blood of the Lamb, and by the word of their testimony; and they n Lu.14.26 loved not their lives nunto the death.

dragon is properly an enormous serpent. If the great red dragon, with seven heads and ten horns, intend, as we conceive it does, the demon of Paganism under the old Roman empire, his waiting to destroy the new-born child of Christianity must represent his watchful cruelty during the ten Pagan persecutions. After this, when he was cast out of heaven, and Paganism was subdued under the establishment of Christianity, he raged the more: first, in attempting to revive the old system of idolatry under Julian the apostate; and afterwards, in corrupting the Christian church itself by heretical doctrines and secular ambition, until at length the same spirit animated and inspired the Papal monster; the woman (i. e. the true church) who had hidden herself as well as she could hitherto, was now upborne, as upon engles' wings, to her refuge in the will-lerness, during the reign of Antichrist, and the testimony of the witnesses; all being coofined to the same period of 1260 days, or years; or, as expressed in verse 14, for a time, and times, and half a time, i. e. three prophetic years and a half.

Ver. i. His tail drew the third part of the stars of heaven.—This may probably allude to his seduction of that part of the heavenly host "who kept not their pist estate." for he was a liry and a tempter from the beginning; or it may refer to those stars of the Christian church below, which he had se-

duced into error and worldly andition; for we know, from other Scriptures, he lied in wait, "seeking whom he may devour."

Ver. 5. A nagnezithe—Dodd/ridge, "a masculine son," which is literal.— And her child, &c .- Some place these words to the end of verse 6. in a parenthesis. Loreman and Fuller refer this masculine child to the seed of the church mentioned in the close of the chapter. "It was this seed (sa is the latter expositor) that the dragon aimed, by persecution and corruption, to de-stroy. This child was born to rule; not, however, at present; for if so, there had been no need of his being caucht up to the throne of God, nor for his mother's flying into the wilderness for 1260 years. It is at the end of that period that the man-child, or the seed of the church, shall rule; and this accords with Daniel vii. 27. The Engdom and dominion shall be given to the people of the sunts of the Most High."

Ver. 6. Fled into the wilderness. -By a wilderness, in Scripture, is always meant a place barren, and destitute of human food. See Isa. xli. 19, 20. Ezek.

xx. 35. Hos. ii. 14, 15.

REVELATION, XIII.	687
12 Therefore *rejoice, ye heavens, and ye that dwell in them. Wo *r to the inhabiters of the earth and of the sea! for the devil is come down unto you, having	A. M. cir. 4100. A. D. car. 96.
great wrath, because the knoweth that he hath but a short time. 13 And when the dragon saw that he was cast unto	o Ps.96.11. Is 49.13.
the earth, he persecuted the woman which brought	
14 And to the woman were given two wings of a	
into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. 15 And the serpent cast out of his mouth water as a	r Is.40.31.
flood safter the woman, that he might cause her to be	s Is.59.19. t Ge.3.15.
16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which	
the dragon cast out of his mouth. 17 And the dragon was wroth with the twoman, and went to make war with the remnant of her seed,	-
which keep the commandments of God, and have the testimony of Jesus Christ.	CHAP. 13
CHAPTER XIII.	
1 A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his power. If Another beast cometh up out of the earth: If causeth an image to be made of the former beast, 15 and that then should worship it, 16 and rec ive his mark.	a Da.7.2,
A ND I stood upon the sand of the sea, and saw a beast a rise up out of the sea, having b seven heads	b c.12 3. 17.3,9,12.
and ten horns, and upon his horns ten crowns, and upon his heads the name of blaspheny.	c or, name
2 And the beast which I saw was dlike unto a leo- pard, and his feet were as the feet of a bear, and his mouth as the mouth of a hon: and the dragon e gave	
him his power, and his f seat, and great authority. 3 And I saw one of his heads as it were * wounded to	
3 And I saw one of his heads as it were a wounded to	

power unto the beast: and they worshipped the beast, in c.17.8.

Ver. 14. Two usings of a great eagle.—To be borne on eagles' wings, implies divine miraculous deliverance. See Evol. xix. 4. Isa. xi. 51. &c., Ver. 15. Water as a Rood.—Doddridge and Woodkouse. "Tike a river."

death; and his deadly wound was healed: and all the

4 And they worshipped the dragon which gave

world wondered hafter the beast.

CHAP. KIII. Ver. I. A breast rise. Thus a rank in thousans as a panel's fourth beast, (Da. vii. 7.) is the Roman or Latin empire, whose capital was seated on seven bills, was divided into ten kinzdoms, and received its power from "the dragon," or the idolatrous heathen empire. Both imperial and panel Rome baye armogated to themselves the most blasphemous titles; and the number of pious Christians who have fallen a sacrifice to the latter is incalculable. The term of his power also exactly coincides with that during which "the two witnesses prophesied in sackcloth." Chap. xi. 3.]—Bagster.—Out

of the sea.—See Dan. vii. 2, 3.

Ver, 2. Leonard,—Says Diodati, the three several figures of the beasts which represented the monarchies of the Chaldeans, Persians, and Greenins, (Dan. vii. 4, 5, 6) are here all put together, to describe Rome, as if it were an abbreviate and a gathering together of the tyramy, cruelty, and ravenousness of all the former empires.—His sent.—Grade, "this three "an array of all the former empires.—His sent.—Grade, "this three "as here." as here.

abbreviate and a gathering together of the tyranny, cruelty, and ravenousness of all the former empires.—His scat.—Greek, "his throne," as before. Ver. 4. Worshipped the dragon.—Dragon, or serpeat-worship, has been carried to an awful enormity in the Pagan world. The learned Bryant thinks it prevailed almost universally in the eastern world, and names many countries which adopted it, particularly Egypt.

I saving. Who is like unto the beast? who is able to A. M. cir.

make war with him? A. D. cir.

5 And there was given unto him a mouth I speaking 96. great things and blasphemics; and power was given i c.17.14. unto him to k continue I forty and two months.

j Da.7.8,11, 6 And he opened his mouth in blasphemy against 11.: 6. God, to blaspheme his name, and his in tabernacle. k or, make

and them that a dwell in heaven. war. 7 And it was given unto him to make war o with the c.112.3

saints, and to overcome them; and power p was given 12.C. m Col.2.9. him over all kindreds, and tongues, and nations. He.9 11, 8 And all that dwell moon the earth shall worship 21. him, whose names are not written in the book 9 of

n He.12.22. life of the Lamb slain from the foundation of the 23. o Da. 7. 21. world.

9 If any man have an ear, let him hear. 12.17.

10 He sthat leadeth into captivity shall go into capp La.1.6. tivity: he that killeth with the sword must be killed α Da.12 L c.21.27. with the sword. Here is the "patience and the faith r c.17.3.

of the saints. s 1s.30.1. 11 And I beheld another v beast coming up out of the t Ge 9.6. earth; and he had two horns like a lamb, and he spake

u He.6.12. as a dragon.

v c.11.7 12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which w ver.3. x Mat.24. dwell therein to worship the first beast, whose deadly

wound was whealed. 2 Th. 2.9. 10.

13 And he doeth great x wonders, so that he maketh

Ver. 8. Whose names are not written, &c .- Doddridge, "Whose names are not written in the book of life of the Lamb, who was slain, from the foundation of the world." In the parallel passage, ch. xvi. 8, it is said, "whose names are not written in the book of hle, from the foundation of the world." So, in this place, the Unitarian version reads—"was not written, from the foundation of the world." dation of the world, in the book of life of the Lamb that was slain." Pye Smith pronounces "a just translation."

Ver. 10. He that leadeth, &c.—Copingare Isaiah xxxiii. 1. Mat. xxvi. 52. Ver. 10. Ho that leadeth, &c.—Copingare Isaiah xxxiii. 1. Mat. xxvi. 52. Ver. 11. Another beast.—Many cxylain this second heast, which is also called "the false prophet." (chap. xiz. 20.1 to be Mahomet., or Mahometanigm; and Woodhouse connects Popery and Mahometanism, as the two horns of the Antichristian beast-east and west-and, it must be admitted, both arose about the same time, i. e. early in the 7th century. This second beast, however, is represented as fully co-operating with the first; whereas history informs us that Popery and Mahometanism never acted in conjunction, but always in opposition. - He had two horns like a lamb, and he spake as a dragon.-On this passage, Woodhouse says, "It has been a favourite object with some very respectable modern writers, to represent the infidet democratie power, which appeared at one time to spring up with the French Revolu-tion, as fulfilling this prophecy of the false prophet. I will propose a few rea-sons to slow why it cannot be so. I. The horns like a lamb denote an ecclesiastical power; but the French power is wholly civil, and it imposes no religion on the compared.—2. There are in this infidel attempt no pretended unracles, or heavenly commission, no "fire from heaven."—3. The French have, indeed, set up an image, a lively representation of the ancient tyrannics; but it is not pronounced sacred, nor is its worship enforced; they require no more than other political conquerors, submission to their civil sceptre; they do not persecute for religion's sake,—4. There is good reason to believe, that as the two beasts are to perish together, (chap. xix. 20,) so their period being of

On the same supert, Fabler says 'I see no solid ground for Fabler's hypothesis of an before King, any more than of an before Katler's ... What is said of the scoffers of the last times, is, indeed, descriptive of what we daily witness; but it is only of individuals that these things are spoken. Infidelity does not appear to be symbolized in the Scriptures, either by a beast, a horn, or a king.

Ver. 13. Great wonders.-This is the same which Paul speaks of, 2 Thess. ii.

fire come down from heaven on the earth in the sight | A. M. cir. of men. A. D. cir. 96

14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the y wound by a sword, and did

v ver.3.12

live. 15 And he had power to give a life unto the image of z breath the beast, that the image of the beast should both speak, and cause that as many as would not a worship

the image of the beast should be killed. 16 And he caused all, both small and great, rich and a c.ta2 poor, free and bond, to b receive a mark in their right

hand, or in their foreheads: 17 And that no man might bny or sell, save he that had the mark, or the name of the beast, or the num-

ber c of his name. 18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

c c 159

9-10. &c., which see, with note. - Maketh fire come down. - An allusion, probably, to 2 Kings i. 10-12.

Ver. 14. That they should make an image to the beast. - Some have explained this, as if this second beast was itself the image of the former, which seems to us not to agree with the text. Middleton, however, in his celebrated Letter from Rome, has drawn a striking parallel between them, that is, between Paganism and Popery, in a great variety of particulars. There, he remarks, we may see "the present people of Rome worshipping at this day in the same temples-at the same altars-sometimes the same images-and [almost] with the same ceremonies, as the old Romans: they must have more chardy, as well as skill in distinguishing, than I pretend to, (says the doctor.) who can absolve them from the same crime of superstition and idolatry with their Pagan ancestors.

Ver. 15. To give life.-Greek, Pneuma, which is either breath or spirit. Says Ligdati, force and vigour to connegand. - Should be killed. - The renalty of denying the divine authority of the church of Rome was always death, and the object of the Inquisition was to enforce this renalty; and in countries where that was not established, the Popish clergy often supplied that

"lack of service."

Ver. 16. To receive (Greek, "to give") a mork, &c.-" We must understand (says Newton) that it was customary among the ancients, for servants to receive the mark of their masters, and soldiers, of their general, and those who were devoted to any particular deity, of the particular deity to whom they were devoted. These marks were usually impressed "on their right hand, or on their foreheads," and consisted of some hieroglyphic characters, or of the name expressed in vulgar letters, or of the name disguised in numerical letters,

according to the fancy of the imposer.

Ver. 17. No man might buy or sell.—This was an ancient form of persecution. Thus the Jews were persecuted by the heather. Prideaux says, Ptolemy Philopater forbad any to enter into his value, who did not sacrifice to the gods he worshipped, thereby excluding them from all legal protection; and he ofterwards ordered all the Jews who applied to be encolled as citizens of Alexandria, to have the form of an izy leaf (the hadge of Eucelas) to be impressed upon them with a mark to moder rain of death. Grad. Connect. ante. c. 215.) So Newton remarks, that Walliam the Conqueror would not allow any to buy or sell, who refused electione to the Apostolic Sec; and Pope Alexander III. forbail any one to traine with the Waldenses. So also the Council of Constance forbals herefics to "enter into contracts, or commerce, &c with Christians.

Ver. 18. Here is wisdom.-Newton remarks, "It was a method practised among the ancients, to denote names by numbers; as the name of *Thorath*, the Egyptian Mercury, by the number 1218; Jupiter, by 737, &c. 1) is led some, even in the first century of Christianity, as mentiored by *Irrapita*, to interpret this number 666, by the name Lateinos, the Latin man, or church,

A. M. cir. 4100. A. D cir. 96

CHAPTER XIV.

1 The Lamb standing on mount Sion with his company. 6 An angel preacheth the gospel. 8 The fall of Babylon. 15 The harvest of the world, and putting in of the sickle. 20 The vintage and wine-press of the wrath of God.

CHAP, 14. a c.5.12.

ND I looked, and lo, a Lamb ^a stood on the mount Sion, and with him a hundred forty and four

b c.7.4. c c.3.12. b thousand, having his Father's name c written in their forebeads. 2 And I heard a voice from heaven, as the voice 4 of many waters, and as the voice of a great thunder; and

d c.19.6. e c.5.8.9. f c 15.3 g ver.l.

I heard the voice of harpers harping with their harps: 3 And they sung as it were a f new song before the throne, and before the four beasts, and the elders : and no man could learn that song but the shundred and forty and four thousand, which were redeemed from

h Ca.1.3. 6.8. 2 Co.11.2 Jn.10.27

the earth. 4 These are they which were not defiled with women: for they are h virgins. These are they which follow i the Lamb whithersoever he goeth. These were i redeemed from among men, being the first-

bought. I Co.6.20. k Ja.1.18. 1 Ps.32.2. m Ep.5.27.

fruits kunto God and to the Lamb. 5 And in their mouth was found no ! guile: for they are without m fault before the throne of God.

Jude 24. n 2 Sa.23 5. 1s. 10. S. o Ep.3.9.

6 And I saw another angel fly in the midst of heaven, having the "everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

so called, because in all countries its services are held in the Latin language. The Greeks, it should be remarked, used all their letters as numerals, in manner following:

Lamed (L) (A) . . Alpha... Tau.... Epsilon (E) Iota (1) Nu . . (N) (0) Omicron

1 suppose this number is mentioned, says Doddridge, to signify, that the appearance of that power, whose efforts were to continue 1259 years, was to happen about 666 years after the date of the Revelation, A. D. 96. And this take to be the grand key by which the era of the fall of Babylon is to be calculated, as it fixes the rise of the beast to the year 756, or thereabouts; when, upon the destruction of the Exarchate of Ravenna, the Pope became a tem-

ouril monarch; that is, in prophetic language, a beast."

CHAP XIV. Ver. 1. Mount Sion.—This must not be taken literally, as that formed but a part of Jerusalem, and would hold no such number of persons; but this evidently refers to the Christian church. See Hebrews xii. 22, 23.

Ver. 2. As the voice of many waters .- The sound here mentioned is compared to the roaring of the sea, and the thunder of the heavens, for its magni-

whose sung, but also the song of Redempton by the boards of Chint.—Four beaves—of "living continues as Moses sung, but also the song of Redempton by the blood of Chint.—Four beaves—of, "living creatures." See chap. iv 6.

Ver. 4. Not defiled with women-i. e. not idolaters; for idolatry is sprittual fornication. See 2 Co. xi. 2, 3. - Whithersoceer he goeth.-The Lamb being considered as their leader: so all the Roman soldiers were sworn to follow their general "whithersoever he might lead them."

Ver. 6. Angel fly in the midst of hearen.—Many commentators refer this

to the times of the Protestant Reformation; but we apprehend that though the gospel, both vocally and by the press, was then widely circulated, very few attempts were or could be made, to carry it beyond the bounds of Christendom: it was reserved for the present century, by means of B ble, Missionary, Education, and other societies, on a grand scale, to carry it "to every nation, and kindred, and tongue, and people," under beaven.

Je 51.7.8. c.15.2.3

n Is.31.10.

x or, from

saith the

Spirit,

Da.7.13.

a Je.51.33. Mat.13.

henreforth

7 Saying with a loud voice, Fear God, and give glory A. M. cir. to him; for P the hour of his judgment is come: and A. D. cir. worship him that made heaven, and earth, and the 96 sen, and the fountains of waters. D c.15.4. 8 And there followed another angel, saying, Babyq 1: 21.9.

lon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saving with a r c.) 3.14... loud voice, If any man worship the beast and his image. and receive his mark in his forehead, or in his hand,

10 The same shall drink sof the wine of the wrath s Ps.75 9. of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented 1 c.19.20.

with three and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke u of their torment ascendeth up v 1s.57.20. for ever and ever: and they have no rest v day nor night, who worship the beast and his image, and

whosoever receiveth the mark of his name. w l Th.4.14. 12 Here is the patience of the saints; here are they

that keep the commandments of God, and the faith of Jesus. 13 And I heard a voice from heaven saving unto me, Write, Blessed are the dead which die win the Lord x from henceforth: Yea, saith the Spirit, that they

may rest from their labours; and their works do follow them. y F.ze.1.26. 14 And I looked, and behold a white cloud, and upon

the cloud one sat y like unto the Son of man, having z Joe! 3.13. on his head a golden crown, and in his hand a sharp sickle. 15 And another angel came out of the temple, cry-

ing with a loud voice to him that sat on the cloud.

Thrust z in thy sickle, and reap: for the time is come for thee to reap; for the harvest a of the earth is b rine. Ver. 8. Babylon is fallen. - The fall of Babylon and its awful consequences

are here represented under the popular images of the harvest and vintage of the world. See chap, xviii, 2,

Ver. 9. Receive his mark.—See on chap. xiii. 16, 17.
Ver. 10. The voine of the wrath, &c.—" Without mixture," must here mean, without diluting.—Tornented with fire and brimstone.—See chap. xv ii. 6.
Ver. 13. From henceforth: Yea, saith the Spirit.—"From" is redundant

The sense appears to be, that such afflictions are approachand unnecessary. ing, that death will be a happy escape from them. — Their works do follow them.—Greek, "with them;" i.e. their reward is not deferred to the final Witsius, and other Protestants, have hence ably argued against purgatory, and in proof of an intermediate state

Ver. 14. Behold a white cloud.—[This chapter contains a vision of the true "church in the wilderness," during the period of the domination of the Beast and its image, and the emblematical representations of the progressive reformation from popery. The first angel (ver. 6-7.) probably refers to the dawning of the reformation in the 12th, 13th and 14th centuries, particularly to the Waldecses and Albigenses; the second, (ver. 8,) to the Bohemians, with John Huss and Jerome of Prague in the 14th century; and the third, to Luther and his coadjutors who protested against popery as a damnable religion. But the voices of these angels not having due influence and effect, the judgments of God, as here represented, will overtake the beast and its adherents. as well as the events in the following chapter, evidently appear to be still future.]-Bagster.

Ver. 15. Is ripe.-Referring to the state o rine wheat in hot countries, and figuratively implying that the world was ripe for destruction.

REVELATION, XV. 692 16 And he that sat on the cloud thrust in his sickle A. M. cir. 4100. A. D. cir. on the earth: and the earth was reaped. 96. 17 And another angel came out of the temple which is in heaven, he also having a sharp sickle. c ver.15. 18 And another angel came out from the altar, which a e 19.15. had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, . Thrust in thy sharp e Is.63.3. sickle, and gather the clusters of the vine of the earth: f He.13.11. for her grapes are fully ripe. 12. 19 And the angel thrust in his sickle into the earth. g Is.31.7. and gathered the vine of the earth, and cast it into h c.19.14. the great wine-press d of the wrath of God. 20 And the wine-press was e trodden without f the city, and blood seame out of the wine-press, even b unto the horse-bridles, by the space of a thousand CHAP, 15 and six hundred furlongs. в с.14.10. CHAPTER XV. 1 The seven angels with the seven last plagues. 3 The song of them that overcome the beast. 7 The seven yiels full of the wrath of God. b c.46 c 1s.4.4.5. ND I saw another sign in heaven, great and mard c.13 15.. vellous, seven angels having the seven last 17. plagues; for in them is filled up the wrath a of e c.11.2. God. f. Ex. 15.1.. 2 And I saw as it were a sea b of glass mingled with 19. De.32.1.. s fire: and them that had gotten the victory over the 43 g c.14.3.

beast, and over his image, and over his mark, and over the number of his name, stand on the sea of h 11o.14 3. glass, having the harps e of God.

i or nations 3 And they sing the song of Moses f the servant of or, ages. God, and the seng of the & Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just j Je.16.7.

and true are thy n ways, thou King of isaints. k 1 Sa.22.

4 Who i shall not fear thee, O Lord, and glorify thy name? for thou only kart holy: for all I nations

Ver. 18. Another angel came out from the altar. - We have repeatedly heard of an altar in heaven, which, of course, can only be understood metaphorically; for, as we have before observed, much of this celestial scenery is taken from the scenery of the temple. — Which had power over five—i. e. which fulfilled the office of the priest who attended upon the altar of burna

It was natural enough for Protestants to apply part of the visious of this book to the Reformation from Popery; but it was not only groundless, but ridiculous, to make these angels types of individuals, as some have done.

Ver. 19. And the angel thrust in his sickle, &c .- See Joel in, 13. Isa. Ixii.

3, &c. Ver. 20. And the wine-press was tradden, &c.—On the hyperbolical expression relative to the blood reaching "unto the horse bridles," Newton refers to som is any to me room rearring more more somes. Set the bensals in Talmad, which, describing the wolfd slaughter which the Emperor Adram made among the Jews, says, that "the horses waded in blood up to their nostrils"— A thousand and six hydraed furthers. [16] remarkable, that the State of the Church, or the papal dominion in Italy, from

Rome to the Po. is exactly flow funding, or 200 miles 1—Rayserr.

CHAP XV. Ver. 1. Seven lost plazues—Or "strokes," or "scourzes," al-holing to the plagues of Egypt, which gradually became more terrible as they

proceedea. Ver. 2. Gotten the victory over the least, and over, &c.—Doddyn'ze, "Overcome the best," &c. Dr. 8. Clarke insists that it should be rendered. "Out of the milst of the beast," as we conclaimes say, "Out of the raws of

the lion;" i. e. they escaped his power by adhering steadfastly to the true religion, or the rardst of an idolatrous and corrupt nation. Ver. 3. Thou King of saints.-The MSS, vary; but Newcome reads, "O

King cternal "

l ls.45.23.

Ì	REVELATION, XVI.	693	
	shall come and worship before thee; for thy judgments are made manifest. 5 And after that I looked, and, behold, the temple of the tabernacle of the testimeny in heaven was opened:	A. M. cir. 4100. A. D. cir. 96. ur c.11.19.	
	6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden		
	girdles. 7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.	o Ps.29.9.	
1	S And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.	CHAP. 16.	
	CHAPTER XVI. 2 The angels pour out their vials full of wrath. 6 The plagues that follow thereupon. 15 Christ cometh as a thief. Blessed are they that watch.	a c.15.1,7.	
	A ND I heard a great voice out of the temple saying to the seven * angels, Go your ways, and pour out the vials of the wrath of God upon the earth. 2 And the first went, and poured out his vial upon	b c.8.7.	
	the b earth; and there fell a noisome and grievous sore upon the men which had the mark d of the beast, and upon them which worshipped his im-		
	age. 3 And the second angel poured out his vial upon the e sea; and it became as the blood f of a dead	e c.8.8.	
	man: and every living soul died in the sea. 4 And the third angel poured out his vial upon the rivers and fountains of g waters; and they became	f Ex.7.17 20.	
	blood. 5 And I heard the angel of the waters say, Thou art he righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.	i	
	because thou hast judged thus.	1	

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

1s. 49. 26.

Ver. 5. The temple of the tabernacle-i. e. the most holy place. Doddridge. Ver. 7. And one of the four beasts—i. e. of the living creatures mentioned chap. iv. 6, &c. — Seven golden vials.—[This chapter introduces the seven vials, all of which are comprehended under the seventh frumpet, as the seven frumpets were included under the seventh search in the seventh law is a comprehended under the seventh frumpet, as the seven frumpets were included under the seventh sear; for they contein "the seven last plagues," in which "is filled up the wrath of God." on the persecuting idolatrous power.—Not only the conciunity of this prophecy requires this order, but if these plagues be not the last wo, it is no where described; while the many fruitless attempts made to explain them, plainly show that the

the many functions attempts in the matter very large transfer of the hand of time must be the interpreter.]—Bagster. Ve. 8. Wree fulfilled.—Doddridge, "finished." Chap XVI. Ver. 2. A noisome and grievous sore.—Doddridge, "a malignant and grievous ulcer."

Ver. 3. Every living soul died in the sea.—Doddridge, "And every living soul [that was] in the sea died." Compare Exod. vii. 21.

cuted this judgment."

Ver. 6. Thou hast given them blood to drink; for they are worthy.-If

7 And I heard another out of the altar say, Even so. A. M. cir. 4300. Lord God Almighty, I true and lighteous are thy A. D. cir. 96 indements. 8 And the fourth angel poured out his vial upon the c. 15.3. a sun; and power was given unto him to scorch men 19 2. k c.8.12 9 And men were in scorched with great heat, and

l c.9.17. blasphemed "the name of God, which hath power over these plagues: and o they repented not to give him en or, burn-10 And the fifth angel poured out his vial upon the

n ver.11.21. seat P of the beast; and his kingdom was full of q darko Da.5.22. ness; and they gnawed their tongues for pain. c.9.26 11 And blasphemed the God of heaven because of their pains and their r sores, and repented not of their p c.13 2.4.

deeds. q c.9.2. 12 And the sixth angel poured out his vial upon the r ver.2. great river s Euphrates; and the water thereof was s c.9.14 dried t up, that the way of the kings of the east might t 1s.41.3. be prepared. Je.50.33.

51.36. 13 And I saw three unclean spirits like frogs come u c.12.3.9. out of the mouth of the " dragon, and out of the mouth v c.13.2. of the v beast, and out of the mouth of the false w prophet. w c.19.20.

14 For they are the spirits of x devils, working y mix 1 Ti.4.1. racles, which go forth unto the kings of the earth and v 2 Th.2.9. of the 2 whole world, to gather them to the battle a of z 1 Jn.5.19.

that great day of God Almighty.
15 ¶ Behold, I come as a b thief. a c.19.19. Blessed is he that b 2 Pe.3.10. watcheth, and keepeth his garments, lest he walk c c.3.4.13. c naked, and they see his shame.

"the angel who had power over fire," (chap, xiv. 18.) allude to the priest who kept the fire on the aftar of burnt-offering, this angel may have a like allusion to him who had the care of the great layer of parification.

Ver. 7. Another out of the altar." Another langel, "I says Doddridge.—
Woodhouse, "Theard la voice from I the altar;" which is, we think, more exact. Ver. 10. The scat.—Greek, "throne." "The false proplet" had his residence, his throne, in Rome. Fleming "supposed that the events of this period would commence about 1794, and expire about 1848." As to the commencement, it appears that he was not very inaccurate. "Most of my riod would commence about 194, and expire about 1988. As to the commencement, it appears that he was not very inaccurate. "Most of my readers," says Morell, (who wrote about 1985,) "will remember that, about that time, the French entered Rome, plundering the whole country and the city of Rome itself, the throne of Antichrist. The Pope was made captive, and remained in their custody till his death, and most of the neighbouring States have tasted in measure of the same bitter cap." The necessary conseguence of this judgment upon Kenne, was a great gloom, not only in Italy, but throughout the whole empire of Poperr, many guawing their tongues with pain and azony, especing that empire to be now interly destroyed; yet repeated they not of their deeds, that blasphomed the God of heaven." Sa far we conceive these prophecies have been fulfilled, but no farther.

Ver. 12. Euphrates. - See note on chap, iv. 11. - Kings of the east. - Dodd-ridge and Woodhouse, (more literally,) "from the rising of the sun."

Ver. 13. Like frogs.—That the frog was a sacred representation in Egypt, is certain; as it is found in the Bembine Table, sitting upon a lotos. It was sacred to Osiris Helius. Inspiration, of old, was supposed to arise from fountains and streams. The Muscs, who were esteemed prophetic deities, were [like Moses] denominated from water. As frozs were engraved upon the basis of Apollo's statue at Delphi, they might originally be characteristic of the priests and prophets of Egypt. "All inspiration [among the heathen] was supposed to be an inflation of the Deity," and this animal "is remarkable for swelling itself by inflation." See Orient. Lit. No. 161.

Ver. 11. Spirits of devils-i. e. unclean demons. See note on Luke iv. 36.

Ver. 15. And they see his shame. - See 2 Sain. x. 4, 5.

REVELATION, XVII.	695
16 And he gathered them together into a place called in the Hebrew tongue Armageddon. 17 And the seventh angel poured out his vial into the air; and there came a great voice out of the tem- ple of heaven, from the throne, saying, It 4 is done.	A. M. eir. 4100 A. D. eir. 96. d c 21.6.
Is And there were voices, and thunders, and light- ungs; and there was a great "earthquake, such fas was not since men were upon the earth, so mighty an	e c.11.13
earthquake, and so great. 19 And the great city * was divided into three parts,	g c. 48.
and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup h of the wine of the fierceness of his wrath. 20 And i every island fled away, and the mountains	h [s.51 17, 23. Je.25.15, 16.
were not found. 21 And there fell upon men a great hall out 1 of hea-	i c.6.14.
ven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.	j c.11.19.
CHAPTER XVII. 3, 1 A woman arrayed in purple and scarlet, with a golden cup in her hand, sitted upon the beast, 5 which is great Babylon, the mother of all aboninations. 9 The interpretation of the seven heeds, 12 and the ten horns. 8 The runishment of the whore H The victory of the Lardy.	
A ND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment	CIIAP. 17.
of the great whore a that sitteth upon many b waters:	a Na.3.4. c.19.2.
2 With whom c the kings of the earth have commit- ted fornication, and the inhabitants of the earth have	b Je.51.13.
been made drunk with the wine of her fornication.	c c.18.3.
3 So he carried me away in the spirit into the wilder- ness: and I saw a woman sit upon a d scarlet colour- ed beast, full of names of blasphemy, having e seven	d c.12.3

e c.13.1. heads and ten horns. 4 And the woman was arrayed in purple and scarlet f gilded. colour, and f decked with gold and precious stones and pearls, having a golden cup in her hand full of abo-

Ver. 19. The great city.—In the Rabbinical writings, it is certain that Rome is termed Babylon: and it is also styled "the great city," and "great Rome."

g Je.51.7.

minations and filthiness of her fornication:

Ver. 21. Agreat hall.—See Exod. ix. 23–25.
Ver. 21. Agreat hall.—See Exod. ix. 23–25.
Ver. 21. Agreat hall.—See Exod. ix. 23–25.
Ver. 21. Agreat hall.—See Exod. ix. 23–25.
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Ver. 21. Agreat hall.
Ver. 21. Agr has obtained and preserved her ascendancy; attaching them to her usurped authority in blind submission, inducing them to conform to her idolatries, and intoxicating and maddening multitudes, by their zeal for that church, to murder their unoffending neighbours by tens of thousands!—Bæsster.—Upon mann teaters.—This is spoken in allusion to the literal Babylon situated on the Euplrades. Compare Jer. I. 12, 13. Explained in ver. 15 to mean peoples, &c.

Ver. 3. Wilderness.—[The desolate state of the true church of Christ.] Bagster .- Scarlet coloured beast-i. e. a wild heast, as the word usually [Doubtless the charch of Rome, as she sits upon, or rules over the beast, which is the Latin empire, or the temporal power by which she is sup-

ported.]—Bagster.
Ver. 4. Purple and scarlet colour.—[The distinguishing colours of popes and cardinals, as well as of emperors and senators; and who can find adeA. M. cr. 4 (10)

A. D. cr. 5

A. D. cr. 6

A. D. cr. 7

A. D. cr. 7

A. D. cr. 7

B. WYSTERY, BABYLON THE GREAT, THE MOTHER OF 1 HARLOTS AND ABOMINATIONS OF THE EARTH.

G. And I saw the woman 1 drunken with the blood of the saints, and with the blood of the martyrs of the saints, and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore disk thou marked I. I will tell thee the mystery of the k woman.

h ver.1. marvel? I will tell thee the mystery of the k woman, and of the beast! that carrieth her, which hath the seven heads and ten horns.

S The beast that thou sawest was, and is not; and shall ascend m out of the bottomless pit, and go into

quate language to describe the pride, splendour, and magnificence of the church of Rome! |- Bagster. — Having a golden cup.—See Isa. h. 7. In the Table of Cees, is represented a fair, beautiful, and false woman, having a cup

in her hand. She is called Deceit, and seduceth all mankind.

Vet. 5. Mystery, Babylon—i. e. Mystic Babylon. Woodhouse does not take this word for part of the inscription, but an intimation that this name was to be mystically understood. He renders it—"And upon her forehead was a name withen, a mystery, Babylon," &c. Scaliger affinis, that this name was inscribed upon the front of the Pope's mitre, til some of the Reformer's noticed it. See Neuton, who remarks, that this term can with no propriety be attached to ancient Rome; and that St. John's admiration must imply the same, for he would not be supposed that a heathen city should persecute Christians. In the Old Testament, both Tyre and Babylon are represented as females debauched, and debauching others; and the latter in particular, as having "a golden cup filled with abonimations." (See Isa. xxin. 17, 18. Jer. II. 7, &c.) But the Babylon here depicted is not the literal Eabylon, for that had long fallen into ruins, but mystical Babylon; for so her name is written on her forchead—"Mystery, Babylon the great, the mother of hardots," or fornications, "and abominations of the earth." Catholic and Protestant writers are pretty generally agreed, that Rome is here intended. So the Catholic Babylon from the surface of Babylon from a compire full of dols and divinations, and a persecutor of the saints, as she was;" that is, the literal Babylon, a compire full of dols and divinations, and a persecutor of the saints, as she was;" that is, the literal Babylon.

Ver. 6. Drunken with the blood of the saints.-Charles IX. of France, a Roman Catholic prince, laid a snare for the destruction of the Protestants, by offering his sister in marriage to a Huguenot (a Protestant) prince of Navarre. All the chief men of the Huguenots were assembled in Paris at the nuntials: when on the eve of St. Bartholomew's day, August 21, 1572, at the ringing of a bell, the massagre commenced. An unparalleled scene of horror ensued. The Roman Catholics rushed upon the defenceless Protestants. Above five hundred men of distinction, and about ten thousand others, that night slept in Paris the sle-p of death. A general destruction was immediately ordered throughout France, and a horrid carnage was soon wilnessed at Rouen, Lyon', Orleans, and other cities. Sixty thousand perished—and when the news of this event reached Rome, Pope Gregory XIII, instituted the most solemn rejoicing, giving thanks to Almighty God for this glorious victory over the hereties! According to the calculation of some, about two hundred thousand suffered death in seven years, under Pope Julian; no less than a ban-dred thousand were massacred by the French in the space of three mouths; the Waldenses who perished, amounted to one million; within theirly years, the Jesuits destroyed nine hundred thousand; under the Duke of Alva, thirty-six thousand were executed by the common hangman; a hundred and fifty thousand perished in the inquisition; and a hundred and fifty thousand by the hish massacre; besides the vast multitude of whom the world could never be particularly informed, who were proscribed, banished, starved, burnt, buried alive, smothered, suffocated, drowned, assassimited, chained to the galleys for life, or immured within the horrid walls of the Bastile, or others of their church or state prisons. According to some, the whole number of persons massacred since the rise of Papacy, amounts to fifty millions ! The beast that thou sawest .- Compare this beast with the first beast,

described in chap, xiii. Also with the fourth beast in Daniel, chap, vii. The cluef difference between this beast, and that in chap, xiii., seems to be in the omission of his similitude to the lion, the bear, and the leopard, which repre-

1 D. cir.

D:720

i De 10 17.

u Mi.58,9.

v. Ro 3.30. 37.

y Is 9 7.

a Je 50.41.

a perdation; and they that dwell on the earth shall wonder, whose names were not written in the book of life frem the foundation of the world, when the behold the beast that was, and is not, and yet is.

 And here is the mind which hath wisdom. seven heads P are seven mountains, on which the wo-

10 And there are seven kings; five are fallen and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the cighth, and is of the seven, and goeth into perdition. 12 An i the q ten horns which thou sawest are ten

kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power

and strength unto the beast.

14 These shall make war r with the Lamb, and the Lamb shall sovercome them : for he is Lord tof lords,

and King of kings; and they a that are with him are v called, and w chosen, and a faithful.

15 And he saith unto me, The y waters which thou sawest, where the whore sitteth, are z peoples, and

multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these a shall hate the whore, and shall make a Eze 16.37 ..44. her desolate and b naked, and shall eat her flesh, and c burn her with fire.

c. c.18.8.13.

sented monarchies, described by three separate animals in Daniel, but long since ceased: this regards only the Roman government. It icas, or did exist. in the character of the dragon, when the mass of the people were Paran idolaters. In that respect it is not, and does no longer exist; yet, in fact, is still in being, under another name and form: the body of the beast, scotted like a leopard, (see chap, xiii. 2.) that is, composed partly of natives, and partly of

icojana, (see enap. Mil. 2.) that is, composed party of natives, and party of natives, and party of natives, and party of natives, and party of natives, and party of natives, and party of natives, and party of natives, and party of natives, and party of natives, and party of natives, and party of natives, and natives, and natives, and natives, and party tribunes i the sixth, the one that is, is the power of the Cears, or emperors, and the seventh is probably the examen of Ravenna, or the dikedom of Rome. If this be reckoned a distinct form of government, then the heast is "the eighth," but if it be deemed too inconsiderable to be reckoned a distinct head, he "is of the seven; but whether the seventh or eighth, he is the last form of government in that idolatrous empire, and "goeth

regain, he is the last form of government in that notatrous empire, and government must pechlino."]-Bagsater.

Ver. 12. Ten horns.—The number of kings, or states, which support the horlot, have, at different times, much varied. So the apostles were still the twelve, though Judas hanged himself. See note on 1 Co. xv. 5. - One houri. e. the same hour .- Lowman. So, ver. 13, one mind is certainly " the same

Ver. 15. The whore-Or "harlot." The Bishop of Meaux (before cited) objects to this being meant of the church of Rome, or to her being called a hartot; because, having been once a true church, her apostacy would render her an adulteress. To this Woodhouse replies, that the same term is applied to the churches of Judah and Israel, when guilty of idolatry, (see Isa. I. 21, Jer. in. I. 2) the reason of which is, such churches are considered as virtually divorced. Jer. iii. 3.

Ver 16. These shall hate, &c .- [The ten horns, which the angel explained of "teo kings," or kingdoms, and which once exalted and supported her ecclesiastical tyranny, will hate, desolate, strip, and devour her. They will be the crineroal instruments in the destruction of popery, and the ruin of Rome itself |- Ragster.

REVELATION, XVIII. 698 17 For God a hath put in their hearts to fulfil his will. A. M. cir. 4100 and to agree, and give their kingdom unto the beast. A. D. cir. until the words of God shall be efulfilled. 96. 18 And the woman which thou sawest is that great d Ac.4.27, f city, which reigneth over the kings of the earth.

e c.10.7 f c.16.19.

CHAPTER XVIII.

2 Babylon is fallen. 4 The people of God commanded to depart out of her.

9 The kings of the earth, 11 with the merchants and maximers, lame it over her.

20 The saints rejoice for the judgments of God upon her.

ND after these things I saw another angel come down from heaven, having great power; and the

CHAP, 18. earth was lightened with his a glory.

2 And he cried mightily with a strong voice, saying, ε Eze.43.2 Babylon b the great is fallen, is fallen, and is become F Is 13.19. the habitation of devils and the hold of every foul 21 9.

Je 51.S. spirit, and a cage of every unclean and hateful bird. c.14 8 3 For all nations have drunk a of the wine of the c Is.31.11. wrath of her fornication, and the kings of the earth 14. Je. 50.39. have committed fornication with her, and e the mer-

51.37 chants of the earth are waxed rich through the abunc.17.2.

dance of her delicacies. d Is. 17, 15. 4 And I heard another voice from heaven, saying, c ver. 11,15. Come out g of her, my people, that ye be not partakers

f or nower. of her sins, and that ye receive not of her plagues. g Is. 48.20. 5 For her sins have reached h unto heaven, and God

52 11. Je 56 8. hath remembered i her iniquities. 51.5.45 6 Reward her i even as she rewarded you, and double 2 Co 6.17. unto her double according to her works: in the cup

h Je.51 9. which she bath filled fill to her double.

i c.15.19. 7 How much she hath glorified herself, and lived de-Ps 137.8 liciously, so much torment and sorrow give her: for Je.50.15.. she saith in her heart, I sit a k queen, and am no wi-

dow, and shall see no sorrow.

к 18.47.7..11 Zep.2.15. 8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly Le.17.6. burned with fire: for strong m is the Lord God who nı Ps 62 11. Je.50.34. iudgeth her.

Ver. 17. To fulfit his will—i. e. his decrees. See Acts ii. 23. Ver. 13. That great city, which reigneth, &c.—This necessarily determines Rome to be the place intended. So Louman. (The city which, at the time of the vision, "reigned over the kings of the earth," was undoubtedly Rome; and, from its foundation, it has, in different ways, accomplished this object to

the present time. |-Bagster. Chap. XVIII. Ver. 2. The habitation of devils.-Greek, "Demons." [That is, she is become a scene of utter desolution, and the labilation of hateful birds and hearts of prey. It is evident, that no desolutions have yet left Kome in this condition; unless any choose to say, that it has "become the liabilation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird," ever since the popes and cardinals have made it their residence 1-Bagster. Compare with this verse Isa. xiii. 19-21. Jer. li. 37.

Ver. 3. Delicacies.—Doddridge., Invures."

Ver. 4. Come out of her.—See Jer. li. 6.
Ver. 5. Injulities.—Doddridge., untributeous actions."

Ver. 6. Double unto her double.—See Isa. xl. 2.
Ver. 7. Lived deliciously.—Doddridge., "in luxury." So verse 9.—I sit

a queen.—Socia xivi. S. 9.9. — (She says in her heart, like ancient Ba-Ver. 8. Utterly burned with fire.—(She says in her heart, like ancient Ba-blon. 1 six a queen, and am no widow, and skall see no sonov;" she glo-ries, like ancient Rome, in the name of "the eternal city;" but I withstand-ing, "she shall be utterly burnt with fire." Probably her destruction will be finished by some immediate judgment of God; and the nature of the soil in the vicinity, the frequent irruptions of subterrancous fires, and terrible earthmakes, which have often occurred, seem to point out the method: the com-

r or susei

1,720,437

15.276

1,735,7131."

9 And the kmgs n of the earth, who have committed formication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

10 Standing afar off for the fear of her torment, saying, Alas, alas that areat city Babylon, that mighty city! for in one hour as thy judgment come.

If And the merchants p of the earth shall weep and

mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all rulyine wood, and all manner vessels of ivory, and all manner vessels of most

precious wood, and of brass, and iron, and marble, 13 And cinnamon, and odours, and ointments, and q c.17.4 frankincense, and wine, and oil, and fine flour, and

frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. 14 And the fruits that thy soul lusted after are de-

parted from thee, and all things which were dainty and goodly are departed from thee, and thou shalt a or, bodies. find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her tor-

ment, weeping and wailing,

the train is already laid; there only wants "the

breath of the Almighty to kindle it."]—Bagster.

Ver. 10. Alas, alas—[Or, Wo! wo! for this will form a part of the last
wo. This lamentation coincides in many particulars with that over Tyre;
and the enumeration of the various articles of commerce is calculated to convery some idea of the splendour, huxury, and excess which have so long timingh-

wey some near if the spiradoil. Indiry, and excess which make so long each in the powerful, magnificent, and elegant metropolis of popery.]—Bassier.

Ver. 12. Thuine wood.—Margin, "sweet;" i. e. sweet-scented—probably

burnt for incense.

Ver. 13. And slaves, and souls, &c.—" And bodies and souls of men." So Woodhouse. This is literal, and we see no reason for departing from it. "Rist true, in fact, (says Loreman,) that her slaves those of Papal Romel bodies, but Rome in their souls. I know not what else, (says Fudler,) to make of the salr of indigences and pardons... of launcular] confessions and prayers for the dead, and of every other means of extorting money from the ignorant."

The following was stuck up three or four years ago in the churches of Ma-

drid.
"The sacred and royal bank of piety has relieved from purgatory, from its establishment in 1721, to November, 1726,

1,030,395 souls, at an expense of 1,402 do. from November, 1926, to November, 1927, 1041,797

The number of masses calculated to accomplish this pious work, was 558,921; consequently, cach mass saved one soul and nine tenths; and each soul cost 10.68, 92d, or about \$5.90. The newspapers, a few years since, mentioned a Spanish law-suit, in which the heirs of a rich man sued the Church for the recovery of moneys paid under the will of the decased, to purchase, at the fair market price, twelve thousand masses for his soul; whereas the priests, though they took the money, objected to the labour, and the poze, at their request, abridged it, pronouncing that twelve masses should be as beneficial as twelve thousand. The counsel for the Church, in answer to this allegation of non-performance of contract, produced the pope's certificate, that the soul had

been delivered by the efficacy of those masses, and that value being thus received, there was no breach of contract. Ver. 15. The merchants, &c.—Many of the images in this chapter seem taken from the Lamentation for Tyre, Ezek. chap. xxvii. In illustration of

	700	REVELATION, XVIII.
	A.M. eir. 4100. A. D. eir. 96.	16 And saying, Alas, alas that great city, that was clothed "in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!
	u Lu.15.19, &c.	17 For in one hour so great riches is come to nought. And every ship-master, and all the company in * ships, and sailors, and as many as trade by sea, stood afar
	v Is.23 11.	off, 18 And cried when they saw the smoke of her burn-
	w Je.51.37.	ing, saying, What weity is like unto this great city! 19 And they east dust x on their heads, and eried,
-	y Jos 7.6. Job 2.12 Eze 27.30	weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.
	y Je.51.43.	20 Rejoice y over her, thou heaven, and ye holy apos- tles and prophets; for God hath avenged 2 you on
	E De.32.43. Lu.18.7,5 c.19.2.	her. 21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus a with
	a Je.51.64.	violence shall that great city Babylon be thrown down, and shall be found no more at all.
	b Je.25 10.	22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all
	e Je.7.34. 16 9. 33.11.	in thee; and no craftsman, of whatsoever craft hebe, shall be found any more in thee; and the sound of a millstone b shall be heard no more at all in thee; 23 And the light of a candle shall shine no more at
1	d Is.23.8.	all in thee; and the voice of the c bridegroom and of the bride shall be heard no more at all in thee; for
	e 2 Ki.9.22.	thy merchants d were the great men of the earth; for

by thy sorceries e were all nations deceived. 24 And in her was found the blood of prophets, and f Je.51.49. of saints, and of all that were slain upon the earth.

the imagery here employed, and which is evidently borrowed from the Old Testament prophecies respecting ancient Babylon and Tyre, particularly the latter, Lowman thus remarks :- "As the destruction of Rome is here comlatter, Lowman thus remarks:— As the destruction of Lome is new compared with that of Type, (Ezek Axvii...) we easily see how proper if was to describe the sins of Rome by figures taken from the sins of Type. The profit of trade crafted a commerce between that eity, then the cheef mart of the world, and all nations; so that Tyre spread her luxury and superstation far and Rome, in like manner, corrupted distant and remote wide, with her trade, nations, by rewarding her votaries with considerable wealth, encouraging their ambition and luxgry; and thus, like Tyre of old, she made her corruptions general, and almost universal."

Ver. 20. Rejoice over her, &c.—Compare Jer. li. 47, &c. Ilt is peculiarly worthy of remark, that the apostles, who are idolatrously honoured at Rome, and daily worsh pped, should be specially mentioned as rejoicing in her fall; as if it "avenged them" on her for the dishonour cast on their characters,

while it vindicated the glory of God. |- Lagster.

Ver. 21. Thus with violence, &c .- See Jer. li. 63, 61. This was to represent the violence of her fall, and that she should never rise again; which is farther illustrated by varied emphatical expressions taken from the ancient prophets. But Rome is still standing and flourishing, and honoured by many nations as the metropolis of the Christian world; she still resounds with singers and musicians; she still excels in arts, which serve for pomp and pixmy; she still abounds with candles, and lamps, and torches, burning even by day, as well as by night; and consequently this prophecy has not been, but remains to be, fidlified. |- Bayster. Ver 23. The light of a candle.-Doddridge, "lamp."

Ver. 21. And of all that were stain .- Is not this a strong hyperbole? Scarce ly can it be so called; for all the blood that had been shed under the persecutions of Jews and Pagans, as well as nominal Christians, is shed upon one

CHAPTER XIX.

1 God is praised in heaven for judging the great whore, and avenging the blood 7 The marriage of the Lamb. 10 The angel will not be wer shipped. 17 The fowls called to the great slaughter.

A. M. cir. 4100 A D. cir.

ND after these things I heard a great voice a of much people in heaven, saying, b Alleluia; c Salva-

93. CHAP, 12.

tion, and glory, and honour, and power, unto the Lord our God : 2 For d true and righteous are his judgments: for

a c.11 15.

he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged e the blood of his servants at her hand. 3 And again they said, Alleluia.

b 7er.3.4.6. c a.7.10.12

rose up for ever and ever. 4 And the four and twenty elders and the four beaste fell down and worshipped God that sat on the throne,

And her smoke d c.16.7. e c.13.20.

saying, Amen; Alleluia. 5 And a voice came out of the throne, saving, Praise

f 1s.34.10. c.18.9.13. g Ps.135.1.

h Ps.97.1.12

i Mat.25.19

k ls 61.10.

c.3.4.

g our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice

of mighty thunderings, saying, Alleluia: for hthe Lord God omnipotent reigneth. j 1s.52.1. 7 Let us be glad and rejoice, and give honour to him:

for the marriage of the Lamb is come, and his wife hath made herself i ready.

8 And to her was granted that she should be arrayed 1 cr, bright. k in fine linen, clean and 1 white: for the fine linen is m Ps.132.9. the righteousness m of saints. 9 And he saith unto me, Write, "Blessed are they n Lu.11.15. which are called unto the marriage supper of the

o c.3.20. And he saith unto me, These Pare the true savings of God. p c.22.6. 10 And 4I fell at his feet to worship him. And he q c.22.8,9

said unto me, See thou do it not: I am thy fellowservant, and of the brethren that have the testimony of Jesus: worship God: for the testimony of ' Jesus is the spirit of prophecy.

r Ac. 10.45. 1Pc.1.10,

and the same p inciple, and that decidedly a Popish one—the pretended right of controlling consciences: it was found in Rome, the great manufactory and depart if we may so speak of persecution. To calculate the quantity of this

depot at we may so speak) of presentation. To care unit on speaking of whole blood, we must write a martyrology, CHAP, XIX. Ver. 1. Alleluig.—Heb. "Hallelujah." Ver. 4. The four bears—i. e. "living creatures," as before. Ver. 8. Clean and white.—Doddridge, "pure and resplendent."——The righterousess.—Doddridge, "the righterouses of the saints," He regarks, "So dikationata the Greek word here used evidently signifies. ... its are the said to be chedinore and righterouses the said of the chedinore and righteringes of the saints." I make no doubt but it is with regard to the chedience and righteousness of

Thinks not man is with regain to the chemence and regimensies of the Son of God, that all our righteous acts are accepted before God."

The marriage of the Lamb being announced, a blessing is prognomized on all those who are invited to his marriage supper. This supper is by some commentators considered as the Millennium, but is by no means to be confined thereto.

Ver. 10. See thou do it not.—The Rhemish translators sadly equivocate here, as supposing that the angel only forbade that supreme worship, tlatria.) which is peculiar to the Deity, and not the inferior worship which the courch allows to saints and angels, but certainly without any authority from the Nor do the common people know any thing of this distinction. Scriptures. See Fletcher's Lectures against the Roman Catholic Religion, Levit vi.— Thy fellow-servant.—Doddridge and Woodhouse, "A fellow-servant with

REVELATION, XIX. 702 A. M. cir 11 And I saw heaven opened, and behold a white 4100

*horse; and he that sat upon him was called 'Faithful and True, and in righteousness "he doth judge . D. c.r. 96. and make war. c 5.2

12 His veves were as a flame of fire, and on his head t c.3 14

were many wcrowns; and he had a name written, n Ps. 15.3, L that no man knew, but he himself. Is. 11.4.

13 And he was clothed with a vesture dipped in blood:

v c. l. l i and his name is called The y Word of God. 2 15. 14 And the armies which were in heaven followed

w Ca.3.11. ls.62.3. him upon white horses, clothed 2 in fine linen, white Zec.9 16. and clean. Her2.9.

15 And out of his mouth a goeth a share sword, that c.6.2 with it he should smite the nations; and he shall rule x c.3.12. them with a rod b of iron: and he c treadeth the winev Jn.1.1. press of the fierceness and wrath of Almighty God.

z Mat.25.3. 16 And he hath on his vesture and on his thigh a a c. l. 16. name written, & KING OF KINGS, AND LORD

b Ps 2.9. OF LORDS. c 1:633 17 And I saw an angel standing in the sun; and he

d c.17.14. cried with a loud voice, saving to all the fowls that fly in the midst of heaven. * Come and gather yourselves e Eze 30.17 together unto the supper of the great God;

thee and thy brethren, who keep (or hold) the testimony of Jesus."-- Testimany of Jesus is the spirit of prophecy.—Or, as Doddridge and Bishop Hurd invert the sentence, without any material change of sense—" The spirit of prophecy is the testimony of Jesus:" to lear witness to his glory, is the great object of prophets on earth, and of angels in heaven.

Ver. 11. Behold a white horse.—This evidently refers to the same Conqueror introduced in chap, vi. 2. There he had a crown; here he has many crowns,

neplying that he had gained many victories, Ver. 12. Many crowns.—Greek, "diadems." Ver. 13 A vesture dipped in blood.-Compare Isa. Ixiii. 1, &c. - Name is called The Word of God.—The conqueror here described is the Logos, or Word of God. His name is Faithful and True; and who in rightcoursess alone maketh war. His eyes are described as before, (chap. i. 14, &c..) "like a flame of fire," and upon his head were "many crowns," or diadems, expressive of the honours he had already won. His vesture was "deped in blood," as expressive both of his sufferings and achievements; and he was called the Logos, or "Word of God," which we suppose to be the name here intended, whereof it is said, "no man knew (it) but himself;" meaning, as we apprehend, that no one but himself could fully comprehend its mysterious import.

Ver. 15. Rule them with a rod.-Another allusion to Ps. ii. 9, before re-

peatedly referred to.

Ver. 16. On his thigh-[That is, that part of the body near which the sword was suspended. It was the custom to place inscriptions on the thigh of statues; as is evident from several remarkable figures which are still extant. These verses and context seem to predict the triumph of the Gospel, subsequently to the full of Rome, over the remains of the antichristian emptre, the parifying of the visible church, the conversion of the Jews, the termination of Mohammed mism, and the bringing in of the Gentiles. |-Bagster.---King of kings, &c.—This title was often affected by the eastern despots. So Cyrus had engraved on his tombstone—" Here am I buried, Cyrus, King of Kings."
Other Asiatic monarchs followed the example; and medals also of Parthian kings, of Tigranes, of Pharnaces, &c. are found with the same title inscribed. Woodhouse.

Ver. 17. An angel.-Greek, "one angel;" which Doddridge renders "a single angel '-- The supper of the great God-Can be none other, as we conceive, than "the battle of Armageddon," before spoken of The beast and the labse prophet, with the frog-like sperits emitted from their months, went (as we have seen, chap, xv., 14) on a mission through the carth, and have collected tozether all its kings and armies in hostility against the Lamb and his little company; but instead of conquering, they become themselves food

to the birds of prey.

13 That we may eat the flesh of kings, and the flesh a M cir. of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and fee 16.14.16 great.

19 And I saw the beast, and the kings of the earth, g c.16.13,14 and their armies, gathered together to make war fagainst him that sat on the horse, and against his h Da.7.11.

army. 20 And the beast g was taken, and with him the false propliet that wrought miracles before him, with which he acceived them that had received the mark of the i c. l. 16. beast, and them that worshipped his image. both were cast alive into a h lake of fire burning with ver. 17 18. brunstone.

21 And the remnant were slain with the sword i of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls I were filled with their flesh.

CHAPTER XX.

2 Satan bound for a thousand years. 6 The first resurrection: they blessed that have part therein. 7 Satan let loose again, 8 Gog and Magog. 10 The devil dast into the lake of fire and brinstone. 12 The last and general results of the safe of the safe brinstone. a c.1.13

ND I saw an angel come down from heaven, having the key a of the bottomless pit and a great

chain in his hand. 2 And he laid hold on the b dragon, that old serpent, which is the Devil, and Satan, and bound thim ale 2Pe 24. thousand years,

c.20.10.

CHAP. 20.

9.1. b c.12.9.

Ver. 18. That ye may eat the flesh of kings, &c .- This is an evident imitation of Ezekiel xxxix. 17. Forbes (author of the "Oriental Memoirs") states, as an illustration of this passage—"that during the night after a sanguinary battle in India, hyenas, jackails, and wild beasts of various kinds, prowled over the field with a horrid noise; and the next morning a multitude of vultures, kites, and birds of prey, were seen asserting their claims to a share of the dead." Orient. Mem. Ver. 20. Pa'se prophet.—"By the false prophet," is evidently meant the

second heast, described in chap, Mii.; and, more immediately considered as the great Antichust of St. John; and whose character seems periectly to correspond with the "man of sin," or grand apostacy, described by St. Paul in 2 Thess, chap, ii. The most striking points of similatude are, that both as-2 Thess, chap, it. The most striking points of simulatide are, that both assumed the prophetic office, and worked false miracles, and lying woulders; and both presided in the church of God. Of "the Man of sin," this is expressly stated; and of the other it is strongly implied, in his haxing "the horse of a lamb," which marks his ecclesiastical character; and in the voice with which he space, being that of the dragon, we have a plain indication of the authority which he assumed.—These both viere cest, alive.—This marks a most exemplary punishment, as Loveman observes: they were not slain, and their carcasses burnt; but they were burnt alive, and were so to

continue tormented for ever and ever. Chap, xx. 10.

CHAP, XX. Ver. 1. The bottomless pit.—See note on chap, ix. 1.

Ver. 2. Laid hold on the dragon.—I'This appears to be an emblematical representation of the restraints that would be laid on Satan, and the consequent reign of piety, peace, and righteousness on the earth. Multitudes will then be taised up, as if animated with the souls of the marryrs, and live and reisn on certif in victory, honour, holiness, and joy; but "the rest of the dead will not live till the thousand years be ended"—they will have no successors of the same persecuting spirit till Satan is loosed after the Millennium.]-Bagster A thousand years.-All sober commentators take this literally; the hypothe-A time unit years.—An societ commensions take time methal), the highest extra-tiss which makes these 360,000 years, (a day for a year,) we think most extra-vaguat, and unwarranted by analogy. Fuller commenced the prophecies of this book from the time of Pentecost, A. D. 33, and using the number of the beast, 666, chronologically, (in which we are by no means confident,) it will

704 REVELATION, XX. 3 And cast him into the bottomless pit, and shut him A. M. cir 1100 up, and set a seal dupon him, that he should deceive A D. cir. the nations no more, till the thousand years should 96. be fulfilled: and after that he must be loosed a little d Da.6.17. season. 4 And I saw ethrones, and they sat upon them, and e 1)a.7.9. fudgment was given unto them; and I saw the souls 22.27 Lu.22.30 of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipf 1Co.5.93 ped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and h g c.6.9. they lived and reigned b with Christ a thousand years. I 5 But the rest of the dead lived not again until the h c.5.10. thousand years were finished. This is the first resurrection. i c.2.1' 21.8. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no I Is.61.6. power, but they shall be priests 1 of God and of Christ, c.16 and shall reign with him a thousand years. k Eze.33.2.

7 And when the thousand years are expired, Satan shall be loosed out of his prison, l c.16.14.

8 And shall go out to deceive the nations which are in the four quarters of the earth, & Gog and Magog, to I gather them together to battle: the number of whom is as the sand of the sea.

Eze.33.9.

9 And m they went up on the breadth of the carth,

bring us very nearly to the close of the seventh century. From this time, date the 1260 years above mentioned, and they will bring us to about A D. 1960, leaving 40 years from the fall of Popery, to prepare for the gradual introduction of the Millennium. This great event the best expositors, ancient and modern, commence with the seventh chiliad (or 1000 years) from the creation, which ancient traditions, both Jewish and Christian, consider as the great subbath of the world.

Ver. 4. I saw thrones, and they sat upon them-i. e. the souls of the martyrs. &c. - Which had not worshipped the beast, neither his image, &c.

39.1.

m Is.9.8

(198. a.c.—) Butto may no consupersory.

Compare chap xiii. 12, 215on.—The great question is, whether this resurrection. Should be literally or figuratizely understood? We are of opinion, that the personal reign of Christ on the earth for one thousand years is not meant here.

Ver. 6. They shall be priests.—See chap. i. 6-10; also 1 Peter ii. 9. Ver. 7. Satan shall be loosed.—Satan once more loosed from his prison,

will employ all his emissaries (as under the sixth vial) to gather together (as it were) "the whole world" from all quarters, to besieze the camp of the saints and the beloved eity, by which is zenerally understood Jerusale in the bull table and collection and collection on their return. The myaders are neither the followers of the bests, nor the false prophet, for they are consumed to their own place; but, probably, a host of infidel philosophers, such as are described by Peter, (2, Pys. iii. 4), and by Jude, (ver. 18, 19). This is properly the reign of infidelity, and Satan is their king. But the also is taken, as the heast and lake prophet had been before, and east into the same lake of barmur. Now is the trimph of Christ, and the defeat of Satan, complete and final.

Ver. 8. Four quarters—i. e. the cardinal points of the compass.—Gog and Magag.-Those who date the conversion and return of the Jews within this period, consider this as an attack upon them by the Tartars. [Gog and Magoz seem to have been anciently for name of the northern nations of Europe and Asia, as the Scythians have been since, and Tartars are at present, but this seems to refer to a different nation from that mentioned by Ezekiel, which was to come exclusively from "the north quarters," while this comes from "the four quarters of the earth;" and the events in Ezekiel's prophecy relate to the times previous to the Millennium, while this refers to the trans-

actions subsequent to that period. 1-Bagster.

Ver. 9. Went up on the breadth. - This seems to us to imply a globular form

c.21.27.

r Je 3019. Mat.16.27

s or, the

grave.

t. Ho.13.14. I Co 15.

26.51.

19

65 22. 21'e.3.13.

and compassed the camp of the saints about, and the	A. M. cir.
beloved city: and fire came down from God out of	4100. A. D. cir.
bessen and devoured them.	96.
10 And the devil that deceived them was cast into the lake a of fire and brimstone, where the beast and	n c 19 20
the lake a of fire and brimstone, where the beast and	111 6.15.20
the false prophet are, and shall be tormented day and	2 Pc.3.10.
night for ever and ever-	1 12.
It told I saw a great white throng and him that sat	1

on it, from whose face the earth and the heaven fled P Da.7.10. away; and there was found no place for them. q Da.12 L

12 And I saw the dead, small and great, stand before God; and the books P were opened; and another book "was opened, which is the book of life; and the dead were judged out of those things which were

written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and shell delivered up the dead which were in them: and they were judged every man according

to their works. 14 And 1 death and hell were cast into the lake of This is the second death.

u Mat.25.41 15 And whosoever was not found written in the book of life was cast into the lake of " fire.

CHAPTER XXL

1 A new heaven and a new carib. 10 The heavenly Jerusalem, with a full description thereof. 23 She needed no sun, the glory of God is her light. CHAP. 21. a Is 65.17...

21 The kings of the earth bring their riches unto her. ND I saw a new a heaven and a new earth: for the first heaven and the first earth were passed

away; and there was no more sea. of the earth, and to represent persons as rising from the under hemisphere on every sile .- And fire came down, &c .- This is an evident allusion to the

destruction of Sodom and Gomorrah, Gen. xix. 24, 25. Ver. 10. Where the beast and the fulse prophet are .-- See chap. xix. 20.

Ver. 11. A great white throne.—Compare Dan. vii. 9.
Ver. 12. Dead, small and great—That is, of every rank and class, must appear before him as their judge. It is observable that we have here no description of the process of the resurrection—such as poets and painters have sometimes injudiciously attempted. The Judge appears, and the dead-just and unjust-stand instantaneously before his bar. - According to their works.-Applied to mankind in general, this implies a judgment proportioned to their sins, and to the circumstances under which they are placed. Applied to be-lierers, though in no case can any degree of ment be admitted, yet does it fur-nish the scale of mean consequences. nish the scale of measurement, if we may so speak, by which their rewards will be adjusted, as respects their diligence and fidelity. "To them who, by patient continuance in well-doing, seek for glory, and honour, and amnortal ity. [he will give] eternal life." (Rom. ii. 7.)

Ver 14. Death and hell were cast, &c. - That death and the grave for invisible world) gave up their dead, we can easily understand; but what is vision world) gave up their dead, we can easily inderstand; but what is meant by "death and hell," or the grave, or invisible world, being "case into the lake of fire," is not so clear. We apprehend, with Mr. Lonman, 1721 is designed to intimate that there will be in future no intermediate state, no death, no grave—the whole human race will in future be found in neaven or hell, in eternal life or everlasting misery?—Awfui thought? thow important is it to secure a place for our names in the Lamb's book of life!

Chap XVI Ver. A new because Res. 148 this immediately encognist the

CHAP, XXI, Ver. 1. A new heaven, &c.—IAs this immediately succeeds the account of the last judement, it must refer exclusively to the heavenly state: "the new heaven and the new earth" and "the new Jerusalem" being emblematical of the glory and happiness which will be the portion of the good for ever. |- Eagster. - No more sea. - This may metaphorically intend, that whereas the beasts, both of Daniel and St. John, rose out of that state of trouble and commotion which is represented by the sea, the cause shall be now done away for eyer. If taken literally, it may intend, that the whole globe will be rendered habitable.

2 And I John saw the holy beity, new Jerusalem, A. M. cir. 4100 coming down from God out of heaven, prepared as a A. D. cir. c bride dadorned for her husband. 96 3 And I heard a great voice out of heaven saving. u Is 52 L Behold, the etabernacle of God is with men, and he He.11.10. 12.22. will dwell with them, and they shall be his people, and God himself shall be with them, and be their c Is.54.5. d Ps.45.9.. God 14. 4 And God shall wipe away all g tears from their eyes: e 2 Co.6.16. and there shall be no more h death, neither i sorrow, f Zec.8.8. nor crying, neither shall there be any more pain: for g Is. 25.8. the former things are passed away. c.7.17. And he that sat upon the throne said. Behold, I h 1 Co.15. make all things new. And he said unto me. Write: 26,51. for these words are true and faithful. i Is.35.10. 6 And he said unto me, It is idone. kI am Alpha j c 16.17. and Omega, the beginning and the end. I will give k c.1.8. unto him that is 1 athirst of the fountain of the water 22.13. of life freely. l 1s.55.1. 7 He that overcometh shall inherit mall things; and Ja.4.10. 14. I will be his God, and he shall be my son. 7.37. 8 But the "fearful, and ounbelieving, and the Pabomic.22.17. nable, and amurderers, and whoremongers, and sorm or, these. cerers, and tidolaters, and all uliars, shall have their n Lu.12.4.. part in the lake which burneth with fire and brimstone: which is the second death. o 1 Jn.5.4, 9 And there came unto me one of the seven vangels which had the seven vials full of the seven last plagues. p 1 Co.6.9, 10. and talked with me, saying, Come hither, I will show thee the bride, the Lamb's w wife. a 1 Jn.3.15. 10 And he carried me away in the spirit to a great r 11e.13.4. and high mountain, and showed me that great x city, a Mal.3.5. the holy Jerusalem, descending out of heaven from t 1 Co.10. God. 20.21. 11 Having the glory y of God: and her light was like u Pr.19.5.3. unto a stone most precious, even like a jasper stone, c.22.15. clear as crystal; 12 And had a wall great and high, and had twelve v c.15.1,6,7. zgates, and at the gates twelve angels, and names w c.19.7. written thereon, which are the names of the twelve x Eze. 40, 48. tribes of the children of Israel: 13 On the east three gates; on the north three gates; v Is.60.1.2. on the south three gates; and on the west three gates. z Eze.48.31, 14 And the wall of the city had twelve foundations, 34. and a in them the names of the twelve apostles of the a Ep.2.20. Lam). Ver 6. Iam Alpha and Omega, &c.—See note on Rev. i. 11.
Ver. 8. The fearful and unbelieving.—Woodhouse, "The cowardly and Ver. 8. The fearful and unbelieving.-Woodhouse, the faithless." Loreman, "The cowardly and distristful."

Ver. 10. That great city.—[The interchange of emblems from "the bri le, the Lamb's wife," to "that great city, the holy Jerasalem," shows that we should only take in general ideas of them, and not enter minutely into rarticulars; and that our complex view of such subjects must be deduced from the whole of them compared together.]-Bagster.

Ver. 14. Tivelve foundations.-The ancients built their walls with alternate layers of brick and stone, here improperly (perhaps) rendered foundations .-But instead of this wall being built with alternate layers of brick and common stone, it is built with layers of various precious stones, which rendered even the foundations inconceivably beautiful and splendid.-Orient. Cust. No 1400.

REVELATION, XXI.

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15 And he that talked with me had a golden reed 5 to A.M. cir 41Cf measure the city, and the gates thereof, and the wall A. D. cir. 96.

16 And the city lieth four square, and the length is as b Fize. 40.3. large as the breadth: and he measured the city with Zec 2.1. c II I. the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19 And the foundations c of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the c 18.54.11. third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the

twelfth, an amethyst. 21 And the twelve gates were twelve pearls; every

several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God d 1860.19. Almighty and the Lamb are the temple of it.

c.22.5. 23 And the city had no need of the d sun, neither of

Ver. 16. The city lieth four-square. - Woodhouse, "quadrangular;" i e. having four equal sides .- Twelve thousand furlongs-i. e. says Mr. Lowman, 1500 miles in compass, each side being 375 miles long .- The length, and the breadth, and the height equal .- Mr. Lowman explains this, not as forming an exact cube, but as having all the parts in a due proportion; or as being of a uniform height. [The square form of this city probably denotes its stability; While its vast dimensions, being 1500 miles on each side, is emble-matical of magnificence, and of its capability of containing all the multitude of inhabitants which should ever enter it, however immense or innumerable.]

-Bagster. Ver. 19. Garnished with all manner of precious stones.—Compare Isa. liv. 11, 12; on which Bishop Lowth pertinently observes, "These seem to be general images, to express beauty, magnificence, purity, strength, and solidity, general mages, to express oceany, magnineerice, purity, strength, and solidity, agreeably to the ideas of Eastern nations; and to have never been intended to be strictly scrutinized, or minutely and particularly explained, as if each of them had some moral and precise meaning." —Chalecdomy,—(Chalecdomy is a species of quartz, semi-pellucid, of a whitish, bluish, smoky-gray, or yellow and red colour, and is 24 times heavier than water. I—Bagster.

Ver. 20. Sardomyx.—(Sardomyx, as well as omyx, is a kind of chalecdomy, morally marked with alternate strong of which wideling. —Sardomy —The

generally marked with alternate stripes of white and black. — Saidius. — The Sardius, or Sardine stone, is a precious stone of a blood-red colour.-Chrysolite.-The chrysolite or gold-stone, now called the Oriental topaz, is of a dusky green, with a cast of yellow, and is very beautiful. — Chrysoprasus.—The chrysoprasus, which Pliny reckons among the beryls, is generally considered a kind of Chalcedony, and is an extremely hard stone, of a clear and delicate apple-green colour. — Jacinth.—The jacinth, hyacinth, or ligure, is a dark orange-red variety of jargoon.]—Dagster.

Ver. 21. Every several gate - This may denote, that every thing will be superlatively glorious beyond all comparison with any thing ever seen on earth.)

- Bagster. — The street of the city.—" This seems well understood by Grotius, (says Mr. Lowman,) of the Forum, or place of public assembly, which is described as paved either with squares of gold and chrystals, or with chrystal squares set in gold borders; than which imagination can conceive nothing

more rich and magnificent. Ver. 22. No temple.—"There being no temple, nor sun, nor moon (says Mr. Fuller.) denotes that there will be no need of those means of grace which

we now attendupon; what we now receive mediately, we shall then receive immediately."

e Judat.

41.

10.

Ga.5 19.. 21. Ep.5 5.

He.12 14.

i c.13.5.

Is.60.3..

M. cir. the moon, to shine in it: for the glory of God did 4100. lighten it, and the Lamb is the light thereof. A. D. cir. 24 And the nations fof them which are saved shall 9.

walk in the light of it; and the kings g of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: 66 10..12

for h there shall be no night there. g Ps.72 H. 26 And they shall bring the glory and honour of the

Zec.11.7. ls.35.8. nations into it. 52.1. 27 And there shall in no wise enter into it any thing 60.21.

Joel 3.17. that defileth, neither whatsoever worketh abomina-Mat.13. tion, or maketh a lie: but they which are written in the Lamb's book i of life. 1 Co.6.9.

CHAPTER XXII.

1 The river of the water of life. 2 The tree of life. 5 The light of the cir; of God is himself. 9 The angel will not be worshipped. 18 Nothi g may be add to the word of God, nor taken therefrom.

ND he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

CHAP, 22, 2 In a the midst of the street b of it, and on either a Enc. 47.1, side of the river, was there the tree of life, which bare 19 b e.21.21. twelve manner of fruits, and yielded her fruit evee c.2.7. ry month: and the leaves of the tree were for the

d Zec.14.11 bealing of the nations. e Eze. 48, 35

3 And there 4 shall be no more curse: but the throne f c.7.15. of God and of the Lamb shall be in it; and his serg Mat 5/8. vants f shall serve him: Jn. 12.26.

4 And g they shall see his face; and his name h shall 17-24. 1 Co.13.12 be in their foreheads.

1 Jn.3.2. 5 And i there shall be no night there; and they need h c.3.12. i c.21.23.25 no candle, neither light of the sun; for the Lord God

The glory of God did lighten it .- Not only Mr Fleming, and Ver. 23. other Millenarians, explain this of the sheehingh or cloud of glery, which led the Israelites through the Red sea, and in their subsequent journeys, (Exod. xiv. 20, 21, &c. ;) but even Lowman and Doddridge give this explication: and let no philosopher sneer at it, since Dr. Herschell thinks that he has discovered our sun to be an opaque body, enlightened by a phosphoric atmosphere.

Ver. 24. Kings of the carih do bring their glory and honour into it-That is, says Doddridge, "it you were to conceive all the monarchs upon earth

18. 3.13 Modelles, 19. 3.14 were to end on estable place, they would produce nothing comparable to what I then saw." Compare Isa. k 3. CHAP. XII. Ver. I. A pure river of water of life.—Mr. Fuller remarks, "There is doubtless an allusion in these verses to Ezek. Alvii. 1–12. Bot Ezekiel and John make mention of a city—of a river—of trees growing upon the banks of it-and of the fruit thereof being for meat, and the leaf for medicine. Ezekiel's waters flowed from the ten out of "the throne of God and the Lamb." Ezekiel's waters flowed from the temple near the altar; those of John out of "the throne of God and the Lamb." The city is doubtless the same in both; but I conceive, at different times. Ezekiel's city had a temple; but that of John, as we have seen, had no temple, for the Lord God Almighty and the Lamb are the temple of it. The first, therefore, describes the church in her latter-day glory; the last, in a state of perfection; and which answers to the promise in chap. ii. 7

Ver. 2 The tree of life.—[Rather, the definite article not being in the original, "a tree of life;" for there were three trees; one in the street, and one on each side of the river.]-Bagster .- For the healing of the nations .- This seems to imply that the inhabitants will be still subject to disease, which, we apprehend, was not intended. The original word signifies to serve, as well as to heat; and the writer begs leave to suggest, that the passage might be rendered, for the service of the nations, without restraining it to bealing; or, as Wesley explains it, "for the continuing of their health, not the restoring it, for no sickness is there."

Vel. 5. And they need no candle.—Doddridge, "lamp." This may be literally rendered, "for ages of ages:" and some have strenuously argued

1	REVELATION, XXII.	709
	giveth them I light: and they shall reign k for ever	A. M. cir. 4100.
١	and ever. 6 And he said unto me, These sayings are faithful	A. D. cir. 96.
	and true: and the Lord God of the holy prophets sent this angel to show unto his servants the things which	j Ps.36.9.
i	must shortly be done. 7 Behold, I come in quickly: blessed is he that keep-	k Ro.€.
i	eth the sayings of the prophecy of this book. 8 And I John saw these things, and heard them. And	1 c.1.1
	when I had heard and seen, I fell down to worship be- fore the feet of the angel which showed me these things.	ın ve r. 3, 12, 20.
l	9 Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book:	n Da.8.26.
ĺ	worship God.	o Pr.1.21 33.
	10 And he saith unto me, Seal not n the sayings of the prophecy of this book: for the time is at hand.	Ec.11.3. Mat.25.
l	II He of that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that	2 Ti.3.13.
	is P righteous, let him be righteous still: and he that is holy, let him be holy still.	p Pr.4.18. Mat.5.6.
	12 And, behold, I come q quickly; and my reward is with me, to give every man according as his work shall be.	q Zep.1.14.
l	13 I s am Alpha and Omega, the beginning and the	r c.20.12.
	end, the first and the last. 14 Blessed * are they that do his commandments,	s Is.44.6.
	that they may have right to the tree of life, and may enter in through the gates into the city.	t Lu.12.37, 38.
	15 For without "are dogs, and sorcerers, and whore- mongers, and murderers, and idolaters, and whoso- ever loveth and maketh a lie.	u c.21.8,27.
ĺ	over 15 vetil and manoth a not	1

٠

from hence, against the eternity of misery inflicted on the finally impenitent. For "ages of ages," say they, means only for a long period. God forbid we should take pleasure in such a painful subject! But have those persons considered, that while they are comforting the wicked, they are distressing the pious and the just? If there may be an end to the punishment of sinners, why not to the happiness of good men? The duration of both is expressed in the same terms, and God forbid we should comfort the former to distress the latter. Ver. 6. And he said.—Doubtless the angel who had been instructing St. John in the preceding visions.—These sayings.—Compare chap. xix. 9;

16 I Jesus have sent mine angel to testify unto you v Phi.3.2 these things in the churches. I am the wroot and the offspring of David, and the bright and morning star.

Ver. 7. Behold, I come.—Perhaps the words, "He said," or "saying," should be supplied between the verses. Archbp. Newcome supplies, "saith

Jesus;" Behold, [saith Jesus] I come quickly. Ver. 8. I fell down.-It is difficult to account for the apostle attempting to worship the angel a second time; but Mr. Fuller thinks it was the same incident a second time related. The reproof is the same, and does not charge him with a repetition of his fault. To this inclines also Archdeacon Woodhouse.

Ver. 10. Seal not the sayings .- The contrary of what was said to him, chap. x. 4. Comp. chap. i. 11.

Ver. 12. Behold, I come quickly.—Here again the angel speaks in the name

of Christ. See also ver. 19.
Ver. 13. I am Alpha, &c.—Compare chap. i. 8, 11; xxi. 6. Ver. 15. Without are dogs .- Dogs in the East are generally left to range the streets at large, except they are wanted to guard any particular premises, and then they are chained up outside the door they are to guard. See note on Phil. iii. 2.

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REVELATION, XXII.

710

17 And the Spirit and the bride x say, y Come. A. M. cir. 1100 let him that heareth say, Conse. And 2 let him that is A. 1). cir. athirst come. And whosoever will, let him take the 46. water of life freely.

c.21.2.9. 18 For I testify unto every man that heareth the y 1s.2.5 words of the prophecy of this book, If any man shall add a unto these things, God shall add unto him the a c 21.6. plagues that are written in this book:

n Pr.30 6 19 And if any man shall take away from the words of the book of this prophecy, God shall take away b his part cout of the book of life, and out of the holy b c.3.5. e or, from city, and from the things which are written in this the tree.

book. d ver.7.12 20 He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jee 11- 9 28. 1s. 25. 9. sus.

21 The grace of our Lord Jesus Christ be with you f 2 Th.3.18 all. Amen.

Ver. 17. Water of life freely .- It is delightful to notice that the revelation of God closes with a tree, full, and unlimited offer of salvation, in which the Holy Spirit and the church unite, whilst all are charged to circulate the joyous news of free and full salvation. See note on Mark ii. 7. Ver. 19. His part out of the book of tife.—Margin, "From the tree of life."

So read some copies; but compare chap, iii. 5.

CONCLUDING REMARKS ON REVELATION.

[CONCERNING the Revelation, Dr. Priestley (no mean judge of Biblical subjects, where his own peculiar creed was not concerned) has declared, "I think it impossible for any intelligent and candid person to peruse this Book without being struck, in the most forcible manner, with the peculiar dignity and sublimity of its composition, superior to that of any other writing whatever; so as to be convinced, that, considering the age in which it appeared, none but a person divinely inspired could have written it. These prophecies are also written in such a manner as to satisfy us that the events announced to us were really foreseen; being described in such a manner as no person, writing without that knowledge, could have done. This requires such a mixwriting without mat knowedge, could nave done. This requires such a mixture of clearness and obscurity, as has never yet been initiated by any forgers of prophecy whatever. Forgeries, written of course after the events, have always been too plain. It is only in the Scriptures, and especially in the Book of Daniel, and this of the Revelation, that we find this happy mixture of clearness and obscurity in the accounts of future events. "The obscurity of this prophecy, which has been urged against its genuineness, necessibly results, than the highly forgeries and sample in which sarily results from the highly figurative and symbolical language in which it is delivered, and is, in fact, a strong internal proof of its authenticity and divine original: "For it is a part of this prophecy," as Sir Isaac Newton justly remarks, "that it should not be understood before the last age of the world; and therefore it makes for the credit of the prophecy that it is not yet understood. The folly of interpreters has been, to forteful times and things by this prophecy, as if God designed to make them prophets. By this rashness, they have not only exposed themselves, but brought the prophecy The design of God was much otherwise. also into contempt. He gave this. and the prophecies of the Old Testament, not to gratify men's curiosities by enabling them to foreknow things, but that, after that they were fulfilled, they might be interpreted by the event; and his own Providence, not the interpreters, be then manifested thereby to the world. For the event of thins; prodicted many ages before, will then be a convincing argument that the world is governed by Providence. For us the few and obscure prophecies concerning Christ's first coming were for setting up the Christian religion, which all nations have since corrupted: so the many and clear prophecies concerning the things to be done at Christ's second coming, are not only for predicting, but also for effecting a recovery and re-establishment of the long-losi truth, and set-ting up a kingdom wherein dwells righteousness. The event will prove the Apocallypae; and this prophecy, thus proved and understood, will open the old prophets; and all together will make known the true religion, and establish it. There is already so much of the prophecy fulfilled, that as many as will take pains in this study, may see sufficient instances of God's promise; but then the

signal revolutions predicted by all the boly prophets, will at once both turn men's eyes upon considering the predictions, and plantly interpret them. Till then we must content ourselves with interpreting what hath been ulready fulfilled."

And, as Weston observes, "if we were in possession of a complete and partiand, as it comescives. If we were in possession of a complete and particular history of Asia, not only of great events, without person or place, names or dates, but of the exactest biography, geography, topography, and chronology, we might, perlaps, still be able to cylain and appropriate more circumstances recorded in the Revelation, under the emperors of the East and the Statices recorded in the Revention, under the emperies of the last and the West, and in Arabia, Persa, Tartary, and Asia, the seat of the most important revolutions with which the history of Christianity has ever been interwoven and closely connected." History is the great inferprise of prophecy "Prophecy is, as I may say," observes Newton, "history anticipated and contracted; history is prophecy accomplished and dilated; and the prophecies of Scripture contain the fate of the most considerable nations, and the substance of the most memorable transactions in the world, from the earliest to the latest times. Daniel and St. John, with regard to those latter times, are more copious and particular than the other projects. They exhibit a series and succession of the most important events, from the first of the four great cupics to the consummation of all things. Their prophecies may really be said to be a summary of the bistory of the world, and the history of the world. is the best comment upon their prophecies.... and the more you know of ancient and modern times, and the farther you search into the truth of history, the more you will be satisfied of the truth of prophecy." The Revelation was designed to supply the place of that continued succession of prophets, which demonstrate it the continued providence of God to the partiarchal and Jewish churches. "The majority of commentators on the Apocalyise," says *Toroscott*, "generally acted on these principles of interretation. They discover in this Book certain predictions of events which were fulfilled soon after they were announced; they trace in the history of later years various coincidences, which so fully agree with various parts of the Apocalypse, that they are justly entitled to consider them as the fulfilment of its prophecies; and, by thus tracing the one God of Revelation through the clouds of the dark ages, through the storms of revolutions and wars, through the mighty convulsions which, at various periods, have agitated the world, their interpretations, even when they are most contradictory, when they venture to speculate concerning the future, are founded on so much undoubted truth, that they have materially confining the wavering faith of thousands. Clouds and darkness must cover the brightness of the throne of God, that it shall please him to enable us to bear the brighter beams of his glory. In the meantine, we trace his foodsteps bear the brighter beams of his glory. in the sea of the Gentile world, his path in the mighty waters of the ambitious and clashing passions of man. We rejoice to anticipate the day when the bondage of Rome, which would perpetuate the intellectual and spiritual slavery of man, shall be overthrown, and the day-spring of united knowledge and holiness bless the world."]-Ragietr.

GEOGRAPHICAL INDEX

OF THE

PRINCIPAL PLACES MENTIONED IN THE NEW TESTAMENT.

Note. References, in some instances, will be found to texts in the Old Testamers, where the name of the place is also mentioned.

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Abilene, the tetrarchy of Lysanias, of which Abila was the capital. Lu. 3. I. Actilama, the field of blood; a certain field without the south wall of Jerusalen. Compare Matt. 27. 7. 10: Acts 1. 19.

rusalem. Compare Matt. 27, 7, 10; Acts 1, 19.

Achdie Proper, was a province in the south of Greece, of which Corinth was the capital, running westward along the bay of Corinth; but the term Achaia is often used to include the whole of Greece. Acts 18, 12, 27; Rom. 15, 26; 16, 5; 1 Cof. 16, 15; 2Cof. 9, 2; 11, 10; 1 Tiess. 1, 7, 8.

Adramyttium, a maritime city of Mysia, in Asia Minor, opposite the island

of Lesbos. Acts 27. 2.

Adrit, a city of Italy, which gives its name to the Gulf of Venice, or Adria tic S.c., It was formerly given to the whole of the Mediterranean. Acts 27, 27,

Alexandria, a city of Egypt, built by Alexander the Great, and made the capital of the kingdom under the Prolemes, situated near the western branch of the Nile, where it flows into the Mediterranean. Jews from it persecuted Stephen. Acts 6. 9. Apollos was a native of it. Acts 18. 24. In a ship belonging to it Paul sailed for Rome. Acts 27. 6.

Amphipolis, a city of Turkey in Europe, formerly the capital of Macedonia, situated on the river Strymon, which nearly surrounded it, from which it

took its name. Acts 17, L

Antioch, a city on the banks of the Orontes, the metropolis of Syria, and, according to Josephus, the third city of the Roman Empire. Acts 11. 20, 26. There were several other cities of this Attioch, in Pisidia. Acts 13, 14, name not mentioned in Scripture.

Antipatris, a city in the road from Jerusalem to Cesarca, and 17 miles

from Jopha, according to Josephus. Acts 23, 21.

Applit forum, "The forum built by Appus," the Consul. It was situated on the great road constructed by Appus, and therefore called "the Appian wiy," in the scuth-west of Italy, about 50 miles south of Rome. of the opinion that it was a great market-place. Thus far the Christians of Rome came to meet Paul. Acts 28, 15,

Arabia, an extensive country of Asia, reaching from the Euphrates to Egypt, and from the Red Sea to the Persian Gulf. Gal. 1. 17. It is usually divided into three parts-1. Arabia Deserta, lying nearly to the east of Judea, and whose inhabitants dwell in tents. 2. Arabia Petraa, or the Rocky, including Mount 3. Arabia Felix, or the Happy; so called from its fertility: this was Saan

the southern part of Arabia.

Arcoragus, [the Hill of Mars,] a place at Athens where the magistrates held their supreme council. Acts 17, 19-32,

Arimuhea, a city between Lydda and Joppa, or, as others think, between

Joppa and Jerusalem. Mat. 27, 57; Luke 23, 50, 51. Armageddon, the Hebrew name given to the place where the Popish and Mahomedan troops shall be destroyed under the 6th vial. Its name allades to Megiddo, where Barak, with 10,000; slew the mighty hosts of the Canaanites, and may be interpreted, the destruction of troops; whether it shall be in Jacka or in Italy, or perhaps rather in both, about the same time, cannot

now be determined. Rev. 17, 13, 14.

Ari, one of the four quarters of the world, as they are usually called; but, in the New Testament, usually confined to Asia Minor, or the Proconsular Asia, (Acts 6, 9, 16, 6,) comprising Phrygia, Mysia, Caria, and Lydia, in which were planted the seven churches mentioned in the Revelation of

St. John.

Athens, a celebrated city of Greece, the capital of Attica, and the seat of learning, science, and the arts. Here Paul preached. Acts 17, 16-22.

Azotus, the same as Ashidod, a city on the borders of the Mediterranean, Acts 8. 40. about ten miles north of Gaza.

Babulon, the capital of Chaldea, one of the most magnificent cities ever built; but now so razed that its situation is not certainly known. It is several times mentioned in the New Testament, as Mat. i. 11, 17; Acts vii. 43; † Peter v. 13. In the Revelation it is used mystically for the Roman or Papal church, whose destruction is there predicted. Rev. 14, 8; 16, 19; 17, 5; 18, 1, to, 20,

Berea, a city of Macedonia, in the neighbourhood of Athens. Acts 17. 11 Rethesda, a pool in the east of Jerusalem. John 5, 1-16.

Bethabara, a viliage beyond Jordan, where John baptized, and whither

Jesus sometimes withdrew. John 1, 28; 10, 39, 40. Bethany, a viilage on Mount Olivet, where Lazarus dwelt. Matt. 26. 6, 7

Luke 24, 50; John 11, 18; 12, 1. Bethlehem of Judah, the city of David and of Christ, formerly called Ephrath, or Ephrata. Micah 5, 2; Matt. 2, 1, 6. It is about six miles south of Jerusalem: but there was another Bethlehem in the tribe of Zebulon; and the word Beth, which signifies a house or temple, is prefixed to many other names, as Beth-shemosh, or the city of the san; which answers to the

Greek Heliopolis, Bethphage, a small village on Mount Olivet, near to Jerusalem. Matt. 2t. 1; Mark 11. 1; Luke 19. 29.

Betksaida, a city of Galilee, near the sea of Tiberias-the birth place of Philip, and the city of Andrew and Peter. John 1. 44.- A wo denounced against it. Mat. 11. 21. Elind man cured. Mark 8. 22. Where Christ wrought many mirac'es. Luke 10. 13.

Bithynia, a province in Asia Minor. Acts 16. 7; 1 Peter 5. 1.

Cesarea, a city in Palestine, formerly called Strato 3 Tower, but rebuilt by Herod the Great, and thus named in honour of Cesar. It became the residence of the Roman proconsul, and the metropolis of Judea.

Cesarea Philippi was first called Leshem, and alterwards Dan; (Jost. 19.

47; Judges 18, 29;) and being afterwards rebuilt by Philip the Tetrarch, he called it Cesarea in honour of Cesar, with his own name subjoined.

Calrary, the same as Golgetha, is supposed to have been a hill, just without

the city walls. Matt. 27, 33; Luke 23, 33.

Cana, a town of Galilee, where Jesus wrought his first miracle. Jn. 2 1-11.

Canaan, in its more contracted sense, as divided by Joshua, is calculated to have been not above 160 miles long by 50 broad; but in its more enlarged sense, it extended south to the desert of Kadesh, north to Lebanon, cast to the Euphrates, and west to the Mediterranean. Gen. 15, 18; Deut. 11, 24; Acts 7, 11:13, 19,

Capernaum, a town on the sea of Galilee, and chiefly inhabited by fisher-

men, &c.

en, &c. Matt. 4, 15, 16; Mark 2, 1-12; John 4, 46; 6, 17 Cappadocia, a kingdom famous for horses and flocks. It is mentioned in connexion with Pontus, Galatia, and Bithynia, to which it joined. Acts 2. 9: 1 Peter 1. 1.

Cedron. See Kidron.

Cencivea, a scaport, belonging to the city of Corinth. Ac. 18, 13; Ro. 16, 1. Chianerch, Lake of, the same as Gennesareth, which see. Cilicia, a country of Asia Minor, having Mount Taurus on the north, and on the south the Cilician Sea. Acts 6, 9.

Cinnereth. See Chinnereth.

Clauda, a small island near Crete. Acts 27. 1 . Colosse, a city of Phrygia, not far from Laodicea. Col. 4. 13.

Coos, an island of the Mediterranean, near the south-west point of Asia

Mmor. Acts 21. 1. Corinth, a rich and noble city of Achaia Proper, where many Jews resided,

and had a synagogue. Acts t8. 8.

Crete, an island in the Mediterranean. Of the inhabitants, see Titus 1. 12. Cyprus, a large island at the bottom of the Mediterranean, about 100 miles south of Cilicia.

Cyrene, a city of Lybia, in Africa. Acts 2. 10; 11. 21.

Dalmanutha, a city on the east side of the sea of Tiberias. Mark 8. 10. Dalmatia, a province of Illyrium, lying along the gulf of Venice. 2 Ti. 4. 10. Damascus, a very ancient, and for many years a royal city, and the capital of Syria. It stands on the west side of the vast plain on the foot of Mount Lebanon, and is surrounded by hills, (as Calmet says,) in the manner of a Gen. 15. 2; Acts 9. 2. roval arch.

yal aren. Gen. 15, 2; Acts 5, 2. Decapolis, ten cities and their respective districts, lying in Iturea and open which united for their mutual security and defence. Mark 7, 31. Peræa, which united for their mutual security and defence.

Derbe, a city of Lycaonia, in Asia Minor. See Acts 14. 6, 20.

Egypt, an ancient kingdom of Africa, called also Mizraim, or the land of Ham, and famous (or rather infamous) for idolatry and oppression.

Emmaus, a village about seven miles from Jerusalem. Luke 24. 13-35. is said that it afterwards grew into the city and colony of Nicopolis.

Enon, a place between Salim and Jordan, about 53 miles north east of Jerusalem. John 3. 23

Ephesus, a city of Asia Minor, famous for its image and temple of Diana.

Acts 13. Ethicpia, 1. An extensive country of Africa, anciently comprehending Abyssinia and Nubia. 2. The country on the east coast of the Red Sca, whence Moses had his wife. Numb. 12. 1; Acts 8. 27.

Euphrates, the great river, which formed the eastern limit of the land of

Israel, taking its rise in the north of Mount Taurus. Rev. 9. 14.

Fair Havens, a bay of Crete, near Lasea. Acts 27. 8.

Gabbatha, a place in Pilate's palace, whence he pronounced sentence. Jn. 19. 13.

Gadarenes. See Girgasites. Galatia, a province of Asia Minor, so called (as is said from the Gauls

who settled there. Acts 16. 6. Galilee, the northern division of Canaan, containing the tribes of Issachar, Zebulon, &c. ; bounded by Lebanon on the north, and Samaria on the south. It was divided into Lower and Upper, the latter being mountainous, and being peopled by various nations, was called Galilee of the Gentiles, but Lower Galilee was far more populous and rich, and here our Lord so much resided, that he was called a Galilean, both Nazareth and Capernaum being in this district. Matt. 28 7.

Gaza, another chief city of the Philistines, the scene of Samson's chief

exploits. Judges 16: Acts 8, 26.

Gehianom, the valley of Hinnom, without Jerusalem, and probably including Kidron. It was infamous for the idolatrons rites of Moloch, particularly the part called Tophet, where the idol stood. It was considered as a type of hell, and from it was formed Geleana, which is so rendered, Matt. 5. 22, 29, 30, &c. &c.

Gennesareth, (called also Chinnereth,) the lake of Galilee, about 29 miles long and 6 broad, surrounded by pleasant towns. Lake 5, 1, &c.

Gerizim, a mountain near Shechem, on which the Samaritans built meir tennile. John 4, 20. Gethsemane, a garden at the foot of Mount Olivet, in which were vineyards

Matt. 26, 36, and wine-presses. Girgasites, the inhabitants of Girgesa, a town on the east of Gennesareth.

near to Gadara. Matt. 8, 28,

Hierapolis, a city near Colosse.

Golgotha. See Calvary. Gomorrah, one of the five cities destroyed by fire from heaven. Gen. 19, 2;

Matt. 10, 15, Gashen, a city and district in Egypt, where Jacob dwelt. Gen. 45. 10; 16. 34. Greece, in Hebrew Javan, from a son of Japheth. Gen. 10. 2, 4. It is used

in Daniel for Macedoma, as well as Greece Proper. Greece, Grecians, a country, and its inhabitants, in the south-east of Europe,

and including Ionia and Asia Minor. Acts 20. 2. H.

Col. 4. 13.

I. & J.

Iconium, the chief city of Lycaonia. Acts 14, 1-6. Idume 2, anciently called Edom, included the south of Judea, from the sea of Sodom to the Red Sea. In process of time, the Idumeans advanced northward into Judea, nearly as far as Hebron. Under the Maccabees they were conquered, and forced to submit to circumcision. Mark 3, 8.

Jaricho, the first city which Joshua took after he had crossed the Jordan. Josh. 6. 4, &c.. It was famous for the number of palm trees there growing.

Deut. 34. 3; Luke 19. 1.

Jerusalem, the capital of Judea, where Solomon's temple was situated. The city was built on two hills, mounts Sion and Acra, with a deep valley between. The city of David, or the upper city, on Mount Sion; the lower city on Mount Acra, and the temple occupied part of a third mount, Moriah. The upper and lower towns were separated by a high wall through the valley, and the whole encircled by a strong wall. In Herod's time, the Romans had a castle on the west, called Antonia, which overlooked the courts of the temple, and where they kept a garrison. "Jerusalem" is commonly explanned to mean "the City of Peace."
"the Holy Salem." The Greeks called it Hierocolyma, or

Elyricum, a province lying north and north-west of Macedonia, on the east coast of the Adriatic Gulf. Paul visited this country, and sent thither

Titus. Rom. 15, 19; 2 Tim. 4, 10. Jourga, a sea port in the Mediterraneau, south of Cesarea, and not far

from Lydda, where Peter raised Tabitha to life. Acts 9, 36-43.

Jordan, the principal river of Judea, whose banks being covered with a forest of reeds and shrubs, afforded shelter to wild beasts, who were, however, driven therefrom when the river overflowed its banks, sometimes to the ex'ent of nearly a mile on each side. Jer. 49, 19; Matt. 3, 6

Italy, a country of Europe, of which Rome is the capital. Acts 18 2; 27. 1. Itun c, a country east of Jordan, supposed to derive its name from Jerur, a sen of (shmael. Gen. 25, 15. It included the kingdom of Bashan.

gave it to Philip the Tetrarch. Luke 3. 1.

Judge, or the land of Israel, has been divided into four parts:-1. The western province, along the borders of the Mediterranean, inhabited by the Pinlistines 2. The mountainous district, called the Hill Country. Josh. 21. 3. The wilderness of Judea, along the shore of the Dead 11: Luke | 39. Sea. 4. The valley west of Jerusalem. In our Lord's time, Judea extended from the Mediterranean west, to the Dead Sea east; bounded on the north by Samaria, and on the south by Edom, or the Desert.

Kidron, (Kedron, or Cedron,) the name of a valley, and of a stream flowing through it, between Jerusalem and the mount of Olives. 2 Kings 23, 4; John 18, 1.

Landicea, a city of Asia Minor, Rev. 3, 14-22,

Libia, a part of Africa, west of Egypt, bounded by the Mediterranean on the north, and by the Sandy Desert south. The Lybians, or Lubims, were

e-lebrated for their horses and chariots. 2 Chron. 16. 8; Acts 2. 10. Lucaonia, a province of Asia Minor; its chief cities, Iconium, Lystra, and

Derbe. Acts. 14. 1, 6. Lycia, a province of Asia Minor, forming part of Cappadocia. Ludda, a city of Judah, about a day's journey west from Jerusalem on the road to Jospa. Acts 9, 33,

Lydia, a province of Asia Minor. Ezeic. 30, 5,

Listre, a city of Lycaonia, rendered memorable by a miracle there wrought by Paul and Barnabas. Acts 14. 8-18.

Macedonia, a kingdom of Greece, anciently called Emathia; rendered famous by Alexander the Great, who derived it from his father, Philip, King of Macedon. It was bounded on the north by Thrace, south by Thessaly, east by the Egean, and west by the lonian and Adriatic seas. Thessalonica, in Paul's time, was the metropolis, whither he was invited by a vision.

Magdala, a town of Galilee, from which it is supposed that Mary Magda-

Matt. 15, 39 lene derived her surname.

Mediterranean, the great sea west of Palestine and Syria.

Melita, now Malta, the island on which Paul was shipwreeked. -- 19. It is now in possession of the English, and a Missionary station for

the Levant. Mesopotamia, a country of Asia, between the Tigris and Euphrates, as its name implies; and sometimes called Padan-aram, where Jacob dwelt with

Laban. Gen. 28. 5; Acts 2. 9; 7. 2. Midian, a country on the eastern shore of the Red Sea, to which Moses

fled, and where he lived with Jethro, his father-in-law, till he was sent back to deliver Israel. Exodus 2. 15, &c. Milletta, a sea-port of Caria, in Asia Minor, whence St. Paul sent for the electron of the church of Ephesus to meet him. Acta 20, 18, 35. But Paul routinos another Milletts, in Crete. 2 Tim. 4, 19.

Mitylene, a celebrated city of the island of Lesbos, visited by St. Paul. Acts

20, 14,

Mara, a city of Lycia. Acts 27, 5, Mysia, a province of Asia Minor, bounded north by Bithynia, south by the river Hæmus, on the east by Phrygia, and on the west by Troas. It was visited by Paul. Acts 16. 7, 8.

Nain, a city at the foot of Mount Hermon, (about six miles from Tabor,) where our Lord restored to life the widow's son. Luke 7. 11.

Nazareth, a town of Galilee, where our Lord was brought up and long resided. Matt. 2. 23; Luke 4. 16. It was about six miles west from Tabor. Napolis, a city of Thrace. Acts 16. 11. Also a new name given to Shechem.

Nicopolis, a city of Thrace, where Paul directed Titus to meet him. Tit. 3, 12,

Olivet, or the Mount of Olives, so called from its numerous olive trees, was about one mile from Jerusalem; and from hence our Lord ascended into heaven. Acts 1, 12,

Padan-aram. See Mesopotamia.

Pamphylia, a province of Asia Minor, including part of Mount Taurus, Perga, and Attalia. Acts 2. 10; 13. 13.

Paphos, the metropolis of Cyprus, where resided the Roman Proconsul. Acts 13. 6.

Parthia, a part of Persia, between the Indus and the Tigris. Acts 2. 9.

Patara, a sea-port of Lycia. Acts 21. 1. Patmos, an island of the Mediterranean Sea, to which St. John was ba-

nished. Rev 1, 9, Perga, a city of Pamphylia, whither Paul sailed from Paphos. Acts 13, 13. Pergamos, a famous city, in which was planted one of the seven Asiatic

Rev. 2. 12. Philadeiphia, a city of Lydia, in Asia Minor, and the seat of another of the seven Asiatic churches. Rev. 3. 7-13.

Philippi, a city of Macedonia, so called from Philip, King of Macedon. Here the jailer and his household were converted. Acts 16, 25-34.

Phanice, a haven, lying to the south-west of Crete.

Phanicia, a part of Asia, having Syria north and east, Judea on the south, and the Mediterranean Sea west. Tyre and Sidon were its chief cities. Acts 11. 19.

Phrygia, a district of Asia Minor, divided into two parts. The former included Laodicea and Hierapolis; but the latter is supposed to be intended. Acts 14. 24. Pisidia, a province in Asia Minor, whereof the chief city is Antioch.

Acts 13, 14, Pontus, an extensive province of Asia Minor, the native country of Aquila.

Acts 15. 2. Ptolemais, anciently called Accho, was a maritime city of Judea, near Mount Carnel, and received its name from one of the Ptolemies. Acts 21, 27, Puteoli, a city of Italy, eight miles from Naples. Acts 28, 13.

Rhegium, a city of Italy, in the kingdom of Naples. Acts 28, 13, Rhodes, an island in the Mediterranean, tanking next in importance to Cyprus and Leshos; but chiefly remarkable for a brazen statue, 70 cubits high. across its harbour, admitting vessels to sail between its legs. Paul called

ere. Acts 2t. 1.

Rome, a well known city of Italy, boasting herself the mistress of the

world, and typified by Babylon. Rev. 18.

Salamis, a chief city of Cyprus. Acts 13. 4-6.
Salem, the city of Melchisedec, generally believed to be Jebus, or the

ancient Jerusalem. John 3, 23.

Salmone, a sea-port city in the island of Crete. Acts 27. 7. Samaria, a city and country of Israel, built by Omri; (1 Kings 16. 24;) be-sieged by Benhadad, King of Syria; (2 Kings 6. 24-33; 7. 1-20;) afterwards taken by Shalmanezer, who carried away the ten tribes of Israel, and replaced them by a mixed people. 2 Kings 17, 1-6. The Maccabees afterwards drove out these nations, and destroyed the city; but Herod rebuilt it. and called it Sebastos, in Greek, (or Augustus, in Latin,) in honour of the Emperor. Acts 8, 1,

Sames, an island in the Mediterranean, nine miles from the coast of Asia

Minor. Acts 20, 15

Samothracia, an island on the coast of Thracia. Acts 16. 11.

Sardis, the royal city of Lydia, in Asia Minor, and the seat of another of Rev. 3, 1--6.

the Apocalyptic churches. Sarenta.

See Zarephath. Seleucia, a city and district of Syria, near the river Orontes. Acts 13. 3, 4. Steeken, (or Sieken) a city of high antiquity, where Abraham sojourned, and where Jacob's sons slew Hamor. Gen. 12, 6; 34, 4, 4c. It was built at the foot of Mount Gerzinn, but destroyed by the Maccabees; and when rebuilt by Herod, was called Neapolis, (or the New City,) now corrupted to

Noplosa. John 4. 5. Sidon, (or Zidon,) a very ancient city of Phænicia, of which Tyre is called

the daughter. Isa. 23, 12. It still subsists under the name of Seyde, a sea-

port town on the Medilerranean. Matt. 11, 21; Acts 27, 3.

Stann, Pool of, where our Lord sent the blum man be cured to wash his eyes. John 9.7. This was doubtless connected with the fountain of Slaloah, or Siloam, which had its origin just under the walls of Jerusalem.

Sion. Sec Zion. Smyrna, a city of Asia Minor, still existing; and one of the seven churches

mentioned by St. John. Rev. 2, 8-12.

Sodom, the chief of the five cities awfully destroyed by fire from heaven. Gen, 19. 1-30; Matt. 10. 15.

Spain, a well known country in Europe. Rom. 15, 24, 28,

Suchar, See Shechem. John 4. 5.

Syriacuse, an ancient city on the east coast of Sipily. Acts 28, 11, 1. Syria, in Hebrew called Aram, from the son of Shem. Gen. 10, 22. east and north-east of the Holy Land; having Pinennica and the Mediterranean west, and the Euphrates east. The part which lay between Lebanou and Anti-Lebanou, was called Cale Syria; and that which joined Pharnicia, Syro-Phanicia. Mark 7–26. Syria of Damascus—of Zobath, &c. means those parts of Syria of which Damascus, or Zobah, was the capital.

Tabor, a high mountain in Galilee, and generally believed to be that on which our Lord was transfigured. Matt. 17. 1-8. Tabor is described by travellers, as a mile in height, and a mile and a half in diameter. It stands in the midst of a great plain, in the form of a truncated cone, on the top of which are the remains of a eastle, and a Christian church, still visited by Pilgrims.

Thirshigh, distinguishes two places of great note: 1. Tarshigh of Ciliem, where the son of Javan settled; (Gen. 10.4), and where St. Paul was born. Acts 21. 39. 2. Tarshigh on the coast of Spain, mow called Tarshigh whither, as Michaelia (Innie, Solomon traded; (I Kings 10.22) and Jonah probably meant to fice. Jonah 1.3. But others think that Solomon traded

to India; and Mr. Bruce earnestly contends that it was to Africa.

Thessalonica, the chief city of Macedonia; which see. Acts 17. 1

Thessalonica, the chief city of Macedonia; which see. Acts 17, 1-5.
Three Taxerns, a town in Italy, so called, perhaps, from its containing three houses of entertainment for travellers. Hither the Christians of Rome came to meet Paul. Acts 28, 15.

Thyatira, an ancient city of Lydia, between Sardis and Pergamos. I

Tiberias, a city of Galilee, which gave its name to the lake, on the western shore of which it stood. The city was rebuilt by Herod Agrippa, and named after the Emperor Tiberias. After the destruction of Jerusalem, it became the chief city of Judea. John 6, 23.

Trachonitis, a rough and mountainous country, east of Iturea, and belong-

ing to the Tetrarchy of Herod Antipas. Luke 3. 1.

Trous, a province and city of Lesser Asia. Acts 16. 8, &c.; 2 Cor. 2. 12. Sometimes the name is used to include the whole country of the Trojans; and many learned men have supposed the city of Trous to have been the ancient Troy, particularly Strabo.

Trogyllium, a promontory near the foot of Mount Mycale, and about five

miles from Samos. Acts 20, 15.

Tyre, a celebrated city of Phrenicia. Its Hebrew name, Tsor, signifies a rock, its true designation;) but it became a place of great trade and opulence, and consequently of great luxury and vice. Isa. 23, 1, &c.; Heb. 9, 11, 12, 23, 24.

Z

Zarephath, (or Sarepta.) a town between Tyre and Sidon, where Elijah lodged with a poer widow, whom he miraculously sustained during a severe famine 1 Kings 17.5 &c.; Luke 4.26.

Zion, a mountain fortified by the Jebusites; but on which David, having taken it, built his palace, and called it "the city of David."

CHRONOLOGICAL INDEX

TO THE

NEW TESTAMENT.

ACCORDING TO THE COMPUTATION OF ARCHEISHOP USHER.

From the birth of Jesus Christ to the completion of the Canon of the New Testament.

		Testament.	
AM.	BC.		ľ
10C1	3	Herod in vain attempts to murder the infant Savinur.	
		but massacres all the male infants at Bethichem	Mat. 2, 1318.
		He puts his son Antipater to death, and five days	19.
		after, dies most miserably	Jos. Ant. xvii. 8.
4002	2	Archelaus succeeds his father in Judea, Idumæa, and	
	-	Samaria; Herod Antipas, in Galilee and Peraa;	Mat. 2, 22.
		and Philip, in Auronitis, Trachonitis, Paneas, and	Lu. 3. 1. Jos.
		Batanea	Ant. xvii. 13.
		Joseph and Mary return with Jesus from Egypt, and	
		settle at Nazareth in Galilee	Mat. 2. 19 .23.
1001	1	The Christian ara begins, four years after the real	
		time of Christ's birth	

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۱	AM.	Anl		1	
۱	4012		Archelaus deposed, Judea reduced to a province, and	Jos. Ant I. xvii.	
1			Coponius appointed procurator	c. 15. l. xviii. c.1	
ł			About this time arose Judas of Galilee	Ac. 5. 37.	
۱	4014	• •	Jesus, 12 years of age, disputes with the doctors	Lu. 2. 46.	
1	4011	10	Marcus Ambivius is made procurator of Judea Tiberius is admitted to a share of the government	Jos. Ant.xviii.3.	
1	4010	12	with Augustus	Suet.inTib.c.21.	
	4017	13	Annius Rufus succeeds Marcus Ambivius	Cutt. III 1 10.0.21.	
1	4018	14	Augustus dies, and is succeeded by Tiberius	Idem, c. 24.	
	4019	15	Valerius Gratus appointed procurator of Judea He makes Ismael high priest, instead of Annas	Jos. Ant.xviil.3.	
1	4027	23	He makes Ismael high priest, instead of Annas	Ibid.	
1	4028 1029		He removes Ismael, and substitutes Eleazar	lbid. lbid.	
1	4030		He displaces Eleazar, and appoints Simon Caiaphas made high priest, instead of Simon	Ibid.	
	1000	20	Pontius Pilate appointed governor of Judea, instead		
ľ			of Gratus	John 19, 13	
			John the Eaptist begins his ministry; and soon	Mat. iii.	
ı			after baptizes our Lord, being then about thirty	Mar. i.	
į			years of age, who also enters upon his public mi-	Luke ni.	
ij	4002	23	nistry John the Baptist is beheaded by Herod Antipas	John 1. 7, &c. Mat. 14. 315.	
1	4033		Our Lord is crucified under Pontins Pilate	XXVII.	
			Descent of the Holy Ghost, and Peter's sermen	Acts ii.	
į			Peter and John imprisoned	iii. iv.	
1	1934	30	Ananias and Sapphira struck dead, &c.	v	
ij,	4035	31	Stephen stoned, and the church persecuted	vi. vii.	
1	4037	32	Philip baptizes the Ethiopian cunuch The conversion of Saul, afterwards called Paul	viii. 9. 1.22.	
I	1010	36	He escapes from the Jews at Damascus	2331.	
ij	401I		Tiberius dies, and is succeeded by Caligula	Sucton.inCalic.	
۱			Peter cures Eneas, and restores Tabitha to life	Acts 9. 3243.	
Ī	4012		Caligula makes Agrippa tetrarch of Galilee		
ı	4015	41	Caligula dies, and is succeeded by Claudius	Sucton.in Clau.	
I	4016	49	Cornelius the centurion is converted Claudius makes Hered Agrippa king of Judea	Acts x.	
į	4017	43	The disciples first called Christians at Antioch	11, 26.	
ı	4048	44	Herod outs James the brother of John to death; and	xii. Jos. Ant.	
			soon after is eaten up of worms	l. xix. c. 8.	
I	4019	45	Cuspius Fadus appointed governor of Judea	., ,	
d	4050	10	A dreadful famine in Judea, foretold by Agabus	Idem, l. xx. c. 2.	
	4050		Tiberius Alexander appointed governor of Judez He is superseded by Ventidius Cumanus		
1	4057	53	Felix appointed governor, instead of Cumanus		
1	1058	54	Clandius is poisoned, and is succeeded by Nero	Sucton.in Nero.	
ı	4066	62	Festus succeeds Felix as governor of Judea	Acts 24. 27.	
ı			St. Paul is sent to Rome in bonds	xxvii.	
ı	1069	65	St. Paul and St. Peter put to death at Rome		
			Vespasian, sent by Nero, makes war against the Jews		
	4072	68	Nero kills himself, and is succeeded by Galba	Plut. & Suc. in G.	
1	4073	69	Galba is murdered and succeeded by Otho, who	Tacit. Hist.	
ì			kills himself and is succeeded by Vitellius; and	l. ii. c. 50, &c.	
١			Vitellins being cut off, is succeeded by Vespa-	Plut. & Suct.	
į	1071	- 0	sian Jerusalem is taken by Titus, son of Vespasian ; and	in Vit.	
į	1071	10	the city and temple destroyed; I,100,000 persons	Bel. l. vii.	
İ			having perished in the siege		
i	4053	79	Vespasian dies, and is succeeded by Titus	c. 10, &c. Suct. in Ti	
1	1045	-214	Titus dies, and is succeeded by Domitian	Idem, in Dom.	
İ	1099	95	St. John banished to Patmos	Re. 1. 9.	
į	4100	56	Domitian is slain, and is succeeded by Nerva St. John is liberated from exile, and writes his Re-	Diod. l. lxix.	
ĺ			velation and Gospel		
1	4102	98	Nerva dies, and is succeeded by Trajan	Plin. Paneg.	
İ	4101	100	St. John dies about this time		



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